

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries  
"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 1782

## THE CHURCH

ELD. WAYNE COX  
Pastor Grace Memorial  
Baptist Church  
Memphis, Tennessee

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said unto him, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt

loose on earth shall be loosed in heaven." — Matthew 16:13-19.

It goes without saying that I believe the Bible is a Baptist Book — that it was written by Baptists, for Baptists, and to Baptists; and it will make Baptists of any who will read it with an unbiased and unprejudiced heart.

A man asked me one time with regard to the church, "Brother Cox, if you had not been a Baptist who would you have been?" I said, "I would have been ashamed."

Therefore, I am a Baptist, warf and woof, filling, inside, outside, upside, down-side, t'other side, too.

I believe that anybody who will take an open Bible and will prayerfully read it, will be driven irresistibly to the same conclusion. If I didn't believe that with all my heart, then I wouldn't be a Baptist.

We are living in a modern and materialistic age in which we are being told that one church is as good as another and that all

churches are working for the same place; that Heaven is like a giant hub in a giant wheel and all the spokes are the churches that Christ established. I tell you in the beginning that I don't believe that Christ established all these various and sundry religious denominations and organizations. I take the position that Christ



WAYNE COX

established His church during His personal ministry and that it was a Baptist Church, and that she is the mother of us all in the sense that from her came the missionaries that spread throughout the earth and established other churches of like faith and order.

I say the Bible teaches us in no uncertain terms that not only did Christ establish His church, but even the name Baptist is Scriptural in every sense of the word. Why people shy away from the name Baptist and deny our own heritage is beyond me; why, when interrogated regarding their religion, they ashamedly finally say, as if apologetic, "I'm a Baptist."

I say we have the truth, and we only have the whole truth. I say that each Baptist Church is a foundation, pillar and ground of the truth. We are under divine marching orders to propagate the truth to every nook and corner of this earth.

(Continued on page 5, column 3)

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## Home From A Long Patrol FTH Gives A Brief Report

FRED T. HALLIMAN  
New Guinea Missionary

Dear friends:

Greetings to each of you from New Guinea. Trusting that this finds each of you enjoying the blessings of our sovereign God. This is being written on March 12 and as of this date I am feeling fine.

This article will only be a brief one and will be a sort of a fore-runner to a series of articles to start in the next issue of TBE after this one. This series of articles to follow will be the report of a patrol that I have just completed; hence the reason that I have been so long without an article in TBE. Below will be a few details that will bring you up to date on the work just prior to making the patrol.

A couple of weeks before making the patrol one of the churches said they had some people to be baptized. This was the church that Yoti is pastor of. In the event that you do not remember this man by name, Yoti is the man that got burned so badly about three years ago. Yoti is doing a marvelous job pastoring this church.

After holding an early service at another church, about noon time I met with the church that was holding the baptizing at the river and baptized seven people into this church. They also had already held a preaching service before coming to the river. Almost without exception we hold a preaching service at the place where we baptize. To me this

seems to afford one of the best times possible to present the gospel of Christ to lost people.

This particular river is used by two different churches and I have baptized in it several times. The water is always cold and upon this occasion as well as some others that I have baptized here, the water was quite swift.



FRED T. HALLIMAN

The bottom is filled with large rocks and it is hard to get good footing and as I was baptizing one of the men, I slipped and almost got swept out to the main channel. Yoti seemed exceptionally happy on this occasion as this was the first baptizing the church has had since he became pastor.

**The Famine Is Over And Things Are Back To Normal**

I wish to take this opportunity to thank each of you for your prayers here in New Guinea during the famine, not only for myself but on behalf of the native (Continued on page 7, column 1)

LET'S TAKE A LOOK AT . . .

## THE RESURRECTION BODY

By MILBURN COCKRELL  
Mantachie, Mississippi

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of damnation" (John 5:28-29).

The resurrection of the body is one of the fundamental articles of the Christian faith. The resurrection of Christ stands or falls with it: "But if there be no resurrection of the dead, then is Christ not risen" (1 Cor. 15:13). The



MILBURN COCKRELL

whole Biblical record is connected with it: "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not" (1 Cor. 15:14-15). Without a resurrection there is no expectation of a future and better state: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

Man's body has three different forms altogether. First, he is born in a physical body. Second, he possesses a soulful body in the intermediate state. Third, he shall

have a resurrection body.

Reason teaches the immortality of the spirit, but the revelation of God's Word alone teaches the immortality of the body. Christ came to bring life and immortality to light by the gospel. The believer's spirit has already been raised (Col. 2:12; 3:1). He waits for the redemption of the body: "... we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). Not only is the believer's soul secure, but also his body is safe: "And this is the Father's will which hath sent me, that of all, which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39).

**THIS SAME BODY**

The Bible teaches that this same body shall be raised. The word "resurrection" suggests this as it means "a raising up again of that which is fallen." If this same body is not raised, it will be a creation, not a resurrection. One cannot receive in his body for what he has done, either good or evil, if this same body is not raised up which has done these things (II Cor. 5:10). The Bible makes (Continued on page 3, column 2)

THE MAJESTIC GRANDEUR OF THE . . .

## SOLITARINESS OF CHRIST

By ARTHUR W. PINK

The title of this article is perhaps not sufficiently explicit to indicate its theme. This is partly due to the fact that so few today are accustomed to meditate upon the personal perfections of God. Comparatively few of those who occasionally read the Bible are aware of the awe-inspiring and worship-provoking grandeur of the Divine character. That God is great in wisdom, wonderful in power, yet full of mercy, is assumed by many to be almost common knowledge; but, to entertain anything approaching an adequate conception of His being, His nature, His attributes, as these are revealed in Holy Scripture, is something which very, very few people in these degenerate times have attained unto. God is solitary in His excellency. "Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11).

"In the beginning, God" (Gen. 1:1). There was a time, if "time" could be called, when God, in the unity of His nature (though subsisting equally in three Divine Persons), dwelt all alone. "In the beginning, God." There was

no heaven, where His glory is now particularly manifested. There was no earth to engage His attention. There were no angels to hymn His praises; no universe to be upheld by the word of His power. There was nothing, no one, but God; and that, not for a day, a year, or an age, but "from everlasting." During a past eternity, God was alone: self-contained, self-sufficient, self-satisfied; in need of nothing. Had a universe, had angels, had human beings been necessary to Him in any way, they also had been called into existence from all eternity.



ARTHUR W. PINK

The creating of them when He did, added nothing to God essentially. He changes not (Mal. 3:6), therefore His essential glory can be neither augmented nor diminished.

God was under no constraint, no obligation, no necessity to create. That He chose to do so was purely a sovereign act on His part, caused by nothing outside Himself, determined by nothing but His own mere good pleasure; for He "worketh all things after the counsel of His own will" (Eph. 1:11). That he did create was simply for His manifestative glory. Do some of our readers imagine that we have gone beyond what Scripture warrants? Then our appeal shall be to the Law and the Testimony: "Stand up and bless the Lord your God (Continued on page 8, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "NO OTHER FOUNDATION"

"For other foundation can no man lay than that is laid, which is Jesus Christ."—I Cor. 3:11.

At the outset, may I say that there is no doubt in my mind but that Jesus Christ is the only way of salvation. I know that there are lots of ways that are offered in the religious world today. I know that there are lots of ways that are suggested and lots of roads that have been proposed, but deep down within my soul I believe that Jesus Christ is the only way of salvation.

There are three verses of Scripture that convince me of this. Jesus said:

"I AM THE DOOR: by me if any man enter in, he shall be saved."—John 10:1.

He did not say, "I am a door," as if to indicate that there might be other doors. Rather, He said, "I am the door." The word "the," a definite article, is so strong that He might just as well have gone further and said, "There is no other door."

Jesus also said:

"I AM THE WAY, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

Notice, He said, "I am the way." He did not say, "I am a way." To have done so would have indicated that there were other ways. He said, "I am the way." That precluded, or shut out, or absolutely removed any other hope. The only way of salvation is the Lord Jesus Christ.

One morning, several years ago (Continued on page 2, column 1)



## The Baptist Examiner

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JOHN R. GILPIN.....Editor

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### BOOK REVIEW

## "Notes On The Pentateuch"

We have just received from Loizeau Brothers the new edition they have gotten out of "Notes on the Pentateuch" by Charles H. Mackintosh.

This book has been sold as a six-volume set for many years, but now it is complete in a one-volume edition at a much cheaper price — \$10.95 per volume.

I do not believe that anyone can have a good understanding of the Pentateuch apart from the reading of these notes by C. H. M. Therefore, I would urge our readers to order at once a copy of this new one-volume edition.

It is printed with two columns on each page with large clear readable type. It, in my opinion, makes the best appearance of any book we have had the pleasure of reviewing in a long time. The quality of the printing and the quality of the material in it are excellent, and it should be in the library of each student of the Pentateuch.

