

The Baptist Examiner

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"To the law and to the Testimony; if they speak not according to this word

it is because there is no light in them."—Isaiah 8:20

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NECESSITY of the RESURRECTION

By The Late
WILLIAM L. PETTINGILL

That the resurrection of Jesus Christ from the dead is a fact, no one can gainsay. It has been well described as the best attested great event of human history. Experts have agreed that, according to the rules of evidence everywhere recognized in the realm of jurisprudence, it is easier to prove that our Lord rose from among the dead than to prove that such men as George Washington or Abraham Lincoln ever lived.

The great chapter on the resurrection is the fifteenth of First Corinthians. This epistle is dated A.D. 59, which would be thirty years or less after the crucifixion of Jesus of Nazareth. Corinth was not many hundreds of miles from Jerusalem. Now observe the evidence brought forth by Paul, himself an eyewitness, since he had seen the risen and glorified Christ:

"For I delivered unto you first

of all that which I also received, how that Christ died for our sins according to the Scriptures;

"And that He was buried, and that He rose the third day according to the Scriptures;

"And that He was seen of Cephas, then of the twelve:

"After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that He was seen of James; then of all the apostles.

"And last of all He was seen of me also, as of one born out of due time."

Such evidence is overwhelming, and unless the resurrection were a fact, such an array of testimony could never have been gathered. But our theme is not the fact of the resurrection, but rather the importance of it. Why was it necessary?

1. The resurrection of Jesus Christ was necessary in order to fulfill the Old Testament Messianic promises. The double

theme of the Old Testament prophecy concerning the Messiah, according to I Peter 1:1, R. V., was "the sufferings of Christ, and the glories that should follow them." The prophets describe a Messiah Who would suffer and finally die for His people, and they pointed to One also Who would come in majesty as a mighty King, sitting upon David's throne, and living forever. The rabbinical commentators were greatly puzzled by what looked to them like contradiction, and some of them invented the theory of two Messiahs — one to suffer, and the other to reign. But we know that there is one Messiah with two advents. At His first coming, nineteen centuries ago, He fulfilled every jot and tittle of those predictions which concerned His sufferings; and when He comes again He will fulfill with the same completeness all those predictions having to do with His glories. This, however, would be impossible if He had not risen from the dead. His resurrection was Heaven's attestation that He was indeed the promised Messiah. Thus He "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4, R.V.).

2. The resurrection of Jesus Christ was necessary in order to fulfill His own off-repeated promises that He would rise from the dead. In John 2:19-22 He said, "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said."

But this is only one of the many times He predicted His resurrection. Here are some others. (Continued on page 8, column 3)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"FIGHTING MEN OF THE BIBLE"

"Waxed valiant in fight." — Heb. 11:34.

This brief text is taken out of the closing statements of Hebrews 11. Paul, in writing this Book of Hebrews, has talked about various individuals by name, telling what they have done. In fact, he mentions a number of individuals and gives a brief recitation as to what they have done.

For example, he speaks of Abel, Enoch, Noah, Abraham and Sarah, Isaac and Jacob, Joseph, Moses, Joshua and Rahab. Hav-

ing called these individuals by name, he then says, "Time is running out and I haven't time to talk about all these people who were heroes of faith by telling you incidents concerning their lives as I have these thus far. Time would fail me, but I'll just mention a number of them." Then he hurriedly throws in some things that these individuals have done, and among other things he says that they "waxed valiant in fight."

Most of us think of fighting as something that is to be cer-

Most Churches Today Are In Game And Eating Business

By JOE WILSON, SR.
Gladwin, Michigan

"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." Matt. 28:19, 20.

The above Scripture sets forth the true and only mission of the Lord's churches in the world today. The church is not a charity organization to supply the physical needs of the world. The church is not an entertainment agency to furnish that which amuses the unsaved world. The church is not a restaurant to furnish meals for the hungry. The church is not a political agency, and its threefold task is clearly set forth in the Great Commission. Nothing that is not fairly and properly covered by, and included in that commission, can be considered the proper job of a New Testament Church.

I have before me a newspaper clipping. This clipping states that Dawson Memorial Baptist Church in Homewood (I presume in Alabama) has some games in its recreation center that may be illegal. The city attorney is investigating the question of the legality of these games. Now, pray tell me what a recreation center, and what these games have to do with — where do they fit into the Great Commission?

Now there are many things that are alright. They are fine.

