

# 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 1727

IN THE BIBLE THE CHURCH IS NOT UNIVERSAL AND THERE IS . . .

## Nothing Bigger Than A Local Church

EPHESIANS 3:10

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

We will vindicate this verse by simply saying that there is here not a grain of that necessary matter called **proof** to uphold the idea of the universal, invisible church advocates. It is through (by means of) the "ekklesia" that God's wisdom is made known. The "ekklesia" is the very "pillar and ground of the truth" (I Timothy 3:15) and has God's commission to "teach all things," being founded upon, supported, and sustained by the power and authority of Heaven (Matthew 28:18-20).

As this verse indicates, even the angels (regardless of what kind) learn by means of the

church's ministry. (Also see I Peter 1:12. For commentary on angels' learning, see Alford on Eph. 3:10). God gives the "spirit of wisdom and revelation" unto His church (Ephesians 1:17) and the church is the steward of its propagation. The churches are the "candlesticks" which give out with the Gospel of Christ "the light of the world" (Revelation 1:20).

EPHESIANS 2:15-22

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habita-

tion of God through the Spirit."

It is a pleasure to refute the notion of the universal, invisible church theorists on this passage, for it is one of the strongest in the Bible teaching the true doctrine of the church. It does not in any wise at all teach the idea of a universal, invisible church. Instead, it plainly shows that when a group of Christians are "fitly framed together" they form a "temple" for a "habitation of God." We could not ask for a clearer presentation of this truth than is here presented by Paul. (Continued on page 7, column 3)

## AN EXHORTATION BY A REAL FRIEND OF THE TRUTH

By JULIUS D. WISHON  
Baltimore, Md.

"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I John 3:17.

This scripture should stir up the minds of all children of God. It was written by John the brother of James unto other children of God in his older days. It is not addressed unto a particular church, because we believe John wanted it to be for the benefit of all the children of God. We believe that John was thinking of the First Baptist Church of Jerusalem, the one that Jesus assembled in the days of His flesh. Had it not been for the members of this church giving of whatsoever of their worldly goods, the work would not have had preachers from this church to go out and preach in other places, such as Antioch, Syria, Samaria, yes even Damascus. All these places we have mentioned, would never have heard the gospel, had not (Continued on page 8, column 3)

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## The Lineage Of Jesus — From Adam To Abraham

W. J. FARMER  
Flat Rock, Mich.

The first chapter of Matthew traces our Lord's genealogy back to Abraham. Luke, however, continues the trace on back to the first man. As in Matthew three, each name bears meaning to either picture Christ, or his atoning work, or the result of His work.

I. Adam

Adam's life is first of all a pic-



W. J. FARMER

ture of Jesus Christ. I Cor. 15:45-48 compares the first and second Adam. Adam was the federal head of the entire human race—Christ is head of all God's elect. Adam was a living soul—Christ, a life-giving spirit. Adam brought sin into the world (Rom. 5:12)—

Christ brought salvation for many. Adam died because of his own sin—Christ died for the sins of others. Adam's bride was visible, and local, and came from his own body—Christ's bride is a local, visible, New Testament Church which is also His body.

Second, Adam's name means "man," "red clay" and "ruby" (Ez. 28:13) (from the color red). This pictures Christ as the Son of Man and shows His taking on the form of a man. The red or ruby color symbolizes his shed blood and atoning work as the propitiation (mercy seat) for our sins (Rom. 3:25).

II. Seth Through Jared

Seth was Adam's third son. Three is the number of the Godhead, gospel, and resurrection. Seth's name means "appointed" or "set." Also, all of God's elect were chosen through Christ Jesus.

Enos means literally "dedicated," "well-regulated," and "consecrated," thus picturing our Lord as one consecrated. The name Christ means "God's anointed" or "God's consecrated." Dedicated is a word describing all that He did for His elect and for God the Father. Well-regulated is the way He keeps and maintains the physical universe as well as (Continued on page 7, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "BOUGHT WITH A PRICE"

### A PUZZLED DUTCHMAN

A Wisconsin secular paper contains the following good story. One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said, some believe it necessary to go down into the water, and come up out of it, to be baptized. But this he claimed to be falacy, for the preposition "into," of the Scriptures, should be rendered differently, for it does (Continued on page 7, column 5)

"Ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I Cor. 6:19,20.

In the New Testament, after our Lord established a church at Jerusalem, a great number of churches began to flourish. That is to say, following the organization of this first church, there are a number of churches to be found, and their doctrine, policy, and practice are discussed at length in various portions of the

New Testament. Some of these churches were what we would say very good churches. They were doctrinal churches—churches that stood for lots of the truth. Some of these churches were very weak from the standpoint of doctrine. One of them He refers to as "a dead church"—the church of Sardis.

I think, in all probability, the most worldly one of the churches was the church of Corinth. If I were saying which one of the

churches in the New Testament was most like unto the churches of today, I would say that it would be this church of Corinth. It was a worldly church. They surely had lots of problems—problems as to Christians, problems about which preacher was the biggest preacher, and problems by way of carnality that would prevent their spiritual growth. In fact, the church of Corinth was definitely a church of many, many worldly prob-

A. W. PINK

"Thou shalt not bear false witness against thy neighbour." — Ex. 20:16.

Take these words simply at their face value and they prohibit only the horrible crime of perjury or the giving of false testimony in a court of law, but as with the previous commandments, so here much more is implied and inculcated than is specifically stated. As we have so often pointed out, each of the Ten Commandments enunciates a general principle, and not only are all other sins forbidden which be allied to the one named and prohibited, together with all causes and tendencies thereto, but the opposite virtue is definitely required, with all that fosters and promotes it. Thus, in its wider meaning, this ninth commandment reprehends any word of ours which would injure the reputation of our neighbour, be it uttered in public or in private. This should scarcely need any arguing, for if we restrict this commandment to its literal terms it would have no bearing on any save that small minority who are called upon to bear witness in a court of justice.

In its widest application this commandment has to do with the regulation of our speech, which is one of the distinguishing and ennobling faculties that God has bestowed upon man. Scripture

tells us that "death and life are in the power of the tongue" (Prov. 18:21), that "a wholesome tongue is a tree of life" (Prov. 15:4), and that an unbridled one is "an unruled evil and full of deadly poison" (James 3:8). That our words are not to be uttered lightly or thoughtlessly is made clear by that unspeakably solemn utter-



A. W. PINK

ance of our Lord's, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36,37). O how we need to pray "Set a watch, O (Continued on page 4, column 5)

## More About Premillennial Pre-Trib Scriptural Truth

By JOE WILSON  
Winston-Salem, N.C.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—Rev. 22:20.

I have had five articles in TBE on this subject in the form of letters. These were written some time ago. I desire now to write a few more articles on the subject. Some of these will repeat what has gone before, but maybe the repetition, and the new form will help impress them upon your heart.

The question of post or pre-tribulation is one that is well within the Pre-millennial camp. It is not a question of Post or A-Millennialism. We are in agreement that the coming of our Lord Jesus Christ will be before the Millennium. We agree that Jesus Christ will reign personally over, and on the earth for one thousand years. Our disagreement is on the subject of the time relationship of the rapture and the tribulation. I am maintaining in this series that our Lord will come in the air for His people before the tribulation begins.

I am writing this article and the others for the following reasons: 1. To set forth what I believe to be the truth on this question. 2. To seek to reclaim those who have gone into post-

tribulationism. 3. To strengthen those who do believe the truth on this subject at present. 4. To instruct those who are undecided on the subject. 5. To honor God and His Word.

I want to say again that I have many friends who have adopted the post-trib position, and they are fine, and wonderful people. They are sound on other subjects



JOE WILSON

in God's Word, I would not needlessly offend one of them. I most sincerely hope that, after these articles are concluded, we will still be the warm friends that we are today. I do not desire, and will not on my part, break fellowship with anyone over this subject. I will preach for them and they can preach for me, with the (Continued on page 3, column 3)

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## HALLIMAN EMERGENCY FUND

We have made mention a few times of a fund for the Halliman's known as "Emergency Fund," and though it has been mentioned a few times in the columns of the paper only a few have responded to the same.