When this set was sold as a six-volume edition, the regular price was \$14.95. Though the material was excellent, the print was very fine and did not make a good appearance. Furthermore, it was far from readable from the standpoint of the type. Let me urge you to buy this set in one volume today.



## "No Other"

(Continued from page one)

as I was coming out of the bank, I met a Campbellite who was going into the bank. He had attended our services the night before and I paused to speak to him and tell him that I was glad he was in services with us the night before. He said, "I rather enjoyed what you had to say. I was convinced a long time ago that there are lots of ways of salvation. It is just like it is over in Washington, D.C. The Capitol building is built in the center of the city

and all the streets in Washington, D.C. run into the Capitol. It does not make any difference where you are in the city, you can start on any street and if you follow it far enough, you will eventually come to the Capitol building. It is sort of a hub of a wheel and all the balance in the city is built around that hub. That is just my idea of salvation. There is a Baptist road to Heaven, a Methodist road to Heaven, a Campbellite road to Heaven, a Catholic road and a Jewish road to Heaven, and they all lead to the same place. Just like the spokes of a wheel and just like the streets of Washington, they all lead to one center. All these roads lead to Heaven."

I said to him, "My brother, there is no such thing as a Jewish road, nor a Baptist road, nor a Catholic road. There is only one road to Heaven, and that is laid down in the words of Jesus when He said, 'I am the way.' The only way is Jesus Christ."

Another Scripture is conclusive proof of this to me. Listen:

"This is the stone which was set at nought of you builders, which is become the head of the corner. NEITHER IS THERE SALVATION IN ANY OTHER: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:11,12.

Could anything be plainer than this? The Apostle Peter is saying that there is no salvation in any other name—only in Jesus Christ, "for there is none other name under heaven given among men, whereby we must be saved."

In the light of these three verses, I come to my text and I say to you, there is no doubt in my mind that Jesus Christ is the only way of salvation. In view of that, why should any man be interested in any other foundation? Why would anybody be interested in another foundation other than the Lord Jesus Christ, yet there are plenty of people today who are trying various other foundations than Jesus, and are seeking to go to Heaven in some way other than through Jesus Christ.

I want to show you some few reasons why it is that I do not wish any foundation other than Jesus Christ Himself.

### I IN JESUS WE HAVE ABSOLUTE SAFETY.

Solomon says:  
"The name of the Lord is a strong tower: the righteous runneth into it, and is safe."—Prov. 18:10.

The underlying symbolism is that of a man who is fleeing for his life. Here before him is a strong tower. He runs into that tower. There is no way for that tower to be demolished. There is no way for that tower to be destroyed. This man runs into that tower and he is safe.

Whenever I read this verse of Scripture, I come to this conclusion that safety is in the Lord Jesus Christ. It is just like a man fleeing to a strong tower for an individual to flee to Jesus Christ as a Saviour. I say, then, I don't want any other foundation. I wouldn't be concerned about any other foundation. The only foundation that I wish for my life is the Lord Jesus Christ, for in Him we have absolute safety.

### II GOD DWELLS IN EACH BE-

### LIEVER.

We read:

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."—I John 4:15.

Notice, every man who is a believer in Jesus Christ is likewise a confessor. If you believe in Jesus you have confessed Him. Every believer, every confessor, not only is saved, but this text would tell us that God dwells in the believer. It says, "God dwelleth in him."

Beloved, if you are saved, do you realize you are a dwelling place for Almighty God? God dwells within you. You don't get that when you are baptized. You don't get that by joining a church. You don't get that by a good life. You don't get that by living the best you can. Rather, I thank God that the man who has believed in Jesus Christ has the assurance that God dwelleth in him.

What other foundation would I need? What other foundation would I want? If I have the assurance that God dwelleth in me, then I don't have any need of any other foundation. I have the only foundation I need.

### III

### THE MAN WHO BELIEVES ON JESUS CHRIST HAS GOD ON HIS SIDE.

I don't know of anything that ought to thrill our hearts more than to know that we have God on our side. We read:

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"And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's."—II Chron. 20:15.

Jehovah is giving an answer through His prophet. He said, "Judah and inhabitants of Jerusalem, don't you be afraid. The battle is not your's, but God's," as if to say that if you are a believer in the Lord Jesus Christ, you have God on your side. That means, beloved, that you are the winner. If you have God on your side, you are going to be the victor.

I turn to the New Testament and I find that the Apostle Paul says the same thing in a little different words. Listen:

"If God be for us, who can be against us?"—Rom. 8:31.

I ask you, who can be against you if God is for you? If God is on your side, it doesn't make any difference who is on the other side. If God is on your side, all Hell can join the other side and it doesn't make any difference. If God be for you, who can be against you?

Isn't it wonderful to know that we have God on our side when we believe in Jesus Christ? I wouldn't want God on the other side. I certainly wouldn't want God on the opposite side. The man who has believed in Jesus has God on his side. He surely doesn't want any other foundation. He surely isn't concerned about, or interested in, any other foundation. He has God on his side.

### IV

### JESUS IS A PERFECT BURDEN-BEARER.

Don't tell me that you don't have burdens. Don't tell me that you don't have difficulties and problems, because we know that you do. It is the lot of the human

family.

Job makes mention of the fact that we have troubles. Listen:

"Man that is born of a woman is of few days, and FULL OF TROUBLE. He cometh forth like a flower, and is cut down: He fleeth also as a shadow, and continueth not"—Job 14:1,2.

Yes, we all have our burdens. We have our troubles. We have our trials. We have our problems. Beloved, I don't need any other foundation, because the Lord Jesus Christ is a perfect burden-bearer.

Listen again:

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."—Psa. 55:22.

Notice, it says to "cast thy burden upon the Lord." What is going to be the result? He will sustain you. He will hold you up, and more than that, He shall never suffer the righteous to be moved. Don't tell me we don't have a perfect burden-bearer in the Lord Jesus Christ.

Notice again:

"I removed his shoulder from the burden: his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah"—Psa. 81:6,7.

What does it say? God said, "I saw that man who had his shoulder burdened down. I saw that individual whose shoulder was beneath a burden and I removed the burden from his shoulder."

Isn't it wonderful to know that we have a God that takes the burdens off our shoulders; a God who, when we call in trouble, delivers us; who when we speak to Him, answers us in the secret place? I thank God that we have a perfect burden-bearer. I don't want any other foundation. I have all the foundation I need in Jesus Christ, because He provides for us a perfect burden-bearer.

### V

### HE IS A PROMISE-KEEPING GOD.

So many times in life other people will speak to us and they fail to keep their promises. They will tell us what they are going to do, but they fail to do it. So many people have promised me that they are coming to church through the years that have never shown up. So many people have promised me that they would be in the services for me to preach to them, yet I have never had the opportunity to do

## A Good Florida Pastor And Church To Have Revival

Faith Baptist Church of Law-  
tey, Florida, will be holding their Spring Revival beginning April 9, 1973.

Elder J. E. Pierce, who is pastor of Grace Baptist Church of Samoset, Florida, will bring the messages at 7:30 each evening. He will also be speaking over WPXE (1490 on the dial), Starke, Florida, each morning at 9:35 to 10:00 a.m. beginning April 10.

Our dear old friend, Brother A. E. Massey, is pastor of Faith Baptist Church, and he invites all those living in that area to the revival. He would ask the prayers of those living at a distance.

Faith Baptist Church is located just across the street east of the post office.

so. It is so easy for people to break their promises.

But we have a promise-keeping God. We read:

"And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, THAT NOT ONE THING HATH FAILED of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."—Josh. 23:14.

This was a part of the last counsel of Joshua to the children of Israel. He says to them, "I am going the way of the earth. I am going to die. But I have one thing I want to recall to your memory. My last message to you is, remember that the God of the earth has not failed you in one single thing that He has promised."

Beloved, I tell you, we don't need any other foundation, because the Lord Jesus Christ is a promise-keeping God. As the old song says:

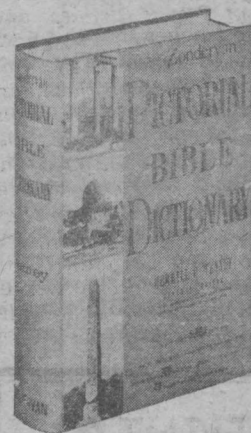
"He has never broken any promise spoken:  
He will keep His promise,  
I know."

### VI JESUS CHRIST DOESN'T CHANGE.

You and I change, and everybody else changes, but the Lord Jesus Christ never changes. We read:

"They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as (Continued on page 3, column 1)

## BIBLE DICTIONARIES



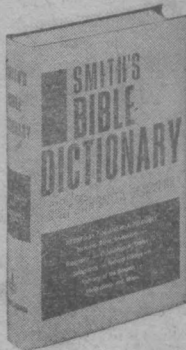
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THE BAPTIST EXAMINER

MARCH 31, 1973

PAGE TWO



## "No Other"

(Continued from page two)  
a vesture shalt thou fold them up, and they shall be changed: but THOU ART THE SAME, and thy years shall not fail." — Heb. 1:11,12.