There is nothing wrong with them. But they are not a part of the work of a church of Jesus Christ. I am not against ball teams or scout troops. I am not against ice cream suppers, hot dogs, or fried chicken. I am certainly not against recreation. These things have their place, and that place is not as a part of the work of the Lord's churches.



JOSEPH M. WILSON

Let church members get together and have picnics and meals together. Let them be great friends. Let church folk get all the recreation they can when it does not interfere with faithful service in the church. But let us not use the Lord's money given into his churches, and let us not pretend that these things are (Continued on page 6, column 1)

DOES YOUR CHURCH HAVE . . .

FOUR FOUNDATIONS

By PASTOR FRANK B. BECK
Now In Mansions Above

Scripture reading: Heb. 6:1-3; Matt. 16:13-20; Acts 1:15-26; I Cor. 3:11.

A building is no good without a foundation. And the greater the building the greater the foundation. The new Jerusalem has twelve foundations! (Rev. 21:14). I invite your attention to four foundations of the Church of Jesus Christ: I. the doctrinal foundation; II. the apostolic foundation; III. the ceremonial foundation; and IV. the personal foundation.



FRANK B. BECK

foundation; and IV. the personal foundation.

FIRST — THE DOCTRINAL FOUNDATION

There is a doctrinal foundation for the church. The church of Christ is built and based on doctrine. Doctrine means teaching. If it is true doctrine, the doctrine of the Scriptures (II Tim. 4:1-4), that doctrine, that teaching is to be believed. The word creeds means belief. What is that I hear of doing away with all doctrine, and despising all creeds? "No creed but Christ!" sounds good, but where you have Christ you must have a creed. "What think ye of Christ?" (Matt. 22:42) demands a creed and doctrine. How important is correct doctrine?

"Whosoever transgresseth and abideth not in the doctrine of Christ, he hath both the Father and the Son" (II John 9).

Heb. 6:1, 2 presents the doctrinal foundation of the church. What means this that we are to leave the principles of the doctrine of Christ? Matthew Henry reminds us that we are to "leave, not lose." F. B. Meyer adds: "There is no thought . . . of deserting them. The great principles on which God saves the soul are identical in every age, and indispensable.

"We can only leave them as a child leaves the multiplication-table, when it is well learned, but which lies at the root of all after-study; as the plant leaves the root, when it towers into the majestic shrub which draws all its life from that low origin; and as the builder leaves the foundation most heavily, when he has left it at the furthest distance below him" (The Way into the Holiest, p. 111).

The church must be built on this doctrinal foundation, and every one coming into the church must build on the same doctrinal (Continued on page 7, column 4)

THE SECOND COMING IS . . .

OUR BLESSED HOPE

GREAT MESSAGE PREACHED AT RECENT TULSA BIBLE CONFERENCE

By MILBURN COCKRELL
Fulton, Mississippi

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

AN EXAMINATION OF TEXT

The phrase "looking for" has the sense of "awaiting expectantly in faith for Christ's return." We are to look for this in constant expectation and with joy. This is an antidote to worldly lust, and a stimulus to "live in this present world" conformably to this expectation.

The term "the blessed hope" refers to the Lord Jesus Christ who is called "our hope" in I Timothy 1:1. Here the word "hope" is put for the thing hoped for. Believers have a blessed object of hope. There is but one Greek article to both "hope" and "appearing." This marks the close connection between the two things and reveals the blessed hope will be realized only at the appearing of the great God and Saviour Jesus Christ.

Hope is the opposite of despair. It always looks forward; it has to do with the future. Ro-

mans 8:24-25 reads: "For we are saved by hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." In the Bible our Lord's Second Coming is frequently specified as a hope.

The Blessed Hope is the last and only hope of God's people for everything else has failed. The hope of philosophy, legislation, government and civilization has utterly failed. The world is rapidly approaching the most terrifying holocaust of all time—the Great Tribulation and the



MILBURN COCKRELL

Battle of Armageddon. When we look at this present world we see a very dark picture. Therefore we are led to ask, "Is there no hope? Is there no silver lining to this dark cloud? Must we resign ourselves to the inevitable fate of destruction which threatens all the world?"

No, for there is hope, a Blessed Hope, a wonderful hope, a secure hope? It is the promise of our Redeemer that before this awful day breaks upon the world, He will return to take us home to be with Him. Without this promise there would be no hope, and without this hope a comfort. (Continued on page 6, column 3)

GIDEON'S THREE HUNDRED.