This is a fund which we have set up to take care of any emergencies that might arise on the mission field at any time. It might be used to bring the Halliman's home, or send them to the mission field, or for any other emergency that may arise necessitating funds over and above the regular offering.

Though we have mentioned it a few times, response has been very small and I mention it again today to remind you of it as I think it is a most splendid idea.

This fund now stands at \$1036 and we would certainly urge our friends to prayerfully consider a contribution relative to this fund. Send such an offering as usual to Calvary Baptist Church of Ashland, Kentucky. Be sure it is marked "Emergency Fund" so that it will be properly credited.



### "Bought... Price"

(Continued from page one)  
lems. The Apostle Paul finally says to them, "If you want sin slain, then the thing to do is to slay it at the cross. Just remember that your body is the temple

of the Holy Spirit. You are not your own; you are bought with a price. Glorify God in your body, and in your spirit, which are God's."

I don't believe there would be anyway that I, or anybody else, might suggest that would be any more helpful so far as Christian living is concerned, or the slaying of sin is concerned, then the suggestion that Paul offers in this text which I am using as a basis for my message.

I

### THIS TEXT PRESENTS TO US A BLESSED FACT.

The fact is, you are bought with a price. He says you are bought. That is the idea of redemption as found in the Bible.

The heretics and the modernists of this present day don't like to talk about redemption. One man said to me several months ago, "That is mercantile." That was his objection to religion — just a mercantile transaction. I said to him, "One thing sure, mercantile redemption is the only redemption that is found in the Word of God."

This man is pastor of one of the largest so-called false churches of this entire area. When I said to him something about salvation, he said, "What is salvation?" I tried to close the conversation as early as possible, but before I did so, he went so far as to say that all the salvation that we need today is just to live "as seemeth good" to us. Isn't that pathetic? Just live "as seemeth good" to us.

When he said that the redemption that I preach is a mercantile redemption, I say that he surely expressed it correctly. That is the only redemption that is found in the Word of God. You are not going to find anyplace where there is any other kind of religion mentioned. This text says that you are bought with a price.

Notice some other Scriptures which present to us the same truth:

"Christ HATH REDEEMED US from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. 3:13.

"Thou O Lord, art our Father, OUR REDEEMER."—Isa. 63:16.

"Forasmuch as ye know that ye were not REDEEMED with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But WITH THE PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot."—1 Pet. 1:18,19.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and HAST REDEEMED US to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5:9.

Beloved, I say to you, there is going to be a crowd in Heaven,

## The Anvil Of God's Word

I stood one day beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then, looking in, I saw upon the floor,  
Old hammers, worn with beating years of time.

"How many anvils have you had?" said I,  
"To wear and batter all these hammers so?"  
"Just one," he said, then said with twinkling eye,  
"The anvil wears the hammers out, you know."

And so methought the anvil of God's word,  
For ages skeptic's blows have beat upon,  
And though the noise of falling blow was heard,  
The anvil is unharmed, the hammers gone.

— Author Unknown

the like of which you and I will be unable to imagine. There will be a crowd out of every kindred, tongue, people, and nation; and they will all be there on one basis — Jesus Christ was slain and thereby has redeemed us to God.

Beloved, as far as my position is concerned, I want ever to be known that I believe in blood redemption. I don't want anybody to ever go out of this church building at any time thinking that I would subscribe to a redemption that would come by works, or a redemption that would come by a good life. I want it definitely understood now and at all times that I believe in a mercantile redemption — a redemption whereby that Jesus paid the price for our redemption with His blood on the Cross of Calvary.

I say then, in the light of this text, it is either a fact, or it isn't a fact. You are bought, or you are un-redeemed. It is a terrible alternative. It is either a fact, or it isn't. My text says, "Ye are bought," and if you are not bought, then you are not redeemed. There is no middle ground. There is no place else to stand. There is no other alternative. You are, or you aren't; you are either saved, or you are unsaved; you are either redeemed, or you are un-redeemed.

Paul says to these Corinthian Christians, "Ye are bought with a price." May I ask you, are you?

Wonder of wonders, the fact that we have been bought with a price. I don't know of anything that could be said to be the equal of this price. Wonder of wonders, that we have been redeemed by the price of the blood-shedding of Jesus Christ.

A man that is in the market for an automobile, pays the price of that automobile before he drives it home. If you are in the market for a new suit or a new dress, you pay the price and take it home. If you are in the market for food for your family for the week, you go to the grocery store and pay the price and take it home.

Beloved, Jesus Christ went to Calvary and paid the price of our redemption by His own blood. Wonder of wonders is this, the fact that Jesus Christ became our Redeemer at the Cross of Calvary.

To me, it is the greatest of all facts. Through the years I have tried to think about great experiences and great things that have taken place, but I say to you, the greatest of all facts is this one — Jesus Christ is our Redeemer.

Can you think of anything that is its equal? I can't. I read in the daily papers about wars and I know that they are facts. I read in the daily papers about business conditions and I know what I read is a fact. I read in the daily papers about marriages and divorces and I know they are facts. I read about the experiences that people pass through, some tragic and some comic; when I read about them, I know they are facts. But, beloved, the greatest of all facts is that Jesus Christ is our Redeemer.

THE BAPTIST EXAMINER

FEBRUARY 26, 1972

PAGE TWO

## BOUND VOLUMES

As most of our readers know, every year we take the copies for the preceding year and bind them in book form with a cloth binding. This means that they are permanently bound for future use. We have been doing this for a number of years and some of our friends have bound volumes for each year dating back to the beginning of this publication. The majority of these friends would not part with this library of bound volumes at any price.

We have had sixty copies bound for the year of 1971 and are now ready to be sent out on a "first come, first serve basis." The cost this year will be \$8.00 per volume which is a little higher than it was last year. However, I am sure that our readers all understand that all prices have been raised and the bindery that puts these bound volumes together for us in book form has naturally raised their prices, too.

Remember, there are only sixty volumes and they will go out exceedingly fast. Please don't wait until September or October and expect to buy one of these copies. Get your orders in to us today.

but God guides me. Oh, how wonderful it is to realize the privilege that is ours!

If this text presents to us a privilege, how much more does it present to us a **RESPONSIBILITY**?

I am not allowed to do what I want to do, but I have a tremendous responsibility. I don't belong to myself. If I am not my own, then the same one who provides for me, and the same one who guides me — it is His right to tell me how to live. Therefore, this involves a great responsibility on my part.

I am not to live so as to injure my body. I am not to live in ways of extravagance.

I am not to live for amusement. I am not to live for the gratification of my flesh. I am not to follow my own desires. I am not to follow my own depraved affections. The fact of the matter is, I have a tremendous responsibility which evolves itself on me — I am not my own, and I am responsible to Him.

There is also a **security** there. If I am not my own, what about the future? What about my salvation? I say to you, if we are not our own, we are altogether God's; and if we are altogether God's, we are always God's. We are forever His.

I don't know how a lot of people could read this text of Scripture and get any joy out of it. I don't know how one of these "fallen - from - grace" preachers could ever read this passage of Scripture and think of it bringing joy to his soul.

Beloved, if I am not my own, then I belong to Him. If I belong to Him, then He is the one to take care of me. I am altogether His. I'll always be His. I am forever His. I can understand why Paul said:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Continued on page 3, column 1)

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## "Bought... Price"

(Continued from page two)  
come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38,39.  
I say then, it is a privilege, a responsibility, and a security—all three wrapped up in that expression, "Ye are not your own."

### III

#### THE TEXT PRESENTS A PRACTICAL CONCLUSION.

It is a blessed fact that you are bought with a price, and as a plain consequence, you are not your own. Therefore, as a practical conclusion, you are to glorify God in your body and in your spirit, which are God's.

Talk about an obligation which evolves itself upon us. Here is an obligation that evolves itself upon us from the standpoint of the body and the soul combined: cleanness and chastity, temperance and purity, self-denial and obedience to God.

Notice some other Scriptures which tell us the same truth:

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—I Cor. 8:13.

"Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL TO THE GLORY OF God."—I Cor. 10:31.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—II Cor. 3:18.