Paul is saying, "Earth and the heavens, which are the works of God's hands change, but not God. Even these, the works of His hands, shall perish, but God remains. Even these works of His hands shall wax old as a garment, and like a garment, or vesture, He will fold them up and they'll be changed. Some of these days, God is going to change this earth. He is going to bring on the fire. It will be a complete renovation of this earth by fire. But there is one thing certain. Though this earth will be changed, "thou art the same, and thy years shall not fail."

Beloved, I don't want any other foundation, because the Lord Jesus Christ is a perfect foundation. He never changes.

Listen again:  
"For I am the Lord, I CHANGE NOT." — Malachi 3:6.

"Jesus Christ the same yesterday, and to day, and for ever." — Heb. 13:8.

You change. I change. Our homes change. Our houses change. Our friends change. Religious doctrines change. Political factions change. As the song says:

"Change and decay in all around I see;  
O Thou who changest not, abide with me!"

### CONCLUSION

Beloved, I am glad that we have Jesus Christ as the only Saviour. I don't want any other foundation. As I say, I don't want any other foundation because I have safety in Him; God dwells in each believer; we have God on our side; we have a perfect burden-bearer; He is a promise-keeping God; He doesn't change.

Could I ask for any greater foundation than this? Beloved, I have all that I need in Jesus Christ. I certainly don't need anything else.

I turn to that individual who is here, who is outside of Jesus, and I would point you to Him, and I would say to you, like John the Baptist of old:

"Behold the Lamb of God, which taketh away the sin of the world." — John 1:29.

I would say to that individual who is without Jesus Christ, don't trust any other foundation. Trust only Jesus Christ.

When Paul wrote to the church at Philippi, he said:

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." — Phil. 2:9-11.

Certainly, we need no other foundation but Jesus Christ. God has exalted Him, and God has given Him a name that is above every other name. Some of these days, every knee is going to bow before Him. It may be too late then. Would to God that you

would bow before Him just now, trust Him as your Saviour, and then come out on God's side and say by your coming, "I have trusted Jesus Christ as my Saviour and I want to bow before Him now. I want my life to count for Him now. I don't need any other foundation. I am depending wholly, fully, and solely on Jesus Christ as my Saviour." May God bless you!

## Resurrection Body

(Continued from page one)

it clear that these very eyes that close in death shall live again. In Daniel 12:2 it is written: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Some object to a resurrection of this same body because some bodies have been eaten by animals or destroyed by fire. "Why should it be thought a thing incredible with you, that God, should raise the dead?" (Acts 26:8)? Nothing is impossible with Almighty God. He can and will raise our bodies by His amazing power. I Corinthians 6:14 says: "And God hath both raised up the Lord, and will also raise up us by his own power."

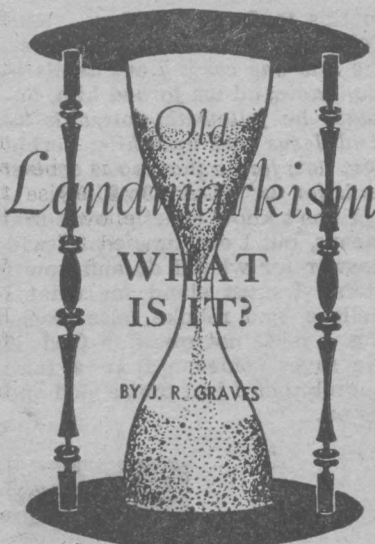
### A LIVING SEED

Paul reveals the manner of the resurrection in I Corinthians 15:35-42: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body . . . So also is the resurrection of the dead."

In these verses Paul tells us that every human body has a living germ. This germ is indestructible and though the body turn to dust the living germ will continue to exist in the grave. Then like seed in the ground it will spring into immortal life when the time of the resurrection of the body shall come. At death there is planted a seed which will germinate at the resurrection.

### TWO RESURRECTIONS

There is to be a resurrection of the righteous and wicked as seen in John 5:28-29. Acts 24:15 declares: "There shall be a resurrection of the dead both of the just and unjust." But these two classes are not to be resurrected together as general resurrectionists suppose. All the elect will be raised at Christ's Second Coming (I Cor. 15:23), and those resurrected will reign with Christ a thousand years. Revelation 20:4 reads: "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 for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they live and reigned with Christ a thousand years." The wicked dead are to be raised a thousand years after the righteous: "But



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the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5).

### A BLOODLESS BODY

The resurrection body of Christ contained no blood, but it did have flesh and bones. After becoming the firstfruits of the resurrection, Christ told His disciples: "Behold my hands and my feet that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39). Our resurrection body is to be like the body of Christ. It will have flesh and bones, but it will contain no blood. I Corinthians 15:50 declares: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." This is the reason procreation is unknown among the resurrected saints (Luke 20:35).

Blood is the source of corruption and decay in our earthly bodies. In order to preserve a human body it must be drained of blood or the blood chemically preserved by an embalming fluid. In our resurrection bodies we shall know no sickness and death. There will be no hunger or thirst which are warnings of our present bodies wasting away (Rev. 7:16). Hence in the resurrection body we will need no sleep or recuperation. There will be no pain, for it is caused by diseased tissues (Rev. 21:4).

### A GLORIFIED BODY

There will be a glorious change in the duration of the resurrection body. I Corinthians 15:42 says: "It is sown in corruption; it is raised in incorruption." How true it is that our natural body is sown in corruption! A dead body must be buried beneath the sod to protect the community from the vile odors that would contaminate the atmosphere (Gen. 23:4).

In the resurrection the righteous will have their bodies delivered from the power of the grave and will never again be liable to corruption. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:53-54). The tooth of time will have not power over the new body. When millenniums have passed, we will live on in eternal youth.

There will be an amazing change in the beauty of the resurrection body compared to the earthly. "It is sown in dishonour; it is raised in glory" (I Cor. 15:43). Only God knows how many bodies have been sown in dishonor because of the sins of individuals or their parents. Many people suffer from an abnormal body formation from the cradle to the grave. But the Resurrection of the Just will terminate all of this. The resurrection body will not be subject to shame and dishonor because of sin. It will be a body with no disfigurement or

blemish.

There will be a wonderful change in the powers of the resurrection body: "It is sown in weakness; it is raised in power" (I Cor. 15:43). The earthly body is sown in the graveyard a poor helpless thing! All the vital capacities of the body are utterly unable to move or stir! But in the resurrection from among the dead our frail bodies will come forth with heavenly life and vigor infused into them. They are never again to be subject to infirmity, weakness, or decay. They will be healthy, stable and lively.

The expression, "raised in power," implies that our present faculties are to be enlarged. Our present ability to see is very limited. The telescope, the microscope, and the X-ray machines cause us to realize our limited vision. If our spiritual eyes were opened, we would see about us spirit beings like the young man did at Dothan (II Kings 6:15-17; Dan. 3:24-25; Acts 7:56). In the resurrection we will have telescopic, microscopic and X-ray vision.

Our ability to taste will be enlarged. Christ ate broiled fish and honeycomb in His resurrection body (Luke 24:41-43). He told His disciples He would drink wine with them in the kingdom of God (Mark 14:25). Revelation 2:7 speaks of the overcomer eating of the tree of life, and Revelation 22:2 mentions the saved nations who eat of the tree of life. Eating will be a privilege enjoyed in the next world by people in resurrection bodies.

Now sickness and old age affects the memory. How soon we forget! This will not be our plight in the new body. Our memory will never fail or fade.

The Bible not only teaches that our present abilities will be enlarged, but it also teaches we will have our abilities multiplied. In the resurrection body we will be "equal unto the angels" (Luke 20:36). This probably means we will fly like the lightning as the angels do. Isaiah said: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31). Perhaps it was to the same group he referred by asking: "Who are these that fly as a cloud, and as the doves to their windows" (Isa. 60:8)? Mental telepathy may be the means of communication in these bodies (Matt. 17:4).

Our bodies shall shine in glory and splendor. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). "And they that be wise shall shine as the brightness of the firmament . . ." (Dan. 12:3). Our resurrection bodies will shine like the body of Christ at His transfiguration (Matt. 17:2). Some wise and faithful ones will out shine the unfaithful ones. Paul said: "There is one glory of the sun, and another glory of the moon, and another glory of the stars for one star differeth from another star in glory. So also is the resurrection of the dead" (I Cor. 15:41-42).