In Judges 7, we have the story of Gideon, whom God called to (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Fighting Men"

(Continued from page one)

be a judge of Israel. Gideon didn't want the job. Just as soon as God called him, he began backing off and saying, "Lord, my tribe is the smallest tribe, my family is the smallest family, and I am the least fellow even in my father's household." He wasn't like most modern politicians. They'll tell you that they are the only man that has sense enough to hold the job. Gideon didn't want the task. However, when God insisted upon it, Gideon reluctantly accepted the task of being a judge.

Immediately, the Devil put a temptation in his mind, for the thought came to Gideon, "How do you know that the Lord has called you? You'd better put this to a test." So Gideon took a fleece of wool — the skin off the sheep — and spread it out at night.

He said, "If tomorrow morning I go out and the fleece is wet, then I'll know that God has really called me." The next morning, he went out and the ground was dry, but he picked up the fleece and wrung out a pail of water. He said, "Ah, yes, God has called me. I know it now."

He had hardly finished wringing out that water until the Devil slipped up and put a temptation in his mind: "How do you know but what maybe there was not any dew last night? That would account for the dry ground. Maybe somebody heard you when you were praying and poured water on your fleece. That would account for the water on

your fleece."

Gideon said, "I'll just turn it around. If I come out tomorrow morning and the ground is wet but the fleece is dry, I'll know that it is of the Lord." The next morning he went out and the fleece was dry and the ground was wet, and he knew then that God was in it — that God had truly called him.

Beloved, you can't put God to a test like that without God maybe giving you a little test too. So the next day, when Gideon sent out an S.O.S. and called for an army of volunteers, thirty-two thousand responded. God looked down and said, "Gideon, how many men have you?" "Thirty-two thousand." "And how many men do the Midianites have?" "One hundred thirty-five thousand." Gideon said, "Lord, that means that we are outnumbered four to one to start with."

The Lord said, "Gideon, you may be outnumbered four to one, but you have entirely too many men. I can't give you the battle. I can't give you victory. Tell all that crowd that are afraid to go on home." Beloved, there were twenty-two thousand that decided they would rather be a live coward than a be a dead hero, and they started for home. Oh, that was good news! They were tickled to death to hear that, and they started for home at once.

Then God looked down and said, "Gideon, how many men do you have?" "Ten thousand." "How do you stand now in relation to the Midianites?" "We are outnumbered thirteen and a half to one. Lord, we were in bad enough shape before you took over. We were outnumbered then four to one, and now we are outnumbered thirteen and a half to one."

The Lord said, "Gideon, I have a little news for you — you still have entirely too many soldiers. Let me try them for you. Bring them down to the brook. You watch the crowd and divide them up." He said, "Gideon, some of these fellows are ready to fight right now. They are so much ready to fight that when they come to the water, they'll just reach down and pick up a handful of water and lap it up without lying down on all fours to drink—just like a dog running through water and drinking as he runs. Some of these fellows want to fight that badly. The most of them, though, will spread out on all fours and take their time to drink leisurely. They are good men—they are good soldiers—but they are not in any hurry to get in the battle. They would just as soon fight tomorrow as to fight today. That crowd that drinks as they run across the water, really want to fight now."

So Gideon brought them down to the water and when he got

through, he had two groups—ninety-seven hundred that sprawled out on the ground and drank leisurely and three hundred that lapped up water with their hands as they ran through the stream. God said, "Gideon, with the three hundred men, I'll save you."

Notice, to begin with, Gideon was outnumbered four to one, and then he was outnumbered thirteen and a half to one, but now he is outnumbered four hundred fifty to one. God said, "Gideon, with these three hundred men I'll give out the victory."

God has strange ways of doing things. God can make a fellow dream and God can scare him to death as a result of his dream. God said, "Gideon, you go down to the camp of the Midianites in the darkness tonight, about the midnight hour, when they have but newly set the watch, and see what you can find out." When Gideon got down there, the whole camp was in consternation and fear. One fellow had had a dream. He came out of his tent scared to death. He said, "I had a dream and I saw a great big cake of barley bread roll down the mountainside and hit the tent of Midian and knocked it down and it lay there." The fellow he was sleeping with said, "I have the answer for that. I'll tell you what this dream means. This is none other than the sword of Gideon, and this means that we are going to be defeated." The whole camp was scared to death.

Gideon went back up the mountainside and took his men—three hundred in number—and divided them up, one hundred here, one hundred on the other mountain, and one hundred on this mountain and he with the last, so that there was a hundred in one spot, a hundred in another spot, and a hundred and one in the spot where he was.