"For the love of Christ constraineth us."—II Cor. 5:14.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."—II Cor. 6:14-17.

"Having therefore these promises, dearly beloved, let us cleanse

ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—II Cor. 7:1.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6:14.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with longsuffering, forbearing one another in love."—Eph. 4:1,2.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

And that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. 4:22, 24.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. 5:19, 20.

"For to me to live is Christ, and to die is gain."—Phil. 1:21.

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. 2:15.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Col. 3:1-3.

If I would take the time, I might read on through the Word of God, chapter after chapter, and verse after verse, to show you this same truth. Here is a practical conclusion that stands out not only in this text, but in all the Word of God—namely, that ye are to "glorify God in your body, and in your spirit, which are God's."

Oh, what a text of Scripture is this one? It is a blessed fact that you are bought with a price. It is a plain consequence that you are not your own; He provides for us, there is a responsibility that evolves itself upon us, and there is a security that is ours

thereby. There is a practical conclusion, and that is we are forever, in body, soul, and spirit, to glorify God day by day.

How much is man worth? They say you can take a man and melt him down and get all the elements out of his body and make fertilizer of it, and that is worth 95 cents. That is what the human body is worth. They say that you can take the various organs of the body and use them for various and sundry purposes and it is worth just about as much as an ox is when it is put on market. We surely are not worth much, but what a price it was that Jesus Christ paid! He didn't pay 95 cents for us. He didn't pay a couple hundred dollars for us. Beloved, God gave His Son. That was the price that was paid. In the light of that price, we are not our own. We belong to Him. We are responsible to Him. He provides for us. He secures us. Consequently, we ought to live every day to glorify Him.

Suppose here is a fellow that is drunk. He is worthless. He is an idler. As I think of this, I think of one man particularly. He is as near worthless as any man I can think of. He is absolutely worth nothing to himself, to society, nor to humanity. I would say that that man is as near worthless as any man could be.

But suppose this man who is worthless commits a crime for which he is sentenced to be hanged, or to be electrocuted, or to be imprisoned for life. Suppose I go to buy that man's freedom. Before he committed a crime, he was worthless. He wasn't worth a nickel. Now, you can let all the rich men in the world get together and pool their resources and it would be in vain for them to attempt to buy that man. Worthless yesterday, but he is worth a lot today. Why? Because the law has entered in.

Beloved, listen, not only the man is to be considered, but the law is to be considered now. It requires a very, very great price to satisfy the law. It needs a very, very great price to redeem even one man from the curse of the law that is within this life. But thanks be unto God, Jesus Christ came for worthless sinners like you and me. Because we violated the law, the price went up, up, up, up to a tremendous price to pay for our redemption—not because we are worth anything, but because we violated the law of Almighty God.

I stand here, beloved friends, and I say to you that it took the price of the blood of Jesus Christ, the price of God's own Son, to bring about my redemption. In view of that fact, I don't belong to myself. He provides for me, I am responsible to Him, and I am secure in Him. Consequently, He asks something of me: I am to glorify God in my body, and in my spirit, because I am no longer my own. I belong to Him.

As I bring this message to a close, might it please the Lord to be near us and to cause each of us, if we are saved, to realize what a privilege we have in Christ, and that it is our responsibility to glorify Him because we are not our own; we are bought with a price.

If you are not saved, might it please the Lord to save you just now.

May God bless you!



### Pre-Trib

(Continued from page one)  
understanding that we leave this subject alone. If I am in a conference in their churches, I will expect to hear their position, and to keep quiet about it. I expect the same from them when they are in conferences in pre-trib churches. Brethren, we just simply cannot afford to split over every question that arises. I do

now have, and intend to keep, by God's grace, a good spirit about all this. I will say this to my friends. I stand where you stood when we stood together. It would be most unfair to demand that I change in order to continue our friendship.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20:4,5.

This passage contains a major argument of the post-tribs. They base their argument on the word "first," arguing that this is the first resurrection in time and so it cannot be that there was a resurrection seven years earlier before the tribulation began. We must all agree that this resurrection takes place after the tribulation. I answer that the word "first" here does not mean first in time but refers to the quality of the resurrection. This is not the first resurrection in time. 1. Christ was resurrected before this. 2. Many saints were resurrected at the resurrection of Christ. Matt. 27:52,53. 3. The two witnesses are resurrected before this time. Rev. 11:11,12. Notice that these two are raised in v. 11 and the seventh trumpet does not sound until v. 15. Notice that after, or at least during, the sounding of the seventh trumpet, the seven vials of wrath are poured out. And all this takes place between the resurrection of the two witnesses and the resurrection in Rev. 20:5. Now, how can anyone contend that Rev. 20:5 is first in time. 4. The first "they" in Rev. 20:4 refers back to the armies that follow the Lord out of heaven in 19:14. These armies are the Bride of Christ. They have already been raised, raptured, judged, rewarded and married to the Lamb before they ride forth out of heaven to the battle of Armageddon. And all this before Rev. 20:4. There is a clear distinction between the first "they" in Rev. 20:4 who have already been raptured and the tribulation saints who are raised at this time. Search and see.

Furthermore, the use of the word "second" in Rev. 20:14 referring to the casting of the wicked into the lake of fire, shows conclusively that these words, "first" and "second" do not refer to time, but to quality. Is the "second" death here, the second death of all time? Have there not already been millions of deaths? Did not the beast and false prophet experience this "second" death a thousand years before the rest of the unsaved dead? Now, friend, be honest as you seek to answer these things. Now, this answers conclusively, the argument as to the "first" resurrection, and shows that the post-trib does not have a leg to stand on here. I should think

that honesty in Biblical interpretation would compel them to give this up as one of their arguments. To continue to hold it would manifest a stubborn determination to hold a position no matter what proof is given otherwise.

"At the last trump" I Cor. 15:52; "With the trump of God" I Thess. 4:16; "The seventh angel sounded" Rev. 11:15.

The post-trib links these trumpets as being identical. Saying that, since the rapture in I Cor. 15:52 is at the last trump, it must be at the seventh trumpet of Revelation. Now this is simply an arbitrary assumption. There is no Biblical evidence that these trumpets are identical. Similarity does not prove identity. Now the facts are these. After the blowing of the seventh trumpet in Rev. 11, we have the seven vials of wrath poured out and the gathering of the nations to Armageddon, and all this is before the Lord comes back to earth at the end of the tribulation. Please tell me how the post-tribs can put the rapture at the seventh trumpet with all these events to follow between the seventh trumpet and the battle of Armageddon. Furthermore, Matt. 24:31 informs us that there will be a trumpet after the seventh trumpet of Revelation. The seventh trumpet sounds during the tribulation and before its end. The trumpet of Matt. 24:31 sounds after the tribulation and at the coming of Christ to the judgment of the nations. So we see that there is the trump of God at the rapture, which is the last trump of this age, then the seven trumpets of judgment in the tribulation, then the trumpet gathering the elect of God together at the judgment of nations. Now this is most clear and certain, and the post-tribs have lost another of their major arguments.

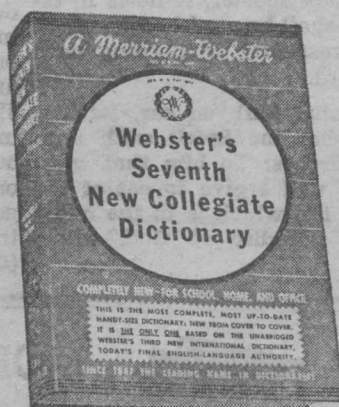
"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other." Matt. 24:29-31.

The 24th chapter of Matthew is a favorite with the post-tribs. Because of similarities between the rapture in I Thess. 4:13-18 and this passage, post-tribs assume they are identical. Again similarity does not prove identity. Both passages have angels, a trump, and clouds, but from there on everything is different. There is nothing said of a resurrection or a rapture here although there is a resurrection. The elect are gathered from heaven, which demands that they have already gone there (which must have been

(Continued on page 6, column 3)

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PAGE THREE



# The Baptist Examiner FORUM

"Explain how God is no respecter of persons in the light of Acts 10:34, Ephes. 6:9, Coloss. 3:25, II Chron. 19:7."