There will be a remarkable change in the adaptation of the

resurrection body. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (I Cor. 15:44). The spiritual body is body, not spirit. If it were a mere spirit, then every man would have two spirits. The term "spiritual body" describes not so much the nature of the body itself as its relation to the spirit. He speaks of the natural and spiritual bodies in respect to their adaptation — their power and use.

This present body is adapted and designed for the use of the soul. The resurrection body is adapted and designed for the use of the spirit. The spiritual body will be in sovereign subjection to the purified spirit, and the spirit of man to the Divine Spirit.

### CHRISTLIKE BODY

All the elect are predestinated to be conformed to the image of Christ (Rom. 8:29). This complete conformity will occur at the resurrection of the saved and at Christ's appearing. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). Christ will change "our vile body, that it may be fashioned like unto his glorious body." (Phil. 3:21).

At the First Resurrection the saints, will be made manifest to angels and the world as the sons of God (Rom. 8:19). "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49). The psalmist said: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15).

If all the saints are to be made like Christ, a number of truths are suggested. There will be no missing eyes, teeth, arms, etc. There will be no infants or old men for all will be thirty-three years of age like Christ. There will be no black or white people. All will be like Christ!

### RESURRECTION OF DAMNATION

John 5:29 speaks of the resurrection of the unjust: " . . . and they that have done evil, unto the resurrection of damnation." This is a bodily resurrection for it is a resurrection of those in the graves. This is Daniel's resurrection "to shame and everlasting contempt" (Dan. 12:2). In Revelation 20:12 John speaks of this resurrection of the spiritually dead: "And I saw the dead, small and great, stand before God . . ." Those referred to by John in this verse are the rest of the dead mentioned in verse 5.

The wicked will be raised up in some visible form. Their bodies will have a framework of flesh and bones adapted to a new environment. This must be so for Christ speaks of the soul and body of the wicked people being cast into Hell in Matthew 10:28. In a discourse in Mark Christ relates how wicked people with hands, feet, and eyes would be cast into Hell fire. (Mark 9:43-48). The wicked will have bodies but not

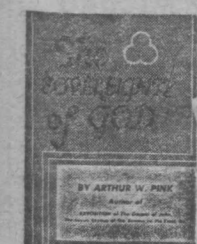
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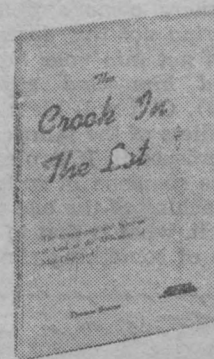
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# The Baptist Examiner FORUM

"Matt. 28:19-20 states that the Lord's church only has the authority to preach the gospel, baptize and teach God's Word. If being quickened or being regenerated or the giving of spiritual life to sinners that are spiritually dead comes by the preaching of the Gospel, then we must conclude that only those that hear the preaching of the gospel by the Lord's church can be quickened. Question: There are many preachers and other people that say that they have received spiritual life while a member of a false church under the preaching of false preachers. Please explain how this can be? If God honors the preaching of false churches, should not we?"

E. G.  
COOK

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BIBLE TEACHER

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There are so many things that we do not know, or maybe I should say, I do not know, about our great God, and how He works. But there is one thing that I have learned from Rom. 11:33 and that is, that His ways are past finding out. I have also learned from Ps. 78:41 that some people limit God. And I have learned from observation that not all of them were in the wilderness with Moses. I have before me a clipping from one of our daily papers in which Billy Graham says, "and one thing God cannot do is to interfere with man's free choice." It may be that Billy's god cannot do that. But, beloved, my God can interfere with man's choice, and I can prove it. In Acts 9 Saul of Tarsus has a burning desire to stamp out Christianity from off the face of the earth. But Saul did not have a shadow of a chance to do what he so much wanted to do. God interfered with his choice, and, believe it or not, He did not have to ask Saul if he was willing for Him to do it.

To me, the premise in this question seems somewhat shaky. I am in full agreement when you say that only the Lord's church has authority to preach, baptize and teach. But as I see it, there is no statement, as such, in Mt. 28:19-20. What I see is a positive command. And since this command is not given to anyone else we can safely assume that only His churches have that authority. Then I am just a little wary when I come to that "if." I would prefer to use the word "since" in this place simply because if I leave the gospel out of this quickening I become a Hardshell. And I have no desire to be a Hardshell.

Then the conclusion seems to me to be putting a limit upon God. In Phil. 1:15 we learn that some were preaching Christ through envy and strife. In verse 16 some preached Christ through insincerity. But in verse 18 Paul rejoices because Christ is preached whether it be through pretence, or in truth. So if these false churches preach Christ through pretence maybe we should rejoice, because Christ is being preached. And if our Lord uses that kind of preaching Christ to bring about the salvation of some of His lost sheep, it is none of our business. Let us remember, His ways are past finding out.

And though Paul rejoiced over all that preaching, he did not join

up with them and take them along with him in his missionary work. Our Lord wants us to be a separate people, II Cor. 6:17. He wants us to be a peculiar people unto Him, Titus 2:14. And you do not become that kind of people by hobnobbing with everything that comes along. In Lk. 6:22 our dear Lord said, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." If we honor what the religious world is doing, they will not do all these things, and we will not be blessed.

JAMES  
HOBBS

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RADIO SPEAKER  
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There are many things that we cannot understand about how God works. We must be obedient to His will and do as He says and not question Him.

It is true that he gave the commission to His church as seen in Matthew 28:19-20. We must be firm on this and obedient to His instructions.

We are commanded to live and serve Him according to His word. "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight." (Psalm 119:34, 35)

One of the disciples questioned Christ regarding what someone else was to do and Christ rebuked him severely. "Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, IF I WILL THAT HE TARRY TILL I COME, WHAT IS THAT TO THEE? follow thou me." (John 21:21, 22).

We are to stand firm on what the Bible teaches regarding the church, the Bible, and Christian living. We are not to bend in any way. This is our responsibilities, and we will be judged according to our actions.

Regarding the preaching of His word in false churches, we know that they do not have the authority. We must not in any way condone or assist them in their actions. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." (II John 10). God will bless His word regardless of the failures of those who misuse it. If it pleases Him to save someone in spite of the false teaching of the one who is misusing it, what is that to us? John spoke of something similar

to this to Jesus one day. "And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." (Luke 9:49, 50).

I don't know exactly what that means, but I do know that I will answer for what I do and how I stand. I must stand for what I believe, and rebuke false teaching. I must not question God. If He saves someone from a false church then I just praise God and go on.

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FIELDS

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Yes, I agree with the querist, that if quickening (resurrection from spiritual death) comes to us through the preaching of the gospel, and the Lord resurrects His children through false churches and false preachers, we should by all means recognize them as institutions honored of the Lord and extend to them the hand of fellowship. To me, it is the very height of inconsistency to reject an organization where the Lord resurrected (regenerated) and brought His children to the place of birth. If the Lord honors a false church and her messenger, we should also honor her and her work.

Again, may I refer to the words of the querist when he said, "Matt. 28:19-20 states the Lord's church only has authority to preach the gospel." To that statement, I shout a lusty "AMEN." Brethren, I firmly believe that only the Baptists have the authority to preach, baptize, and teach, and that they and they alone are honored in their work for the Lord and that there cannot be glory outside of the Lord's church.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" Eph 3:21.

If men are quickened by the gospel, in order to be consistent, I must contend that only those who attend a Baptist church or hear the gospel proclaimed by a member of a Baptist church are quickened or made spiritually alive, for no one else has authority to preach. But Brethren, I do not believe that Baptists are the only ones who have spiritual life. I believe there are many of God's children who are members of false churches. In fact, for 8 years I was a member of a false organization. I was alive spiritually, but not alive by preaching of Gospel, because the church of which I was a member did not believe the gospel for they taught praying through and then holding on faithful to the end. They had no true message. The first time I heard the truth was through the editor of T.B.E. (John R. Gilpin). Brother Gilpin did not give me life, but through his preaching, the life that was planted within me by the Holy Spirit was fed, and I grew in grace and knowledge of my Lord. I look upon this man (John R. Gilpin) as my father in the faith (Scriptures), but I call upon God as my spiritual Father for He and He alone gave me spiritual life.

I rejected the baptism of the false church, but surely I would have been in error if the Lord honored her preaching and made me alive through her ministry. Furthermore, I should never have removed myself from her fellowship, but should still be there preaching in order to make men alive. Spiritual life does not come by way of mouth, rather this life comes by the direct work of the Holy Spirit.

This view is borne out in the

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physical birth as well. When a child is conceived, no one other than the father is involved. The father does not use other men to conceive his children. If he did, they would not be his. In feeding, clothing and taking care of his child, many men are employed: farmers, dairymen, lumbermen, garment makers and many more, but these did not give life — they only assisted in caring for that life. So it is with God's children. Many men are used of our Lord through His church to care for His children. The Gospel (good news) is given to feed them. Brethren, it is imperative and vitally necessary that God's children be fed for they can never develop properly without the gospel.