Every man had a pitcher and a lamp and a trumpet. Gideon said to them, "You look on me and do likewise." The first thing that he did was to crash those pitchers and that made an unearthly noise. That woke up the entire camp of the Midianites down there in the valley. When they awakened as a result of that crash, they could see those lights that were inside of the pitchers, because the pitchers were crashed and broken.

Sometimes, beloved, when you awaken suddenly at night, you can see a lot of things that aren't there. This crowd, when they awakened in the middle of the night and heard that noise and looked out and saw those three hundred lights—it wasn't just three hundred to them, it was three hundred million, or more—they were scared to death.

About that time, Gideon and his men started blowing those trumpets. That doesn't mean the kind of instrument that you see on television today. They were long horns that they could blow and make an unearthly noise. As they started blowing those trumpets, that crowd, already scared to death down there in the camp of Midian, heard those trumpets blowing and they decided right then that the Israelites had hired soldiers to come fight against them—a tremendous army—and they jumped up, grabbed their

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Balance does not apply to us.

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OCTOBER 27, 1973

PAGE TWO

Exhortations Showing God Hears And Answers Prayer

By ROY MASON
Aripeka, Florida

God chose to use means in healing. (II Kings 20:7).

In the realm of prayer we are practically limited by only one thing — God's will. No person knows just how much it is possible to receive in answer to the prayer of faith. George Muller of Bristol, England conducted an orphan's home, and fed, housed, and clothed hundreds of children and never took up a collection. In addition, he supported missionary work to the extent of over a million dollars,



ROY MASON

and never asked anything of anybody save God. When he died, he left behind a diary in which he had recorded more than 25,000 direct answers to prayer. He had received almost every kind of an answer to prayer. This one illustration proves that God hears and answers the prayers of those who truly depend upon him in faith.

Bible Illustrations

ELIJAH. (James 5:17-18) His praying closed up the heavens over Israel for three and a half years. His praying brought rain. Some modernist ministers issued a statement several years ago, when some people had a prayer meeting to ask God to end a terrible drought. They expressed their doubt as to the value of such, since things of that sort are handled by the fixed "laws of nature." Their attitude of unbelief is the reason we see so few illustrations of remarkable answers to prayer.

HEZEKIAH. (II Kings 20:1-6) Here is a case of remarkable healing, and it was accompanied by a startling miracle. (See II Kings 20:8-11) Note also that swords, and started hacking and cutting, until they had cut down one hundred twenty thousand of their own men. The other fifteen thousand tried to flee, but most of them were caught. The two princes were caught and put to death so that God gave the victory. The Bible says relative to that victory:

"They stood every man in his place round about the camp; and all the host ran, and cried, and fled."—Judges 7:21.

Notice, all that Gideon and his three hundred men had to do was to stand in the place that they were assigned, in an obedient manner, and God gave the victory.

Beloved, I would like to say to you, these three hundred men certainly illustrate the position belief coupled with self-deception. (Continued on page 3, column 1)

MOSES. (Exodus 15:23-25) Here is another instance in which means of a visible nature were used. This did not lessen the miracle. Those who refuse any medicine or medical attention are grossly wrong. God may lead a person to a proper remedy or to a proper surgeon — or he may heal apart from such.

Sometimes It Is Wrong To Pray

Does that sound like a questionable statement? It is true. Read Exodus 14:13-16. The Lord told Moses to quit praying and to "get busy." Prayer will not take the place of doing our duty. Sometimes people pray for their church when they ought to get busy backing its services. Sometimes they pray for others when they ought to be doing personal work in trying to win them to the Lord. When lost sinners go to an altar and go through the motion of praying, when they ought to trust Jesus to save them, they are wasting their breath. God has told them what to do, if they want to be saved — "believe on the Lord Jesus Christ" so why don't they do it instead of palavering?

How To Pray

The disciples asked Jesus to teach them, and He gave them the "Model Prayer" usually falsely called "The Lord's Prayer." He never designed that people should prattle that prayer word for word as a magic ritual. He gave it as a model — a form to go by. Study it and you will find that God's name, God's glory, God's kingdom is the first consideration — then our proper relationship to Him, and finally our material needs. Is it not true that we generally reverse this and put material needs first? Very often we even forget God's name, and God's will, and God's kingdom.