E. G.  
COOK

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BIBLE TEACHER

Philadelphia  
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Birmingham, Ala.



Until the sheet-like vessel of Acts 10:11-16 had been let down the third time Peter believed that God was a respecter of persons. He believed the gospel was for the Jews, and for no one else. But by the time he got to verse 34 he was fully convinced that God had His elect among the Gentiles as well as among the Jews. As I see it that is what is meant by verse 34.

Eph. 6:9 simply means that God has His elect among the servants as well as among the masters. We might be tempted to pick our friends from among the top echelon of society, that is, from among what we might call the upper crust. By nature we would never choose our friends from among the poor, ignorant, or unlearned savages of New Guinea. But since God is no respecter of persons, He has chosen out many of those people to be His friends.

In Col. 3 Paul is talking to the different members of the family, including even the servants in verse 22. In verse 24 he means the reward, and in verse 25 that punishment will be meted out without any thought as to the position the person held in this life. The servant will receive just as great a reward for the same deed as will the husband. And each of them will receive the same punishment for the same wrong doing. That is what is meant by God being no respecter of persons.

In II Chron. 19:6-7 king Jehoshaphat is telling the men whom he appointed as judges that they were to judge according to the crime and not according to who they were. And they were to judge in this manner because the Lord God is no respecter of persons. When God judges, the position the person holds in this life is not considered in any wise.

Gentile nations. In other words, Peter is telling the apostles that God not only gave repentance to Jews but also to Gentiles. The elect of God are found in all nations and races.

Ephesians 6:9 shows us that there is no respect of persons as far as station and rank is concerned. Whether a person is a master or a servant, he still must serve God. We have a different lesson in Colossians 3:25. "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." We are to be reminded that God rewards or chastises His people. If a person does wrong, regardless of who he is, he will receive of that wrong.

"Wherefore now let the fear of the Lord be upon you, take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." (II Chron. 19:7). God expected even those who were judges over His people to "take heed" what they did and how they did it. He did not hold back His punishment for those who failed to serve Him properly.

All of this is a great lesson to us. We know that there is salvation for people all over the world. We see the drunkard, the harlot, the thief, the leader, the moral person being saved. We see God working in the big city or the wilderness of New Guinea, saving the rich man or the poor man.

As we look out over God's people, we see Him as He touches all in some way. The bedfast Christian or the busy pastor both receive an abundance of God's blessing or chastisement, whichever he deserves.

What a blessing it is to see that God is no respecter of persons.



ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida

In Acts 10:34 Peter is speaking to the Gentiles at the house of Cornelius. Jews didn't think that Gentiles could be saved, unless they became Jewish proselytes, thus identifying themselves with the Jewish race. This is the notion that the Lord meant to get out of the head of Peter and other Jewish Christians, thus he sent him a special revelation, as mentioned in this same chapter. He sent him to the home of Cornelius to preach the gospel. Peter got the lesson. It dawned upon him that God made no difference between Jew and Gentile as to salvation. He was no respecter of persons — made no difference between people, but saved any and all who turned to Christ.

The same truth is set forth in Ephes. 6:9, where it is made plain that a slave owner and his slave are on the same footing before God. Men make a great difference, but there is no "respect of persons with God." All are on a common level in his sight.

The same truth is likewise expressed in Coloss. 3:25 where Paul is speaking to Christians. He says, "He that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons." Here is a Christian man who is the head of a huge company, and he does a thing that is wrong. A Christian who serves as janitor around the plant, does the same wrong thing. God will deal with both in exactly the same way, for "there is no respect of persons."

Once again, we have the same truth set forth in 2 Chron. 19:7. Jehoshaphat, the king, set judges over the cities of Judah, and in impressing upon them their duties, he warned them to deal indiscriminately with the people, dispensing equal justice, for, said he, "There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." Bribery has often distorted justice, as we all know. Human judges have been "respecters of men" — respecting their high positions, and their power to bribe, but God makes no such distinctions. "There is no respect of men in his sight."

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Acts 10:34 is the beginning of Peter's message in the home of a Gentile believer by the name of Cornelius. In his opening remarks, he assures his congregation that God was no respecter of persons. His journey to Cornelius' home was preceded by a vision where God rebuked him (Peter) for calling that which God had cleansed common. Read Acts 10:15. Up until this particular time, Peter as well as all other Jews, believed that God's mercy was confined to the Jews. Through the vision and the call to go to Cornelius, he knew that God was no respecter of persons as He had been with Israel, for we hear God tell Israel:

"You only have I known of all the families of the earth; therefore will I punish you for all your iniquities." Amos 3:2.

Peter was made aware that the gospel message was to be preached to Gentile believers as well as Jews; therefore, his opening remarks show forth that God is no respecter in regard to nationality.

Verse 35 makes this very clear for in Peter's next statement he says, "But in every nation he that feareth him, and worketh righteousness, is accepted with Him." I would have you notice His words, "in every nation." He did not say, all of every nation, rather, "in every nation." This leads me to tell you that the apostle did not teach that God was no respecter of persons as to individuals, but only as to nationality, and that he was teaching that God was going to save from among the nations (other than Israel, a people for His name, and that among the elect of God were men of different colors of skin, difference as to positions in life, and that there would be some of all nations.

This view is substantiated by the command of Jesus Christ to His church when He told her to, "Go you therefore, and teach ALL NATIONS."—Matt. 28:19. In this verse, the Lord did not say all individuals, but all nations or nationality of people, for with the

## New Guinea Photo Story

NOTE: In the previous set of pictures you saw a few things as we experienced them at Yeddo which is the last outpost before leaving for the wilds of the Pogaia area. This set of pictures is to let you have a look at a few of the things, and people, that we saw for the first three days after leaving Yeddo.



This picture will mean about as little to you as any picture could unless you use a little imagination. The purpose of this picture is to try to convey to you something of the ruggedness of this vast area where I do missionary work. The picture in itself is very deceptive in that it nothing like portrays what one actually sees through the camera lens. What you see in this picture as compared to what you actually see on the spot would be to try to compare the gently rolling hills of Kentucky with the Rocky Mountains. This nevertheless is a small portion of the Pogaia region where I do mission work, and where many souls live, some of whom have never heard the gospel of Christ.

Lord there is no respecter of persons.

In Eph 6:9 and Col. 3:25, the Comforter is instructing the churches (Baptist) in their conduct one toward another in the church. In these two chapters, the Spirit includes in His exhortations children (babes in Christ), servants (workers in the church), masters (elders, teachers). Though these were members of the churches of Ephesus and Colosse, this did not exempt them from the chastening hand of the master (Jesus Christ), for with Him there is no respecter of persons. In these two verses, the Comforter does not speak to every individual without exception. Rather He limits His remarks to the churches. This fact is borne out by the Spirit's instructions to the servants "to be obedient to their master, not with eye service as men pleasers, but as servants of Christ doing the will of God from the heart."—Eph. 6:5-6, and, "Whatsoever you do, do it heartily as to the Lord, and not unto men."—Col. 3:23. These two chapters teach us that regardless of one's position within the church though he be a child, servant or master, if he is in error, he shall be punished for there is no respecter of persons with the Lord.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."—Rev. 2:7.

II Chron. 19:7, like the three I have already discussed, is addressed to a particular group of people, not all without exception. This verse exhorts those who were placed as judges over God's people (Israel) to use righteous judgment, for God would not condone their iniquity, and though they were placed in an honored position, yet with the Lord there is no respect of persons. Thus, the Lord would deal with them the same as he would the others of Israel for their judgeship did not make them immune from the judgment of their Lord.

These verses, when examined in the light of their context and in harmony with the Scriptures, teach that God has every right to save whomsoever He pleases, and that He is not unjust as He judges among those whom He has saved by His sovereign grace, for with Him there is no respect of persons.