Seeing how God honors the work of His church, and her alone, it is my contention that God has stored the Gospel in her, and with this heavenly provision, God feeds His lambs and His sheep even as He fed Israel on the Manna. The Gospel is not for Protestantism. Therefore, we should not, and do not recognize them, as organizations who are honored of the Lord. Rather, we contend they are false; their messages are false, and their works

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are in vain. I realize that some contend that God's Word shall not return void but it shall accomplish that whereunto God sends it. Read Isa. 55:10. To answer this, may I point out that it accomplishes its (gospel) purpose where God sends it. God does not send it out through false churches and false preachers. Thus it does accomplish its aim but it is intended only for the Lord's church. Read Jer. 23:15-32.

Therefore, my answer is in the affirmative. If I thought that God used corrupt churches and corrupt preachers to create life within His children, I would recognize them as a blessing of the Lord. Believing that God did not send them or use them, the churches of which I am pastor reject any work that they may preform as vain worship.

No message can be effectual un-

less it is empowered by the Spirit. False churches do not have Him, thus they have no true message. Baptist churches are the light of the world (Matt. 5:13-17), and this light is the Spirit; therefore, the Comforter makes her (church) shine for God's glory. False churches do not have this light, and they cannot give forth the light which is necessary for the revelation of Jesus Christ in the gospel.

ROD  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Tampa, Florida



I do not find that Matt. 28:19-20 states that the Lord's church only has the authority to preach the gospel, etc. It is true that Jesus commissioned His church to do those things, but He never prohibited others from preaching the gospel. To say that no one can or will be saved as a result of the preaching of those not Baptists is not true. I have known people all down through my lifetime who were saved as a result of the preaching and testimony of those not Baptists. Many are saved who do not attend any church. I think of a man who stubbed his toe on a little copy of the gospel of Mark which had become embedded in the soil. He took the booklet home, read it, and turned to Christ. Shortly afterwards I baptized him. My own conversion did not come about through attending a Baptist church, for I didn't go to any church. I heard a classmate tell a friend about her conversion, and the Lord convicted me that I was a lost sinner. I went to my mother and asked her how to become a Christian, and shortly afterwards I trusted Christ to save me. God uses many means of reaching the lost.

John said to Jesus, "Lord, we saw one casting out demons in thy name and we forbid him." Jesus said, "Forbid him not. If he is not against us, he is for us."

I am about as dyed in the wool Baptist as one would likely find, but I am sure that many who are not Baptists hold to the truth concerning the way of salvation, and God honors their testimony and saves people under their teaching. While a missionary in Brazil I knew instances where people got hold of a Bible and were saved as a result of reading it. They didn't know anything about Baptists or Methodists or any other denominations. They were taught by the Word of God, and God says in that Word, "My word shall not return unto me void."

I think that we should honor any person or group who preach Christ and have people saved. That doesn't mean that we should honor any false teachings they resort to.

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# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## WITNESS IN PARODY

Dear Jane:

Well, the big conference is over and did we have a great time. I want to thank you for encouraging me to go. I'm back in the hum-drum routine of laundry and dishes again, but it is nice to have memories. We had a good chance to do some solid witnessing, which is why I'm writing.

I want you to pray for someone—a waitress we witnessed to. You see, the last evening before the closing session, a bunch of us went out for a hamburger. We couldn't find a place right off, but then we saw this little hamburger place. There were other people from the conference there too, so we went right in. As we did, a group was coming out, and one of the women said, "Watch out for that waitress! Boy, is she a witch!"

We pushed our way in—it was an awfully small diner—and had to wait the longest time. They were short handed and this grouchy waitress had to take care of everybody. (I'm giving you these details so you can pray more intelligently.) Some of the fellows started to tease her—nothing fresh, just being friendly. Ralph, as usual, was a riot. He said to her, "Hey, what do they pay you for? Not to look pretty, that's for sure!" We just roared. Christians should be friendly.

I think all of us drank several glasses of water a piece, with lots of ice. (You know how hot it was that week-end.) But the people were right—she was a grouch. And boy, did she tell us off just because we asked for more water and ice. We knew right then and there, she needed Christ.

It was Wanda, I think, who suggested we take a moment to pray for her. (Wanda's had a real change in her life since she went forward that night at church.) We bowed our heads and Joe led us in prayer. He prayed loud enough (or is it loudly enough?) so the whole place could hear. We could tell almost immediately that she was under conviction by her sar-

castic remarks.

"I think we should make her our prayer project," Fran said later on. She overheard us and said we shouldn't bother. But, of course, we couldn't drop a lost soul just like that!

The place was getting crowded and some of the local yokels started making nasty remarks, so we decided to leave. We thought it would be a good testimony not to fight back when persecuted. And besides that we were already ten minutes late for the meeting.

We didn't leave the waitress a tip. I started to, but Wanda stopped me. She said it might look like we were trying to bribe her to accept Christ. (I wish I had the spiritual insight Wanda has.) Instead, we left several tracts. Boy, was that waitress under conviction when she saw those tracts! You should have heard what she said when she ripped them to pieces.

I know you'll join us in praying for her. She sure does need to know the Lord. Since we had our church's name on our badges (good public relations, you know), maybe she'll visit us one of these days.

I'd write more about the conference, because we had some really great speakers, but I can't remember anything special. The messages will be printed in some paper anyway. If I can remember the name of the paper, I'll let you know. Anyway, thanks again for encouraging me to attend the conference. And remember this waitress we met. She really needs the Lord.

Your devoted friend,

Madge

## Resurrection Body

(Continued from page three)

Christlike bodies. The difference between the resurrection of life and the resurrection to damnation cannot be portrayed by human language. The wicked will be raised and summoned to the Great White Throne Judgment. There they will be judged to ascertain the degree of their punishment (Rev. 20:11-15). Then they are sentenced to the Lake of Fire. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). "And these shall go away into everlasting punishment" (Matt. 25:46).

The wicked will be eternally separated from God in Gehenna. "And then will I profess unto them, I never knew you: depart

from me ye that work iniquity" (Matt. 7:23). When Christ comes in flaming fire, He will take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:7-9).

## SECOND DEATH

It is said of the righteous that after their resurrection they can "die no more" (Luke 20:30), and on them the second death hath no power" (Rev. 20:6). In Revelation 21:8 it is written: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have

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their part in the lake which burneth with fire and brimstone: which is the second death."

What is the second death? What is the first death? It is the separation of the soul and spirit from the body. This permits a wicked man in a disembodied state to exist in the literal fire of Hell (Luke 16:24). The second death must mean the resurrected bodies of the wicked will be consumed when they are cast into the Lake of Fire. This would leave the wicked in a disembodied state for all eternity in literal fire. Since there is no hope of a second resurrection, we can see why this is called the second death. This means the wicked will be eternally in a dead state without a body!

Apart from Christ and the hope of the resurrection of life, death is grim and eternity terrifying. The judgment is certain. The resurrection of damnation is sure and the Lake of Fire an awful reality. Your biggest concern is to know the soul-redeeming, sin-atoning, death-defeating Christ of the gospel. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3).

## The Church

(Continued from Page One)

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."—I Timothy 3:15.

Certainly every man who visits a Baptist Church has every right to expect to hear the truth, for unto her, and unto her only, the commission has been committed. Therefore, a man who calls himself a Baptist preacher and will not preach the truth dishonors the name that he wears, and certainly dishonors the Christ whom he professes to serve. He compromises the truth and denies it.

We must, therefore, in this modernistic age lift high the banner of Christ. While we exalt and magnify His glorious, matchless Name, we must see to it that His church is on the march until her message is heard around the earth—until all the nations have heard the Baptist message and the

clarion call of the Gospel of Christ.

With those things before us, let us examine the origin of the Lord's church.

I.

## THE ORIGIN OF THE CHURCH

I take the position that Christ established His church when here in the flesh, and that it was not established on Pentecost, nor any time since; and that any organization that had its beginning since, cannot be Christ's church. If a church were established on Pentecost, it couldn't be His church, for He wasn't there. You say that the Holy Spirit did it. I didn't know that the Holy Spirit has a church. What the Bible teaches is that the Holy Spirit is the administrator of the Lord's church—that He leads, guides, directs, energizes, and empowers the Lord's church in her activities. You ask me when and where did the church begin. May I direct your attention to the Gospel of Luke.

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke 1:17.

I want you to note two things: first, that John the Baptist was to come in the spirit and power of Elijah, and second, that his mission was to make ready a people for the Lord. John preached, men believed and were baptized upon their profession of faith in Christ. John the Baptist demanded "fruits meet for repentance" before he would baptize them.