Intercessory Praying For Others

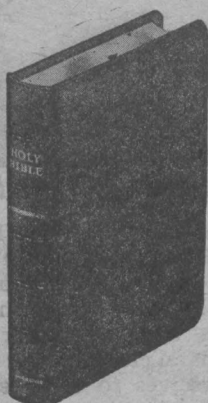
God has made room in His divine plan and program for us to pray for other people. Much of our praying should be of this nature. George Muller, mentioned above, received immediate answers to thousands of his prayers, but he did not always. He mentioned two men whom he prayed for daily for over 40 years who had not turned to the Lord. He died with his prayers unanswered, but both were converted after his death. Paul gives us the example of praying for the salvation of others. (Rom. 10:1).

The Modernist Conception Of Prayer

Modernists favor prayer, but not as something that brings things from God. Their theory is that it does good in that a person psychologizes self, and gets self into the notion of putting forth effort to go after the things prayed for. This is unbelief coupled with self-deception.

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"Fighting Men"

(Continued from page two)

that ought to be taken on the part of every one of us who are saved. These men stood, every man in his place, round about the camp, and God's people to-day ought to be standing in their place round about the church.

This is summertime—the summer season—when people go on vacations, and I am not saying that you shouldn't. But you are missed when you are gone. As Jonathan said concerning David: "Thou shalt be missed, because thy seat will be empty."—I Sam. 20:18.

When you go away on Sunday, your seat is empty. You are missed. You are not standing in your place round about the camp. I say to you, beloved friends, God's people ought to feel toward their church exactly like Gideon and his men felt toward the camp of Israel. We ought to stand in our place and be faithful.

II

DAVID'S MIGHTY MEN.

David had some mighty men that fought with him. The Word of God tells us something about those mighty men that David had. Listen:

"These be the names of the mighty men whom David had: The Tachmonite (which means the lieutenant) that sat in the seat, chief among the captains; the same was Adino (that was his name) the Ezrite (that was his place he was from in all probability); he lift up his spear against eight hundred, whom he slew at one time."—II Sam. 23:8.

When World War I was fought, there was a fellow in the hills of Tennessee by the name of Alvin York who was recognized as

the hero of World War I. Alvin York marched a hundred and thirty-odd German soldiers into camp one day. He conquered them—he captured them all. I have always had in mind that they probably were tired, and fatigued, and hungry, and maybe they just decided they would be better off to give up and be prisoners than it would be to fight. Anyhow, he marched a hundred and thirty-odd prisoners into camp one day and he was recognized as the hero of World War I.

Beloved, what Alvin York did was a small matter. Here is a man who took his spear in his hand and killed eight hundred men at one time, in one battle. Now don't ask me how he did it. I don't know. I am not here to tell you that. But I'll tell you one thing, he was a fighter. I like to see a man that has enough spunk about him to do some fighting. Here was a fellow who was really spunky when it came to fighting, to kill eight hundred men at one time.

We read:

"And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil."—II Sam. 23:9, 10.

Another of David's mighty men was Eleazar. This text says that the men of Israel were gone away. They were a bunch of cowards and they had slipped off, but Eleazar stayed at the task. The Word of God says that he

claved with his sword until his hand was weary.

Beloved, I don't know how he held on to that sword. It may be that his hand was bloody. It may be that his hand was sweaty. It may have been both. It may be that he was so fatigued that he couldn't turn loose. At any rate, here was a man by the name of Eleazar who, though his hand was weary, clave with a sword. Then it was, after he won the battle, the people came back for the spoil.

I like to see this fellow Eleazar. I like to see a fellow that won't give up—who stays at the task. Probably a bloody perspiring hand clutched at that sword, to the extent he couldn't turn loose of it, and he kept on hacking and hacking and hacking, and hacking, and killing men all around him.

Let's notice another of David's mighty men:

"And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentils: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory."—II Sam. 23:11, 12.

Here is the third of David's great fighting men. His name was Shammah. All Israel was scared to death of the Philistines. Those Philistines must have been good fighters, for it says that "the people fled from the Philistines." When they fled, there was a bean patch up in front of him, and Shammah got up there in the middle of that bean patch where everybody could see him—right out in the open. The Word of God says that he "de-

fended it, and slew the Philistines: and the Lord wrought a great victory."

Beloved, I like to see this fellow—a man that stands and says, "Boys, come on up here where it is out in the open." They fled—Israel had already run off. This one man got out there in the middle of that bean patch and said, "I'll take on anybody that wants to fight," and the Word of God says that God wrought a great victory.