## Ninth Commandment

(Continued from page one)  
Lord, before my mouth; keep the door of my lips" (Psa. 143:3). The duties concerning our tongues may be summed up in two words: our speech must always be true and spoken in love (Eph. 4:15). Thus, as the eighth commandment provides for the security of our neighbour's property, so this one is designed to preserve his good name by our speaking the truth about him in love.  
(Continued on page 5, column 1)



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I believe that the key to the answer is found in Acts 10:34. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons." In this passage we see very easily that Peter is speaking of the chosen nation and all other

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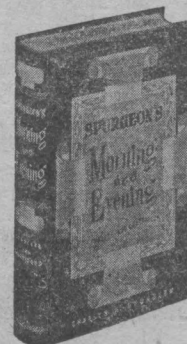
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The two people in this picture are the first two living individuals that we had seen since leaving Yeddo (we had come upon one woman that was dead). We saw these on the morning of the second day. The man is holding his bow and arrows in one hand, and a large jungle bird in the other hand that he had killed that morning. This is his wife and they are standing only a few feet from their house. The house has a partition about the middle of it and she cooks, eats, and sleeps in one end of the house and he does the same in the other end. We held a preaching service with these two people here at this location which is nearly at the top of a mountain, not unlike some of the peaks you see in the previous picture. In one direction it had been a hard day's walk, and part of another one to their closest neighbor, and when we left we walked for nearly two days before we came to their next closest neighbor.

## Ninth Commandment

(Continued from page 4)

**Negatively**, this ninth commandment forbids all false and injurious speeches respecting our neighbour: positively it inculcates the conservation of truth. "The end of this precept is that because God, who is Truth itself, execrates a lie, we ought to preserve the truth without the least disguise" (Calvin). Veracity is the strict observance of truth in all our communications. The importance and necessity of this appears from the fact that almost all mankind knows is derived from communications. The value of those statements which we accept from others depends entirely on their verity and accuracy; if they are false, they are worthless, misleading, evil. Veracity is not only a virtue, but it is the root of all other virtues and the foundation of all

right character; and therefore in Scripture "truth" is often synonymous with "righteousness." The godly man is "he that speaketh truth in his heart" (Psa. 15:2). The man that "doeth truth" (John 3:21) has discharged his duty. It is by the truth the Holy Spirit sanctifies the soul (John 17:17). The **positive form** of this ninth commandment is found in "speak ye every man the truth to his neighbour" (Zech. 8:16); thus the first sin prohibited therein is that of lying. Now a lie, properly speaking, consists of three elements or ingredients: speaking what is not true, deliberately doing so, doing so with an intent to deceive. Every falsehood is not a lie; we may be misinformed or deceived and sincerely think we are stating facts, and consequently have no design of imposing on others. On the other hand, we may speak that which is true and (Continued on page 6, column 1)

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### "NAMELESS WIFE"

"And forthwith, when they were come out of the synagogue they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell Him of her. And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them." — Mark 1:29-31.

There is a woman in the Scriptures I would like us to visit today. We don't know her name or what she looks like. In fact, the Scriptures never refer to her directly. And yet, her example as a good wife echoes loud and clear for all of us to profit by. She is the wife of Simon Peter. We'll have to go to Capernaum to visit with her as she and Peter have a home there. We won't have to send word ahead that we are coming. She is used to people dropping in, and is very hospitable. One day her husband went to the synagogue with the Lord Jesus, Andrew, and several of her disciples. She stayed home to care for her mother who was sick. At the synagogue, the Lord preaches and performed a miracle in that He showed His authority, superiority, and power over the demons. After the service, Peter brings the whole group back home with him for supper and to spend the night.

Let's put ourselves in her place for a moment and see how we would react to this. Besides our brother-in-law living with us, we have our mother who is desperately ill. This in itself would entail a lot of extra work. It is always hard to have "in-laws" living in, but especially when there is illness. It is the Sabbath and you are resting as much as possible. The food for the evening meal was prepared the previous day. Your thoughts keep coming back to your mother. You bathe her face again with cool water. She has a very high fever. Nothing you do seems to bring it down. Suddenly, the door bursts open and in troops your husband with the Lord and several other men. They are talking excitedly about what had happened at the synagogue. They were here for supper and to spend the night. How do you think you would feel? Peter evidently knew his wife pretty well, and didn't hesitate to bring his friends home. Yes, she was a good help-meet for Peter.

Another thing we see about this woman, she is taking care of her sick mother. She is an example of Paul's teaching in I Tim. 5:4 "But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God." She didn't shove her mother off in a nursing home as is so common today. You know the old saying, "One mother can take care of 10 children but 10 children cannot take care of one mother." This was not so with Peter's wife. She had her in her home caring for her. This is good and acceptable before God.

Finally, we see Peter's wife traveling with him on his missionary journeys. So many preacher's wives cannot even go to a conference or fellowship meeting with their husbands. She knew the importance of a man having his wife at his side. They were one flesh. She was his rib. This was where she belonged. We have all heard the excuses



This picture brings us to the next place where we found some people and is a closeup of one of several individuals that we found and preached to at this place. This was on the third day in the Poguaia area. The people that live in the Poguaia are primarily hunters rather than farmer-type of folk. There is an abundance of wild game in this area and they live for the most part off of the game they kill. On the head of this man are the plume like feathers of the Cassoary bird which when fully grown, weighs up to 80 pounds. On the net bag that he has on his back are the feathers of another large bird. This is the one that I told about in some of my previous articles that seemed to never sleep day or night. Then on his arm band is some fur from a small animal similar to the opossum.



In this picture the same individual is seen as was in the previous picture along with eight other men and boys. It will be noted that all of them except one are fully armed. They do not even go to their gardens without their weapons. After this picture was made I bought several of these bows and arrows and am awaiting for permission so that I can ship some of them back to our church. No doubt that many of you will see first hand some day as you visit Calvary Baptist Church in Ashland, some of the things that you now see in this picture.

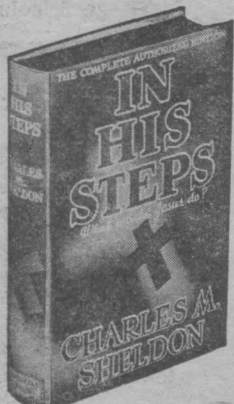
This picture was made by one of their houses which had about a 15 per cent lean and was propped up to keep from falling down. We held a preaching service with this group of folk which numbered over 20, and spent the afternoon and night here at this place.

that are made today. Usually we use the children or sickness. Shame on us! What if the Lord should choose to remove all our excuses? Take our children from us or make us as sick as we say we are? That would be severe chastening, wouldn't it? But usually the Lord chastens us in a different way. Our chastening consists of having a poor relationship with our husband. No real closeness or unity. Or by missing the spiritual growth that comes from the preaching services. We remain spiritual babies while our husband grows strong in the faith, and so the gulf gets wider. We miss much joy, peace, and

faith. We become spiritual paupers and know it not.

It was not easy for Peter's wife to go with him. There were no dormitories or motels to stay in. No hot and cold running water. Just days of walking in the hot sun. Open air meetings. Sleeping on the ground with only a tent for shelter. Then more walking. More crowds. More walking. More heat. On and on.

Yes, it's true, we don't know the name of this woman. We don't know much about her directly. Yet, she gives us many examples we can benefit by. May it please the Lord to cause us to desire to follow her example.



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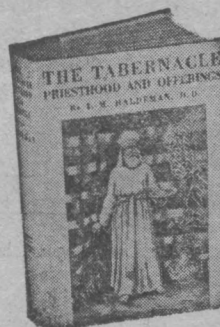
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## Ninth Commandment

(Continued from page five)  
yet lie in so doing: as when we report what is true yet believe it to be false and utter it with an intention to deceive; or when we report the figurative words of another and pretend he meant them literally, as was the case with those who bore false witness against Christ: (Matt. 26:60). The worst form of lying (between men) is when we maliciously invent a falsehood for the purpose of damaging the reputation of our neighbour, which is what is more especially in view in the terms of the ninth commandment.