"Bring forth therefore fruits meet for repentance."—Matthew 3:8.

I say, therefore, that the material which Jesus used was material which had been prepared by a Baptist preacher.

Somebody said, "Brother Cox, there never was but one Baptist on this earth." Well, I say that there was one Baptist. You can't find a Methodist, a Presbyterian, a Holy Roller, a Campbellite, a Roman Catholic, or anything else but you can find a Baptist.

"There was a man sent from God, whose name was JOHN."—John 1:6.

In Luke 1, when the angel appeared to John's father, he did not at first believe. He was skeptical and asked for a sign. He was speechless until John was born. Notice that the angel said his name was to be John and his father said his name was to be John. His mother said, "Give him some paper to write upon," and he wrote "John," not Baptist.

Therefore, when God got ready for a Baptist, He made one, just as when He got ready for a man, He made Adam.

He or she that would deny that there have never been any Baptists since John would deny the law of reproduction. He might as well say that there has not been man upon earth since Adam, because Adam died; but there have been billions since.

Thus we establish the fact that is undeniable and indisputable, that his name was John, that his title was Baptist, and that he bap-

tized because he was a Baptist and not vice versa.

Sometimes even Baptists slip a cog right here. They say he was a Baptist because he baptized. That isn't so; in Matthew's Gospel he was called the Baptist before he ever baptized a single soul. We read:

"In those days came John the Baptist, preaching in the wilderness of Judaea."—Matthew 3:1.

I might add that the only baptism that Christ ever had was Baptist baptism, and that the only baptism that the apostles ever had was Baptist baptism.

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained a witness with us of his resurrection."—Acts 1:21, 22.

No man, therefore, could be one of the original twelve unless he had first been baptized by John the Baptist. Christ required Baptist baptism before He ordained any of the apostles. We have nothing to be ashamed of; we have a wonderful heritage. We have something that we can be everlastingly humbly grateful for—our Baptist heritage.

It almost breaks my heart and drives me to my knees to think that there are folk who would for one moment deny the fact that they are Baptists, and be almost apologetic that they are Baptists. Let us therefore, determine in our hearts that we will not only be grateful that we are Baptists, but that the world will hear from us the glorious message which is Jesus Christ the Lord.

Notice that one could not be an apostle without Baptist baptism.

But somebody has said, "Are you sure John's baptism was Christian baptism?"

Isn't that a "foolish" question? We have enemies on every hand who take the erroneous and unenviable position that the baptism of John was not Christian. They are accusing Christ of having unscriptural baptism, the apostles of having unscriptural baptism, and every baptized person who has lived since then of having unscriptural baptism.

Let us examine the Word of God to see whether or not the baptism of John was Christian, or Scriptural. When John baptized our Saviour, it was the only time that all three Persons of the blessed Trinity were in evidence. There was the Son being baptized, the Holy Spirit in the form of a dove, and the voice of the Father in thunderous tones saying:

"THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."—Matthew 3:17.

It pleased God the Father for Christ to have Baptist baptism; it pleases God when you and I have Baptist baptism.

Acts 19:5 is the key text that Campbellites and others use to deny that Christ had Christian baptism, because of the fact that Paul baptized those twelve there at Ephesus. But let us examine to see whether John's baptism was Scriptural, or whether they had been baptized with proper authority.

(Continued on page 6, column 1)

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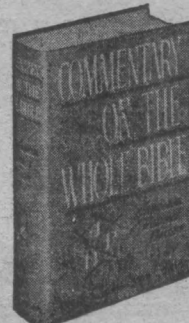
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PAGE FIVE



## The Church

(Continued from page 5)

No doubt they were baptized by Apollos (Acts 18:24-19:1) who did not have church authority. Apollos never met John the Baptist.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." — Acts 19:4.

They had not heard about the Divine Spirit of God. How in the name of common sense can you preach the Gospel of Christ and men's hearts be opened and the Holy Spirit not be present or even mentioned? It is utterly ridiculous to assume that such could happen. Apollos baptized without Scriptural authority; that is to say, no church authorized him. Therefore John's baptism was Scriptural. Consequently, it was the lack of faith in Christ and their ignorance of the Holy Spirit, and Apollos' lack of authority that rendered the baptism of the twelve at Ephesus null and void.

"The baptism of John whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?" — Matthew 21:25.

The Bible teaches that John's baptism was of Heavenly origin.

"And I knew him not: but he that SENT ME TO BAPTIZE WITH (Greek: 'in') WATER, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." — John 1:33.

In John 1:31, John said that he knew not Christ, but that Christ might be manifested to Israel as the Divine Son of God. Therefore, he came baptizing in water. Likewise, every believer is supposed to be baptized for the same purpose — that he might manifest unto the world that he is a son of God. Brother, if you are baptized for any other reason, then your baptism is not valid, and certainly not Scriptural.

May I say again: Anyone who denies or refuses Baptist baptism, rejects the counsel of God, and the judgment of God is upon him.

You say, "You are going too far." Listen:

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." — Luke 7:30.

It is evident that anyone who refused Baptist baptism and by the authority of a Baptist Church

is open to scorn, and the anger of God is upon that person.

There is no need to sing, "Oh, how I love Jesus," if we don't do what He says.

"A good man out of the treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasures of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say?" — Luke 6:45, 46.

Now when did the church come into existence?

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." — Matthew 4:18-22.

I understand that the word "ecclesia" is used 115 times in the New Testament, and that 112 times it is translated "church" — "a called out assembly."

Had these apostles been baptized of John? Certainly. They were the first members of His church — that is, Christ's church.

"Why, Brother Cox, I thought that when Christ prayed all night (Luke 6), that was when He started His church."

I do not accept that theory in the least. Baptists have been driven off of that by the cold hard facts of truth.

If you will go back and re-appraise particular verses, you will notice that it was an ordination service. There were many members at this time. In Mark 3 we have an account of the same service as is recorded in Luke 6, and it is called an ordination service.

"And he ordained twelve that they should be with him, and that he might send them forth to preach." — Mark 3:14.

Matthew 4:18-22 tells us when the church had its birth, for He called them out and said, "Follow me, and I will make you fishers of men."

Notice that on Pentecost three thousand people were added to the church. For those who take the Pentecostal theory of the church's birth, how can you add to something that does not exist? They were saved and "added to

them." "Them" refers to the church. Therefore, the church was in existence then, and had 120 members. (Cf. Acts 1:15). After that service was over, they had 3-120 members.

On the shores of Galilee Christ called men together and the church had its birth. But you say, "That's a mighty small number." In Matthew 18:20, we read:

"For where two or three are gathered together in my name, there am I in the midst of them."

I don't care how few in number the members of a church may be, Christ has never had a little church. Every church of the Lord Jesus is a great church, because it has a great Head — the Lord Jesus Christ.

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth because of the bridegroom's voice; this my joy therefore is fulfilled." — John 3:29.

Brother, how could a man have a bride if no such thing existed?

"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 Corinthians 11:2.

But you say, "What is the bride?" The bride is the church. Therefore, He had a bride. He has not married her yet because she is in her virgin state and will not be married until the Lord

comes from the word "ek kaleo," meaning "a called-out assembly," how can a universal, invisible thing ever assemble?

Somebody says, "Don't you know that the Holy Spirit by baptism puts you into that invisible body?" I want to show you the fallacy of such as that. Let me ask you, how many of you have been baptized in the Holy Spirit? You say, "All of us have." You have not.

Don't jump on the Holy Rollers if you claim for yourself baptism by the Holy Spirit. Don't you say that you were baptized in the Holy Spirit the day that you believed. Brother, there is not one word in the Scripture that teaches that.

There have been only two baptisms of the Holy Spirit: on the day of Pentecost (Acts 2) and when the household of Cornelius was saved (Acts 10). From that day it has not been repeated. The idea that men are put into an invisible body by Holy Spirit baptism doesn't have a leg to stand on. It is rotten to the core. It will destroy the Lord's church, it will destroy true missions and it will destroy everything that we hold dear to our hearts. We need to rise up with all the force of heart and soul and expose this heretical thing and tell the people the truth about it.

"Now ye are the body of Christ, and members in particular." — I Corinthians 12:27.

The church at Corinth was the body of Christ at that place.

The church that Christ established was a visible church. Even the word itself means that. In Romans 16:16, they have more than one, for it means "ownership." He bought His church, His blood washed His church, and He'll present His church, holy and unblameable, before God.

### III.

THE CHURCH IS INDEPENDENT.

I do not hesitate when I say that any church which becomes affiliated with any ultra-scriptural, anti-scriptural organization loses that much of her independence.