I say, beloved, I like to read about these fellows: one man that killed eight hundred at one time, another man that fought until he couldn't turn loose of his sword, and another man that got out in the open and stood in the middle of that bean patch and said, "Anybody that wants to fight, come on over." I like to see men and women like that, who are willing to stand for the things of the Lord on that basis.

III

SAUL.

Saul had some men that were pretty good fighters. The Word of God tells us of some of Saul's fighting men. Listen:

"And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise, all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle."—I Sam. 14:20-22.

This is the story of Saul. They are fighting against the Philistines. Jonathan, the son of Saul, started this battle. He said to his armourbearer, "God can save by few or by many. God is under no restraint for us to have a big army. I am going over there and whip that crowd." The Word of God tells us how that Jonathan and his armourbearer climbed up—evidently it was a rocky place—to get where these Philistines were. Jonathan started hacking the Philistines down and the armourbearer would finish these Philistines off. I can see Jonathan as he met that crowd and hacked one, and his armourbearer would finish him off, and they went on and won a great victory, until the Philistines fled. Then we read the story that I have just read to you, that Saul's army came out and every man's sword was against his fellow. After Jonathan started it, these other fellows joined in, even to the extent that we read:

Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites."—I Sam. 14:21.

Here were some Israelites that had gone over to the enemy and were now fighting with the Philistines. When Jonathan and his armourbearer started this battle, these that had been deserters came back to Israel and said, "We are going along with our own people." Then it says in the 22nd verse, that there were some people that hid themselves in mount Ephraim. When they (Continued on page 5, column 2)

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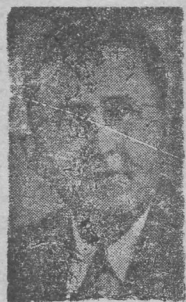
The Baptist Examiner FORUM

"Why should any New Testament church refuse to have a copy of 'The Articles of Faith' plus a copy of the 'Church Charter' in the church so that any member might refer to it at any time he wishes?"

Roy

MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I am afraid that I can't give the questioner much light so far as this question goes. Why indeed should a church refuse this? Unfortunately I am acquainted with some of the peculiarities and eccentricities of Baptists, and know that when some little controversy is started they can make a big thing out of it. Most church troubles do not arise over important matters, but over trivialities. I think just here of the church that staged a big quarrel over the highly important question as to whether the piano should sit on the right or the left side of the pulpit. What a wrangle they had! Finally that church busted smack in the middle, and one of the groups went down the road a little distance and built a new church house, and set up business there — dedicated to the sacred and holy truth that the piano should be on the right side of the pulpit!

No, I can't guess why a church would refuse to have their articles of faith posted where they can be easily read.

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Frankly, that is the same question that I ask. Why? I don't know. I have heard some arguments against having one, but generally they are unreasonable arguments. One brother wrote to a church one time and referred to them as a "paper Pope." I say to him and anyone else, calling something a name doesn't show anyone's intelligence very well and it certainly does not make it true.

I suppose that the major argument put forth against them is the shop worn statement that we believe what the Bible teaches and nothing else. I am sure that in this we all agree. However, you will notice that I referred to this as a "shop worn statement." My friends, there are approximately 350 major denominations and all of them claim to believe the Bible. Every free-lance preacher in the country uses the expression, "I just preach the Bible." We know that they don't, but they make the claim.

Why have a written set of beliefs or articles of faith? I counter with another question, Why not have a written Article of Faith with the doctrines of the Bible spelled out so that there can be no question as to what we believe? I contend that by so doing we are merely showing that we do believe the Bible and what it teaches.

"But sanctify the Lord God in your hearts: and be ready always

to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Peter 3:15.

The members can use them as a guide in their study of our beliefs so they can be ready to answer what we believe.

I am not ashamed of what I believe and neither should the church be ashamed of the doctrines for which she stands. By having the Articles of Faith written out the church can be sure that those who preach from her pulpit will not bring in false doctrines or heretical beliefs.

AUSTIN
FIELDS

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The reason some churches refuse to openly display their Articles of Faith is many members of the churches no longer believe what they stipulate; therefore, they are kept in secret so as not to offend those whose belief differs from their declarations. Many churches copy their Articles of Faith from some other church without studying them to determine their Scripturalness or to see if the doctrine the body is teaching is in harmony with them. I personally know of one church which calls herself a Baptist church where the Articles of Faith were hung on the wall for all to see.