How vile and abominable this sin is appears from the following considerations. It is a sin which makes a person most like to the devil. The devil is a spirit, and therefore gross carnal sins correspond not unto his nature. His sins are more refined and intellectual, such as pride and malice, deception and falsehood. "He is a liar and the father of it" (John 8:44), and the more malice enters into the composition of any lie, the more nearly it resembles him. It is therefore a sin most contrary to the nature and character of God, for He is "the Lord God of truth" (Psa. 31:5), and therefore we are told "lying lips are an abomination unto the Lord" (Prov. 12:22). As Satan is a liar and the father of lies, and as God is the Lord God of truth, so His children resemble Him therein: "seeing they are my people, children that will not lie" (Isa. 63:8). God has threatened a most fearful punishment upon them: "all liars shall have their part in the lake which burneth with fire and brimstone." (Rev. 21:8).

Alas, to what fearful heights has this sin risen. It has become so common that few indeed have any conscience thereon, until we have to lament "truth is fallen in the street" (Isa. 59:14). First,

truth departed from the pulpits. A whole century has passed since the lie of evolution captivated the scientific world and then was taken up by thousands of unregenerate preachers — a lie which strikes at the very foundations of truth, for it repudiates man's fall, and sets aside his need both of redemption and regeneration. For the same length of time the so-called "higher criticism" of German theologians has been peddled throughout the English-speaking world by thousands of godless ministers who wished to be looked up to as men of superior intellectuality. Once truth departed from the pulpits it was not long before it departed from the halls of legislation and the marts of commerce, until we now live in a world where confidence between nations is non-existent and where the word of our fellows is no longer to be relied upon.

How deeply important it is then that a sacred regard for the truth should be constantly pressed upon the young and that they should be taught that lying is the inlet of all vice and corruption. Equally important is it that those who have charge of the young, particularly their parents, should set before the little ones a personal example of what they teach, and not neutralize the same by making promises to them which they fail to fulfil or utter threats which they never carry out. It is the part of wisdom and prudence that each of us should be very slow in making an unconditional promise, but once it is made it must be kept at all costs, unless the keeping of it compels us to sin against God. The prohibition of bearing false witness against my neighbour equally forbids me to bear false witness about myself, which is done when I pose as being holier than I am or when I pretend to be more humble or more anything else than is actually the case.

It remains for us to point out

that we may violate this ninth commandment even when we speak the truth, if we speak it unnecessarily and from improper motives. "We injure the character of our neighbour when we retail his real faults without any call to divulge them, when we relate them to those who have no right to know them, and when we tell them not to promote any good end but to make him lose his estimation in society . . . Nay, we transgress this precept when we do not speak at all, for by holding our peace when something injurious is said of another we tacitly give our assent, and by concealing what we know to the contrary" (John Dick). Flattering a person is another form of violating this precept; to compliment another merely for the sake of pleasing him or gratifying his vanity is to perjure your soul and imperil his safety. So also to give a false testimony of character or to recommend a friend to another when we know him to be unworthy of the testimonial is to bear "false witness."

The following directions, through the grace of God, may be helpful in preserving from these common sins. (1) Be not swayed by party spirit if you would be kept from slandering others. The spirit of sectarianism begets prejudice and prejudice makes us unwilling to receive and acknowledge good in those who walk not with us and ready to believe the worst of them. How often writers are guilty here. Denominational bigotry has caused many a man to misinterpret those who differ from him and to impute to him errors which he does not hold. (2) Be not busy in other men's affairs; attend to your own business and leave others for God to attend to. (3) Reflect much upon your own sinfulness and weakness; instead of being so ready to behold the mote in thy brother's eye, consider the beam in thine own. (4) Shun the company of tale-bearers and tattlers: idle gossip is injurious to the soul. (5) If others slander you, see to it that you have a conscience void of offence toward God and man, and then it matters not what others think or say about you.

things are written to us, and for our learning, but do not refer to us as participants. That is the case here. We learn, in Matt. 24, about things that will take place after we are gone in the rapture.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."—I Thess. 5:2-4.

The post-tribs use this passage as proof for their position. In fact, they make much of the 5th chapter of I Thess., although I fail to see why. They insist that the 5th chapter is continuing the same subject as the last part of the 4th chapter, and we all agree that the latter part of the 4th chapter deals with the rapture. Now the answer to this is that immediately following the rapture, we have the beginning of the tribulation period, which is here called "the day of the Lord." So that, in writing of the rapture, one could go on to write of the tribulation, because the tribulation does follow the rapture. I would like to ask post-tribs how people could be saying "peace and safety" (v. 3), just prior to their version of the coming of the Lord, when at that very time they would be in the horrors of the great tribulation? The "sudden destruction" here is the wrath of the great tribulation which will come on men who are speaking of peace and safety. So the "day of the Lord" in this chapter is not the rapture, but is the tribulation period which begins following the rapture.

The post-trib will argue that the tribulation will overtake the saints of this age, but will not overtake them as a thief, because they are not in darkness. The truth of the matter is that "that day" will not overtake us as a thief because we will not be here, we will already have been caught up to meet the Lord in the air according to the 4th chapter.

Now, the post-tribs need to read I Thess. 5:9, "For God hath not appointed us to wrath, but to obtain salvation by our Lord

Jesus Christ." By contextual interpretation, the "wrath" is the wrath of God in the great tribulation, and the "salvation" is deliverance from that wrath by the rapture. So, I Thess. 5, which is one of the post-tribs' big arguments is seen to be a pre-trib portion of the Word of God.

Post-tribs make much of the following argument. They say that pre-tribulationism was never heard of until the eighteen hundreds. That it is a new doctrine first taught by Irvingites, and claiming to have been given to a woman by inspiration. They often resort to ridicule in pressing this argument. Well, it is simply a falsehood from start to finish. It is true that we have had much light cast upon prophetic Scriptures in recent years. Men have studied the subject more, and God has been pleased to bless their studies with more light. Whenever saved men have studied any portion of the Word of God with more attention, God has been pleased to give more light on that portion or subject. This is seen in all the history of Biblical interpretation. So, men have learned much of prophetic truth in recent years. But, mark this well. The post-trib cannot and does not pretend to believe in the imminence of the return of the Lord. Yet it is a clearly demonstrated and easily proven fact that early churches and early Christians believed in and taught the imminence of the Lord's return. Those who deny this simply have not studied the question. I would be glad to furnish material showing again and again that this is true. In this matter, some post-tribs are simply ignorant, while others are simply deceiving their hearers. I will not say that early Christians held all we hold today in prophetic teaching, but I do insist that they held to the imminence of the Lord's return. And such a position automatically demands a pre-trib position, and destroys the post-trib.

As I work on this article, I am reminded of what my good friend, Milburn Cockrell said about it: "Post-tribulation has many defenders, but little defence." This is certainly true. I wanted to write two articles on this part of (Continued on page 7, column 1)

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## Pre-Trib

(Continued from page three)  
at the rapture seven years earlier). It is clear that, in this chapter, the Lord comes back after the tribulation. The post-tribs make much of this. But it is nothing to their cause, because we believe and teach that there is a coming of the Lord after the tribulation. There is no debate here although some post-tribs would make it appear so. We both teach a post-tribulation coming. But we also teach a coming in the air for His people before the tribulation, and this is denied by the post-trib.

The post-tribs insist that this 24th chapter of Matthew is written to the church and that all it says must concern the church. If we will look at Rom. 15:4, "For whatsoever things were written aforetime were written for our learning," we would learn that

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PAGE SIX



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### Pre-Trib

(Continued from page 6)

my theme. It is time to close this one. I don't know if I can find enough post-trib arguments to write another article on or not. Their material is indeed scanty, but I shall scout around and see if I can dig up a few more post-trib arguments and make another article on this. Then I plan to set forth the pre-trib position and its proofs.