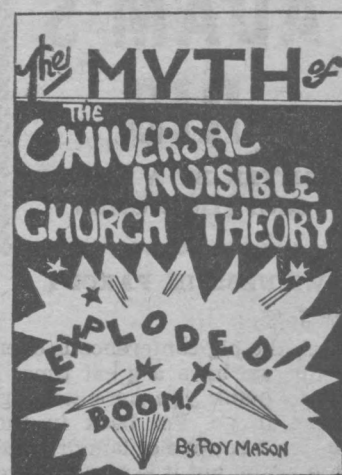
Secondly, she admits that the thing she joins is bigger than she is, else she couldn't have joined it. I hate to see these people of ultra - religious organizations stand up and say "I'm an independent fellow" because they are not.

I'll tell you how much freedom you have if you belong to anything other than the church. You have about as much freedom as a frog in a snake's belly. You can move around but you can't get out.

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." — Matthew 23:8.

The Southern Baptist Convention has organized the clergy in one group and the laity in another. They are exercising authority over the heritage of the Lord. They and other organiza-

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tions do this.

Where you have a head, a president, you do not have independence. You have somebody to come between you and the Head of your own church, which is Christ.

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church." — Ephesians 1:21, 22.

In Acts 1, independency was practiced. The church in conference that chose the deacons got the instructions from the church and not from headquarters (Acts 6). In I Corinthians 5, Paul said to exclude the man. In II Corinthians 2:6-8, he is talking about the same fellow. Punishment had been meted out by the majority. How can you get the consensus of the people without a vote. That's a democracy, the vote of the people.

A man said to me, "I'd belong to a Baptist church if they didn't vote on members." I said, "If I were to read that to you in the Bible, would you believe it?"

"Him that is weak in the faith receive ye, but not to doubtful disputations." — Romans 14:1.

### IV

THE CHURCH AND MIS-

SIONS. I repeat, the Baptists are the only recognized missionaries. They are to do the work that the church is supposed to do. It doesn't have a board; the church does that.

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

My argument has always been, and is now and shall always be, (Continued on page 7, column 2)

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splits the skies asunder and calls for His own. Then the multiplied billions of earth, shall be caught up together to meet Him in the air. Then the church will be married to the Lord, and everyone who was not affiliated with the Lord's church on this earth will be on the sidelines at the wedding.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." — Rev. 19:9.

Brother, the bride will not have to be invited; she will know her place.

Then I come to I Corinthians 12:28.

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

Now when were the apostles set in the church? They could not be set in a church that did not exist. Brother, He had a church, and He set them in as first officers and they were the apostles.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." — Luke 6:12, 15.

Thus we have established that the church had its birth during the personal ministry of the Lord Jesus Christ.

### II.

HER NATURE

One of the most dangerous and damaging doctrines is the unscriptural, heretical universal, invisible church theory.

When the word "ecclesia"

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PAGE SIX

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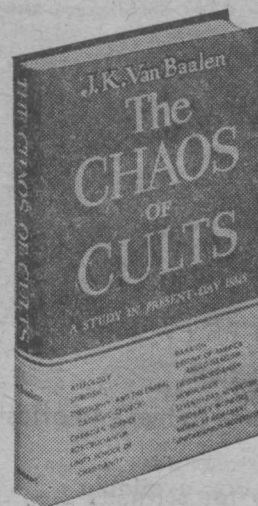
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### Fred T. Halliman

(Continued from page one)

people. Also there are many of you that I would like to thank in a very special way, on behalf of your material gifts to these people during this time. Some contributed various seeds to plant (food is being realized from these seeds now) and some contributed cash donations, all of these have been greatly appreciated. The people that I work with here in New Guinea have always felt very kindly towards the American people for making it possible for me to come and be able to stay here, from a financial point of view, and preach the gospel to them, baptize and organize them into churches and then teach them the things of our Lord. But your generosity at this time has made them to feel that there is a special tie that binds those of like precious faith regardless of the distance that separates.

I suppose the Baptist people learned lessons in faith during this time that they shall never forget. In commenting on the failure of the disciples to cast out the demon from the child in Matthew 17:14-20, Jesus told them that it was because of their unbelief or little faith, and He went on to say that, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Re-

move hence to yonder place, and it shall remove; and nothing shall be impossible unto you." While this power, no doubt, was given to those in the days of miracles; we are not living in the days when such miracles as removing mountains are performed, i.e., literal mountains. However, we are still serving the same God that gave the power in those days.

The natives of New Guinea saw the mountain of drouth removed in less than a week. Then when starvation was knocking on their door and we went to the Lord in believing prayer about this, they saw the mountain of starvation removed, not a single individual in this area died as a direct result of being hungry. Many other mountains they saw removed through prayer and faith during this time. All of this has been used of the Lord to strengthen these churches and individuals. The New Guinea natives are not the only ones that have been strengthened during this drouth and famine. Your missionary has been strengthened also.

As a result of the famine I planted lots more garden than I had ever done before and the things have produced far better than any that we have ever tried. As of now there is no more shortage of food among the people in our area, and I think this runs pretty general throughout the island. Because we have no more famine, however, does not mean that we are not in need of your prayers. Sometimes we find it hard to continue on under the strain that we work under, but by the grace of God I believe that we shall be able to until He sees fit to change the situation. May the Lord bless each of you.

### The Church

(Continued from page 6)

that the church has no right to re-delegate its power to any agency or board or committee, that the church and the church alone has the right to send out missionaries under the direction of the Holy Spirit. In the eleventh chapter of Acts and the nineteenth verse through the twenty-second verse we read:

"Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus, and Syrene which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch."

From these Scriptures we notice that the church there in Jerusalem sent Barnabas, and that no board or committee sent him out, but that the church, and the church alone, sent him to

Antioch. We notice that word "they," they sent him. Now they who? The church in Jerusalem. They, that is the church, had heard how the Greeks had received the word of the Lord, and they sent out Barnabas.

### The Antioch Church

In Acts 13:1, 2, 3, 4 we read: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Nig-er, and Lucius of Syrene, and Manaen which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit

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said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence, they sailed to Cyprus."

So we can readily see from these verses of Scripture that it was the church at Antioch that sent out these two missionaries under the leadership of the Spirit of God, and we notice further that even the church does not have a right to tell the missionaries where to go, that that is left entirely to the direction of the Holy Spirit. We notice that He said "for the work whereunto I have called them," and also the expression, "and they being sent by the Holy Spirit."

From these verses we can readily see that the church sent them out under the leadership of the Holy Spirit, that it was not a foreign mission board, neither was it a missionary committee but it was the local church. And when Paul and Barnabas had completed this particular missionary tour they returned to the church that sent them out and gave a detailed report of all that they had accomplished.

"And thence sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come and had gathered the church together they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." — Acts 14:26, 27.

They were genuine missionaries, and did as they should have, they made their report to the home church, the church that had sent them out, but this is not the procedure today. Oh, no, the missionaries of today are sent out by the foreign mission board, and this unscripural board tells them where they can go and where they cannot. Now if that is taught in the Word of God, I am unable to find it. This is a direct violation of the Word of God, and also the destroying of the sovereignty, and independency of the local church.

The church exercising her God-given right in sending out and supporting missionaries under the Leadership of the Holy Spirit.

Now let us notice Paul's second missionary tour. Who sent him out, and who accompanied him?

"And Paul chose Silas, and departed being recommended by the brethren to the grace of God." — Acts 15:40.

Thus we can see that it was the church there at Antioch that sent them out on this second missionary journey. Now the question will naturally arise as to how the Apostle Paul was supported? He was sent out by one church, but supported by others, especially those that he had organized. Paul with other missionaries, was sent out by one church, and other churches accepted them as their missionaries, and supported them as such. Paul, in his letter to the Corinthian brethren, states as much.

"I robbed other churches, taking wages of them, to do you service." — II Corinthians 11:8, 9.

In this particular verse we notice two things: first, Paul said that he had received wages from other churches, and second, he did the Corinthian church service, or that is, he labored among them while other churches supported him as we notice in the ninth verse:

"And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied."

And so we can see that other churches supported Paul. These brethren from Macedonia were sent by the churches of Macedonia with offerings to help the Apostle Paul. In his letter to the Philippians, Paul commends them for their help.

"Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only, for even in Thessalonica ye sent once and again unto my necessity" — Philippians 4:15, 16.

In these Scriptures we find a church supporting Paul on the mission field. Now, how did this church do this? Well, we find the answer in the second chapter of Philippians and the twenty-fifth verse:

"Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger, and he that ministered to my wants."

There are two or three things that are brought out in this text: first, Paul said that he was his companion in labor, and also that he was the messenger of the church and that he ministered to Paul's wants. Here is that which is taught in this text. The church there at Philippi raised a monetary offering, and sent Epaphroditus as a messenger of the church with the offering to Paul.