Upon an examination of these articles, I found them declaring the sovereignty of God, unconditional election, security of the believer and salvation by grace, but the church practiced free-will of the sinner, which is a denial of the sovereignty of God; she taught conditional election for she believed that God's elective purpose was based upon the sinner making the right decision, and they despised the great doctrine of absolute predestination. Their eyes were blinded and are still blind unto this day as to what their declaration of faith stipulates, yet this church openly displays them (Articles of Faith) for all to see, whereas other churches know their teaching is not in harmony with the statement which declares what they believe. Therefore, they do not advertise their Articles of Faith, which would reveal their inconsistencies.

Brethren, I do not judge a church as to its soundness in doctrine by their declaration of faith. I have learned to judge each church by the fruit she bears, and this fruit is not fleshly — rather it is spiritual and consists of doctrines. Though a church may display or not display her Articles of Faith, I would not commend or condemn her on the basis of her written confession, rather I would resolve within myself her Scripturalness on her preaching and practice.

"Wherefore by their fruits ye shall know them."—Matt. 7:20.

The same holds true in considering the church charter. Many Baptist churches are not founded Scripturally, and because the charter reveals their origin and manner of beginning, it is not displayed in such cases. The motive in keeping the charter a secret is that if some of the members knew there was an error in establishing them into a church, they would demand that the

church re-establish upon proper the New Testament is all the authority. In order to keep this from taking place, the charter is not openly displayed. If I did not know the origin of the Arabia Baptist Church, and as a member of her body, I would demand that the charter be brought forth to determine her origin. Brethren, the Arabia Church at one time was a baby church, a babe in Christ. I know that every baby must have a mother. Babies do not come into being by themselves. There must be a father and a mother. I also know that the old whore and her harlot daughters, Catholicism and Protestantism, cannot bring forth a baby of the Lord (church). Unless our churches are mothered by true Baptist churches, we are only synagogues of Satan — Rev. 2:9. Our charters should reveal our origin, and to you who go by the name Baptist, may this answer help you to understand the importance of link-chain succession, for it is only in this manner that we have the Comforter to lead us into all truth. The old whore and her harlot daughters cannot give to her children the Comforter, for only the true woman (Baptist church) can bring forth her children and give them the Comforter.

May you search your charter to determine your origin. If it is sound, then you should praise the Lord, but if it should reveal an error, then may God give you the courage to demand that your organization be dissolved and that you seek out a true babe (church) of Jesus Christ.

It is hard to say why a church would refuse to have these two documents available for anyone who might wish to see them. I have heard the argument that

And, on the surface, it seems to be a real good argument. But there are some very good reasons why that argument won't stand the test. If the old devil had kept his filthy nose out of the Lord's business, the New Testament would be all any church would need. But since he has not kept

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his nose out of the Lord's business, I believe a set of Articles of Faith is absolutely essential to a smooth operating church.

Everybody from the Holy Rollers to the Hardshells claim to believe the New Testament. Nobody, and I mean nobody, makes as much fuss about believing the New Testament as the Campbellites do. So can you not see the danger in saying the New Testament is all the Articles of Faith we need. If a church has Articles of Faith in which she says, "We believe the New Testament to teach that God has elected certain ones from among mankind to be saved, and that He has predestinated that they shall be saved," a world of dissenters will go elsewhere to church. If she says, "We believe the church to be an organized, local assembly of immersed believers, banded together to carry out the Lord's commission to the church," a lot more dissenters will go elsewhere. And if she says, "We believe the preaching about the salvation of

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His elect, and that, therefore, it is absolutely essential to their salvation," even the Hardshells will go elsewhere. A church with just those three planks in her Articles of Faith would have a chance at being the kind of church she is commanded to be in I Cor. 1:10. But without them she would have very little, if any chance.

It seems to me that if a church is proud of her heritage she should be glad for everyone to see her church charter. We here at Philadelphia Baptist Church are so glad that our authority as a church can be traced back to Wales. And we believe that if we were to go to Wales and pick up the trail, we could prove that our authority came from the first Baptist Church at Jerusalem.

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"LORD, HELP ME"

"Then came she and worshipped Him, saying, Lord, help me."—(Matt. 15:25).

The woman who gave out this poignant cry was in deep distress. Her beloved daughter was possessed with a devil. How frightful this must have been for this mother to watch her child in the clutches of demons. This mother wasn't much different from you and me. She was a Gentile and hated by the Jews. She had a daughter she dearly loved. I think perhaps the devil is clever getting at us through our children. We can stand many things when they are directed at us but when it involves our children — well, this seems to hurt us more than anything.