Once more, let me say, that I do not desire to, and will not make this a divisive matter. Let us "keep rank," as Brother Gilpin said in one of his great conference sermons. Let us keep rank on Grace and Church Truth and what are commonly called fundamentals, but let us seek to not divide over everything that comes up. Post-trib, you are my friends. I love you in the Lord. I write from no animosity, but from desire to defend the truth on this subject, to help my brethren who are still holding truth on this subject, and hoping to bring you back to the warm and

wonderful, and blessed position 11:2). The name Noah means "rest," "to settle down," "bequeathing to one's heirs." Christ gives rest (Matt. 11:28). He promises a place to settle down (John 13:1-2), and we are joint-heirs with Christ. Shem or Sem means "a name" signifying the wonderful name the Saviour has. His name is the holy name that brings salvation (Acts 4:12). His name is above all other names (Eph. 1:21, Phil. 2:9-10). Arpachshad means "he cursed the breast-bottle," signifying our Lord's leaving His parentage. The Saviour's mother desired that He reveal and glorify (John 2:1-5), but His work was to glorify the Father. The name Cainan has already been discussed. Shelah means "sent," Eber means "champion," showing the Saviour sent by God and champion of the cause of the elect. Peleg means "channel," showing Christ the channel of God's grace and love. Reu means "associate," "feed." Our only association with God the Father comes through the son. "Feed shows Christ as the bread of life, eaten by faith. Serug's name means "intertwined," picturing the closeness of the three persons of the Godhead and the closeness of Christ to His people. The name Nahor means "snorter" or "breather" and Terah means "thou makest breath," indicating the life that comes through Christ Jesus. He alone can bring life to those "dead in trespasses and sin."

### Lineage

(Continued from page one)

supplying the needs of those belonging to Him.

The name Cainan means "their smith" showing Christ as the molder of His people. The smith beats metal, he bends it, he takes a shapeless mass and makes it valuable.

Mahaleel means "praise of God." Praise and thanksgiving of God must be through Christ. The entire work of Christ praised and glorified God the Father.

Jared means "descender," picturing Christ descending from the Father (Phil. 2:6-11). From the highest to the very lowest was His descent.

### III. ENOCH THROUGH LAMECH

Enoch's name means the same as Enos. But in the personal life of Enoch, we see a picture of God's elect. Enoch fellowshiped with God as the elect fellowship with Him now. Enoch was translated and did not die. All the saved people will be caught up when Christ comes to take His redeemed at the rapture.

Methuselah means "after his death the flood shall come," also "man of the dart." This was Enoch's way of preaching a warning to those that lived in that day. Methuselah lived longer than any man ever lived on this earth, showing that Christ gives a more abundant and full life. The name shows Christ suffering sin's part in our stead. The other meaning was a warning, but with Christ, a blessing. God's flood of abounding grace was released after Christ's death at Calvary.

Lamech means "bringing low," showing once again our Lord's humility. He exhibited in leaving His glory with the Father.

### IV. NOAH THROUGH TERAH

Noah is a picture of Christ's leadership in salvation (Heb.

11:2). The name Noah means "rest," "to settle down," "bequeathing to one's heirs." Christ gives rest (Matt. 11:28). He promises a place to settle down (John 13:1-2), and we are joint-heirs with Christ.

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### Local Church

(Continued from page one)

To rightly understand the passage the proper translation of the Greek should be considered. The English Revised Version renders it as follows:

"In whom each several (individual) building, fitly framed together, groweth into a holy temple in the Lord; in whom ye (Ephesians) also are builded together for a habitation of God in the Spirit." (Emphasis and insertions supplied).

There are two divisions in Paul's thought: (1) He first states a generic truth that each "building" that is fitly framed together is "a holy temple" in the Lord. (2) He then particularizes, stating that the Ephesians were such a habitation. "Ye also are builded together," etc.

God has had three "dwelling places" among men: (1) the Tabernacle, (2) the Temple, and (3) the church. His present "dwelling place." One advocate of the invisible church theory misses the mark rather widely when he says, "The temple of God on earth to-

day is the body of a Christian." (Rice, *All About Christian Giving*, p. 79). The body of the Christian is certainly a "temple" indwelt by the Spirit of God, but God's temple today as a "dwelling place" is His church. The apostle Paul calls the church "the house of God" (I Timothy 3:15). In Ephesians 1:23, the church is His "body," filled by His fulness. Here in Ephesians 2:21, 23, the church is God's "building," "temple," and "habitation in the Spirit." In Revelation, Christ is "in the midst" of the churches (Rev. 1:13, 20), signifying His "dwelling place" on earth.

John R. Rice also casts contempt on the church of God by saying, "The church is no more a divine institution than the family. And the church is no more a divine institution than human life is."

(Bible Doctrine of the Church).

Certainly that "body" in which God by His Spirit dwells, and over which Christ is Head, is the greatest divine institution.

It is rather interesting to note how Dean Alford deals with this passage in his *Greek Testament*. He shows that the proper translation of the Greek is "every building" instead of "all the building." He says that any other rendering "seems preposterous enough" to a classical Greek ear. But does Alford endeavor to understand the passage in the light of this plain language? No. He comes to it with the invisible church idea and tries to make the passage conform to this notion. He says, "But 'every building' here is quite out of place." He then proceeds to say that what Paul is referring to is the "mystical body of Christ."

Yes, Mr. Alford is right: "every building" is quite "out of place" so far as lending any support to his theory of the church. It is shameful that the great scholar had to set aside such clear language in order to cling to the "mystical body" notion.

A. T. Robertson, who also held to the invisible church theory, places himself in the same position as Alford when he says, "Ordinary Greek idiom here calls for 'every building,' not 'all the building,' though it is not perfectly clear what that means." (Word Pictures in the New Testament, IV, page 529). Why is it not "clear" to Mr. Robertson? Simply because he was unable to harmonize it with his idea of a universal, invisible church. It is quite clear to anyone who will accept the plain language of Paul and dismiss all theories that are to the contrary.

We hesitate to leave this precious message we are now discussing, but we must go on. But we trust that the reader will meditate much upon these verses and be fully absorbed with the great truths herein contained.

### EPHESIANS 3:21

"Unto Him (God) be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

We can hardly see why anyone would refer to this verse in support of the invisible church theory. It is as strong as any in the Bible for the truth we have been expounding. We notice that Scofield leaves this verse alone, evidently because it does not fit his theory.

When the Lord Jesus was here on earth, He glorified the Father. He left behind His church to do likewise. The church of which Christ is Head glorifies God by carrying out the Master's will. So God is glorified "in the church."

Are there any specific examples of God's receiving glory in the church? Yes, note I Corinthians 14:23-25: "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his

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heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."

Certainly, here is an excellent example of God's being glorified in the church. We will mention one more:

"And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ" (II Corinthians 8:19,23).

The work of administering the gifts of the churches was to God's glory. Everything done in the church according to God's will is to His glory, whether teaching, preaching, praying, administering the ordinances, ordaining officers, giving, singing — all is to God's glory by and through the Great Head, Jesus Christ.

Here is where the invisible church theory is responsible for the Lord's being robbed of glory. This theory is the foundation upon which all the individualists, independents, and interdenominationalists have built their work outside the Lord's church. But we will touch on the evils of the theory later on.

### Dutchman

(Continued from Page One)  
not mean into at all times. "Moses," he said, "we are told, went up into the mountain, and the Saviour was taken into a high mountain, etc. Now, we do not suppose that either went into a mountain, but unto it. So with going down into the water: it means only going down close by or near the water, and being baptized in the ordinary way by sprinkling or pouring."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given for anyone so disposed to arise and express his (Continued on page 8, column 5)

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# What About His Baptism, If Jesus Came To Church?

ELD. J. B. FENISON, Salt Lick, Kentucky

A personal question to members of all churches with a challenge to do something about it. This question is asked as being based on the Bible teaching of baptism. It is accepted and Scriptural truth that we become members of the local church by baptism. Therefore the question is this:

IF JESUS CAME TO YOUR CHURCH WOULD YOU RECEIVE HIM ON HIS BAPTISM?

"Well of course we would" you say immediately. But would you really? Did you know most churches would have to take an about face on their doctrine of baptism if they did so? Would you receive him on this basis? You may say, "Baptism isn't that important." Jesus walked sixty miles to be baptized of John the Baptist. It must have been very important to Jesus.

No doubt your church is teaching very many wonderful things about Jesus and are doing many wonderful works in His Name. BUT, so did the scribes, Pharisees and the Sadducees in the Bible! Then one day Jesus came to them (John 1:10-12), and did they receive Him? I tell you nay, but they crucified Him! What about your church? It may be that your Jesus is not the Jesus of the Bible? And Baptism has a lot to do with it.