Now let us notice how the churches determined to send relief to the poor saints in Jerusalem in I Corinthians 16:1, 2, 3:

"Now concerning the collection for the saints, as I have given order (or instruction) to the churches of Galatia even so do ye. Upon the first day of the week let every one of you lay by him in store as God has prospered him that there be no gatherings (or collections) when I come, and when I come whomsoever ye shall

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approve by your letters, them will I send to bring your liberality unto Jerusalem."

And thus we understand from these Scriptures that the church at Corinth with the churches of Galatia were to elect messengers and instruct them as to their message, and too, they sent letters of recommendation by them, so that the brethren at Jerusalem would know that they were bona-fide messengers. We notice again in II Corinthians 8:19 something else along this line:

"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."

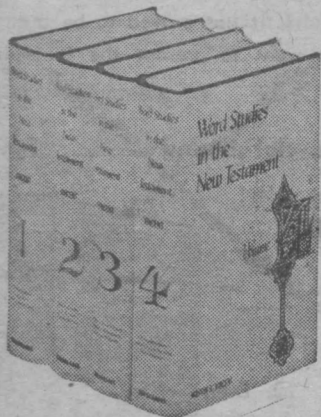
Now notice that they were chosen by their respective churches as messengers, and we have already seen what a messenger was; thus we see that even the brethren that carried the offerings of the churches to the poor saints in Jerusalem had to be chosen by the churches, and properly instructed by their respective churches. But someone will say that the word messenger is not used in II Corinthians 8:19. Granted, but Paul, in speaking in the same chapter in verse 23 uses the word messenger in discussing the same subject, and the same (Continued on page 8, column 1)

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## The Church

(Continued from page seven)  
people.

"Whether any do enquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be enquired of they are the messengers of the churches, and the glory of Christ."

Now in this same manner were the missionaries elected, and sent out under the leadership of the Holy Spirit, and also in this same manner they were supported.

Now let it be further noticed that it is the Holy Spirit that calls and send missionaries, but not independent of the church, but the Holy Spirit sends through the church, as we have already seen in the thirteenth chapter of Acts.

We are hearing much about expediency; expedient means the best means to an end. In short, it means that the results justifies the means employed whether they

are Scriptural or not. This I wish to deny, for the Lord gave the commission to the church, and the church has no right to change that which Christ has commanded, and that is this: "Go and make disciples of all nations." So it is the church and the church alone under the direction of the Holy Spirit that is to send out missionaries; the Holy Spirit does not use any other agency but the church in sending forth missionaries. He sends through the church.

The Lord told His church to go and make disciples, and baptize them and teach them the "all things" which He had commanded, and those all things which He commanded are found in the Word of God, and let us be careful to observe that which He has commanded, and cease trying to make the Bible say something that it does not say, such as expediency, or the end justifies the means employed whether they be

Scriptural or not. No, no, the end does not justify the means employed unless the means are in harmony with the Word of God.

The greatest and grandest institution on earth is the church that Jesus established and commissioned, and this church and this church alone (and I mean a local congregation) has the right to send out missionaries under the direction of the Holy Spirit; this is what the New Testament teaches and what was practiced in New Testament times and what our forefathers believed and practiced; may the day hasten when we, as members of the church that Christ built, return to the plain teaching of the Word of God. Relative to this important matter may we lay aside every pre-conceived idea and notion and gladly and courageously turn back to the "thus saith the Lord." The time has come for action and for much study and thus may we search diligently the Word of the Lord that we may be fully equipped for the action that must inevitably come.

Whom did God promise to be with throughout the ages? The church that was to preach, baptize and indoctrinate — those who had been made disciples.

I say that a church that does not do something for missions is doomed to failure, everlasting destruction and the removal of the last candlestick. No church can long survive who does not do something for missions or who loses the missionary vision.

So the church is, by its nature, visible, independent, missionary, and indestructible.

A man said to me, "The way things look, the church can't long survive." Brother, nearly two thousand years have passed and it's still here. Let communism overrun the world and Christ's church will still survive. Let all the forces of evil seek to destroy, but the gates of Hell shall not prevail against it.

I praise God I am a member of one of His churches.



## Solitariness

(Continued from page one)

forever and ever: and blessed be Thy glorious name, which is exalted above all blessing and praise" (Neh. 9:5). God is no gainer even from our worship. He was in no need of that external glory of His grace which arises from His redeemed, for He is glorious enough in Himself without that. What was it moved Him to predestinate His elect to the praise of the glory of His grace? It was, as Eph. 1:5 tells us, "according to the good pleasure of His will."

We are well aware that the high ground we are here treading is new and strange to almost all of our readers; for that reason it is well to move slowly. Let our appeal again be to the Scriptures. At the end of Rom. 11, where the apostle brings to a close his long argument on salvation by pure and sovereign grace, he asks, "For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to him again?" (vv. 34, 35.) The force of this is it is impossible to bring the Almighty under obligations to the creature; God gains nothing from us. "If thou be righteous, what givest thou Him? Or what receiveth He of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man" (Job 35:7, 8), but it certainly cannot affect God, who is all-blessed in Himself. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants" (Luke 17:10) — our obedience has profited God nothing.

Nay, we go further: our Lord Jesus Christ added nothing to God in His essential being and glory, either by what He did or suffered. True, blessedly and gloriously

true, He manifested the glory of God to us, but He added nothing to God. He Himself expressly declares so, and there is no appeal from His words: "My goodness extendeth not to Thee" (Psa. 16:2), but God was high above and beyond it all, God only is "the Blessed One" (Mark 15:61, Gr.).

It is perfectly true that God is both honoured and dishonoured by men; not in His essential being, but in His official character. It is equally true that God has been "glorified" by creation, by providence, and by redemption. This we do not and dare not dispute for a moment. But all of this has to do with His manifestative glory and the recognition of it by us. Yet had God so pleased He might have continued alone for all eternity, without making known His glory unto creatures. Whether He should do so or not was determined solely by His own will. He was perfectly blessed in Himself before the first creature was called into being. And what are all the creatures of His hands unto Him even now? Let Scripture again make answer:

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto Him?" (Isa. 40:15-18). That is the God of Scripture; alas, He is still "the unknown God" (Acts 17:23) to the heedless multitudes. "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity" (Isa. 40:22, 23). How vastly different is the God of Scripture from the "god" of the average pulpit!

Nor is the testimony of the New Testament any different from that of the Old: how could it be, seeing that both have one and the same Author! There too we read, "Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords: Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting, Amen" (I Tim. 6:16). Such an One is to be revered, worshipped, adored. He is solitary in His majesty, unique in His excellency, peerless in His perfections. He sustains all, but is Himself independent of all. He gives to all, but is enriched by none.

Such a God cannot be found out by searching; He can be

known, only as He is revealed to the heart by the Holy Spirit through the Word. It is true that creation demonstrates a Creator, and that, so plainly, men are "without excuse"; yet, we still have to say with Job, "Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" (26:14). The so-called argument from design by well-meaning "Apologists" has, we believe, done much more harm than good, for it has attempted to bring down the great God to the level of finite comprehension, and thereby has lost sight of His solitary excellence.

Analogy has been drawn between a savage finding a watch upon the sands, and from a close examination of it he infers a watch-maker. So far so good. But attempt to go further: suppose that savage sits down on the sand and endeavors to form to himself a conception of this watch-maker, his personal affections and manners; his disposition, acquirements, and moral character — all that goes to make up a personality; could he ever think or reason out a real man — the man

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who made the watch, so that he could say, "I am acquainted with him"? It seems trifling to ask such questions, but is the eternal and infinite God so much more within the grasp of human reason? No, indeed. The God of Scripture can only be known by those to whom He makes Himself known.

Nor is God known by the intellect. "God is Spirit" (John 4:24), and therefore can only be known spiritually. But fallen man is not spiritual, he is carnal. He is dead to all that is spiritual. Unless he is born again, supernaturally brought from death, unto life, miraculously translated out of darkness into light, he cannot even see the things of God (John 3:3), still less apprehend them (I Cor. 2:14). The Holy Spirit has to shine in our hearts (not intellects) in order to give us "the knowledge of the glory of God in the face of Jesus" (II Cor. 4:6). And even that spiritual knowledge is but fragmentary. The regenerated soul has to grow in grace and in the knowledge of the Lord Jesus (II Pet. 3:18).

The principal prayer and aim of Christians should be that we "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1:10).

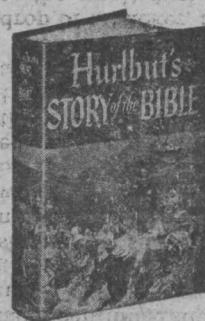
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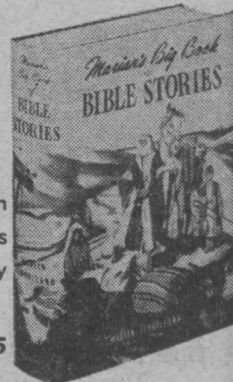


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