There are seven things that are taught by churches today concerning baptism that would cause them to utterly reject the Lord Jesus Christ as Saviour on the grounds of baptism alone. These are as follows:

If your church teaches John the Baptist's baptism is no good, you could not accept Christ for it is the only kind that He had.

Jesus never administered baptism except through His disciples (John 4:2), and that Baptism was called the "baptism of John" in Luke 7:28-30. John's Baptism is just as good today and it is administered by the kind of church Jesus built that has continued until even today and is generally known as the Baptist Church.

If your church teaches sprinkling or pouring in the place of baptism (immersion), it probably would not accept Jesus who demanded baptism as a picture of a death and burial and a resurrection to picture the gospel (Matt. 3:16, Romans 6:4-6, I Cor. 15:13).

If your church teaches the blood of the Lord Jesus only can be had in baptismal waters, you would not accept Christ for His baptism was certainly not to contact the blood of which he had no need being the perfect Son of God from eternity and without sins to be washed away by supposed blood in the baptismal waters.

If your church teaches baptism is regeneration or the new birth; that it takes the literal water and Spirit to born a person again into the kingdom of heaven, you could not accept Jesus for He was not baptized in this vain purpose in that He needed not the rebirth at all!

If your church teaches water baptism is what literally washes away sin you could not accept Christ for He had no sin to wash away in baptism. He according to YOU was baptized for the wrong purpose.

If your church teaches that baptism is in order to receive forgiveness or the remission of sins literally, it could not in consistency accept Christ on His baptism in that He needed no forgiveness at all!

If your church teaches that one is literally saved in baptism you verily could not accept Jesus on His baptism for it is evident that He had no need of salvation.

Examine your church's teaching on the PURPOSE of baptism and if it denies the PURPOSE of baptism and if it denies the purpose Christ OUR EXAMPLE was baptized for, GET OUT QUICK and come to a church that follows the example of their Lord.

When baptism becomes more than a pictorial, figurative, like manifestation of the gospel it has lost its meaning and verily becomes a handing tool to blind men's eyes to the true way of salvation.

## An Exhortation

(Continued from page one) the first church of Jerusalem given of their worldly goods. There would not have been other churches. The following is an example of this first church:

"And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need." Acts. 2:44, 45.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles' feet." Acts 4:35-37.

The churches have always been bodies of men and women assembled together, under covenant to carry out the great commission of Christ Jesus. This

first church, was composed of people of vision. They saw the great multitudes of people all over the world that were sons and daughters of Adam, that needed to hear the gospel of Christ Jesus, which is "the power of God unto salvation to every one that believeth." Romans 1:16.

What did this first church do? They gave of their possessions, to help get the gospel to other places. "We have a great God that foreknows all things. He knew what was going to happen in the near future, and these people gave freely, to their church, little knowing that they would need this money, or contribution to get the gospel preached into one of the greatest missionary Baptist Churches recorded in the Scriptures, but this is what really did happen.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:59; 60.

"And devout men carried Stephen to his burial, and made great lamentation over him." Acts 8:2.

"Now they which were scattered abroad upon the persecution that rose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." Acts 11:19.

If these people that were scattered abroad, had not received help from the church at Jerusalem, perhaps they too, might have also perished, and there would not have been a church at Phenice, Cyprus, and Antioch. With no church at Antioch and no missionary preacher sent out by the name of Paul, with a co-worker, named Barnabas, perhaps we would not have ever heard the gospel. Yes, we must definitely give of our worldly goods. There are billions of dollars that are given every year to prevent different kinds of disease, and ailments. Billions are spent for drugs, alcoholic drinks, and for people that need to hear the gospel and obtain salvation.

We have a great church — one of the greatest since the days of the apostle Paul, with a great missionary minded pastor. This is none other than the Calvary Baptist Church, of Ashland, Kentucky. Their humble pastor, John R. Gilpin is the great missionary minded pastor we are telling about. This man has been editing the greatest missionary paper we know of anywhere — THE BAPTIST EXAMINER. It takes money to buy supplies to publish this paper. We believe it is the God-given duty of Baptists every where to help pay to get this great printed gospel message out.

This paper is not all that this church is doing in the way of missions, for this church sponsors two great missionary preachers. First there's Eld. Fred T. Halliman of New Guinea — the greatest missionary since the days of Paul the apostle. He has been in New Guinea a good many years, preaching to the elect of God. There many people have heard the gospel, because someone gave of their worldly goods, to help this dear man. Then there is Eld. William Burkett, preaching un'o the Navajo Indians in New Mexico. Friends, we all have a God given duty to help get the gospel to the lost. I do not belong to Calvary Baptist Church of Ashland, Kentucky, but I am a genuine Baptist with my membership in a very small church in Maryland, but we in our church believe that if a church is in a position to do a greater missionary work than we can, that we should each of us pay our tithes into our own church, and then in turn, our church gives support to God-honoring missionaries.

I personally have known the pastor of Calvary Baptist Church, through THE BAPTIST EXAMINER, for between twenty-five and thirty years. I have read, and many times reread, his gospel messages, comparing them with

Scripture, and have found no error. We need nothing but the local church to send out missionary preachers. Neither do we need any thing but the local church to handle the funds to pay these missionary preachers. They did not have anything but just the local church when they started — no associations, conventions, or mission boards, nothing but the local church. Friends would you not like to give your support to missions where every cent is paid for just that? If you do, send your offerings into the missionary funds of Calvary Baptist Church, of Ashland, Kentucky, and remember our text. If you have worldly goods, these great missionaries have needs.

Dear friends if you that are reading this do not know the Lord as your Saviour, and you feel within your heart you are lost — remember the God of Heaven while we were all lost in sin — even dead, caused a virgin to bear a Son. It was the only begotten Son of God. He died on the cross for ungodly sinners. If you have the desire to become one of the children of God, remember this comes about by faith in Christ Jesus. Galatians 3:26.

"Who bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes you were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." I Peter 2:24, 25.

God bless you.

## Dutchman

(Continued from page seven) thoughts. Quite a number of brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally, a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:

"Mister Breacher, I ish so glat I vash here tonight, for I has had explained to my mint some dings that I never could pelief before. Oh, I so glad dat into does not mean into at all, but shust close by or near to, for now I can pelief manish dings vot I could not pelief before. We reat, Mr. Breacher, dat Taniel was cast into de ten of lions and came out alive! Now I nefer could pelief dat, for de wilt beasts would shust eat him right off; put now it is fery clear to my mint. He vash shust close py or near to, and tid not get into de ten at all. Oh, I ish so glat I vash here tonight!

"Again we reat dat de He-brew children vast cast into de firish furnace, and dat air alwaysh looking like a peeg story too, for dey would have peen purnt up, put it ish al plain to my min' now, for dey were shust cast near py or close to the firish furnace. Oh, I vash so glat I vash here tonight!

"And den, Mr. Breacher, it ish said dat Jonah was cast into de sea and taken into de walesh pelly. Now I never could pelieve dat. It alwaysh seemed to me to pe a peeg feesh story, but it ish all plain to my mint now. He vash not into de walesh pelly at all, but shust shumpt onto his pack, and rode ashore. Oh, I vash so glat I vash here tonight!

"And now, Mister Breacher, if you will shust explain a bassage of Scripture I shal pe, oh, so happy dat I vash here tonight! It saish de vicked shall be cast into a lake that purns with fire and primstone alwaysh—Oh Mr. Breacher, shall I be cast into that lake if I am vicked? Or shust close py, or near to, shust near enough to pe comfortable? Oh, I hopes you tell me I shall be cast only shust py a good vay off, and I vill pe so glat I vash here tonight!"

—Sword and Trowel, February 1871.

## TBE, The Preacher's Pastor

I let my subscription expire and I have never missed anything more. I preach every Sunday and therefore never get to hear anyone else preach. The Baptist Examiner is, I suspect, the PREACHER'S PASTOR in many instances.

Elder T. F. Sanders  
McNeil, Arkansas

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PAGE EIGHT