This woman, being a Gentile, was an outcast. She had no privileges. Every Gentile knew from sad experience the consequences of approaching a devout Jew. We can almost hear the pounding of this mother's heart as she draws nearer. Her daughter needed help. This was the thought that drove her on. And she was convinced that this Jesus was the only One Who could give that help. She did what mothers have done thru the ages for their children. She risked shame, rebuke and ridicule for her child's sake. She came to Jesus saying, "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil." She may have been familiar with the writings of Jeremiah where he said, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. 23:5).

Jesus was silent. But the disciples were more than a little upset. They asked the Lord Jesus to send her away. She was wearying them with her crying. After all, the Master had come into this house to hide Himself from the crowds. (Mk. 7:24). Send her away, Lord, Send her away.

Jesus breaks His silence to tell the woman that He is sent only to the lost sheep of the house of Israel. The woman bows before Him and worshipped as she cried, "Lord, help me." Jesus reminds the woman that it isn't proper to take the children's bread and cast it to the dogs. The grieving mother acknowledges what the Lord said was true, but she adds, the dogs eat the crumbs that fall to the floor. She was confident that the Master's table of grace was so plentiful that there would be

plenty for the children with crumbs to spare for the dogs. The children would fare none the less because the dogs were fed.

From our point of view, she was asking a tremendous thing. Her daughter was possessed with a devil. She wanted the devil cast out. No small task. Yet, this believing mother counted it but a crumb so far as the Lord was concerned. She had a true conception of the greatness of the One to whom she spoke.

When we read this story we wonder why Jesus was silent for so long. Then why He answered in the manner in which He did. Can it be, this was His way of waiting so it would be manifest to you and me what great faith this woman had? Otherwise, how would we have known. It is an encouragement for us to come to the Lord Jesus with our great requests as well as our small ones. Knowing that the big things are only as a crumb on His blessed table.

"Fighting Men"

(Continued from page three)

heard that the Philistines fled, they joined in with Israel too. They heard that the Philistines had fled, but they had already fled themselves—they were cowards and they had hid themselves over in mount Ephraim, but when they heard that Israel was winning the battle, they joined in with them.

I like to read this story. Here is Jonathan, a man of God, a man who loves the Lord, a man who was faithful to the Lord. Here is Jonathan who says that God can give the victory—"We'll depend on God." When he went out to battle, the whole army was enthused and inspired and encouraged as a result of his example, and they followed along—every man had his sword against his fellow. They were really fighters. Then the crowd that had been deserters, that had gone over to the camp of the Philistines, joined with the Israelites. Then the crowd that was over there hiding in the caves of mount Ephraim said, "We had better join in too."

I tell you, beloved, one courageous man that takes his stand for the things of the Lord can be the means of inspiring a whole army—even the deserters that have gone away from the army of Israel—even the crowd that is so cowardly that they are hiding in dens. Would to God that we had more Jonathans with his armourbearer! Where we have Jonathans, we'll have others that will fight too.

IV

DAVID'S VICTORY OVER GOLIATH.

I want you to notice another fighter in the Bible—not a group, but just one man. His name was David. We read about him in the 17th chapter of I Samuel. It is

quite an experience how David got to the camp and his brothers found out he was there. They said, "You go on back home and take care of the sheep." He said, "I didn't come up here to take care of sheep; I came to fight. Who is that uncircumcised Philistine shouting defiance against the camp, and against God, walking out on the hill every morning and saying, 'Send out a man to fight with me?'" He said, "I'll go." They said, "You had better get back and take care of your sheep." He said, "I'm going—not to the sheep, but I am going after this uncircumcised Philistine."

I can see David as he started. Saul said, "You had better put on my armour if you are going to fight." David put it on. When he got Saul's armour on, he was so weighted down that he couldn't move. He had to reach

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down and pick up a leg and move it, and pick up another leg and move it. He said, "I can't fight this way."

You know, beloved, you just simply can't fight with the other fellow's armour. You have to fight your own way. David couldn't fight with Saul's armour. He laid it aside and walked down to the brook. He had a slingshot in his hand. Most of us think of a slingshot as one of these things that you pull back and shoot—that it has a couple of pieces of rubber fastened to the crouch of a stick. That is, in a sense, but the sling that David used was a different one. It was the kind that had strings on it and you swing it around your head, and when you turned a rock loose, you could hear it sing through the air. I have handled them many a time when I was a boy.

I can see David as he walked down to the brook. The Word of God says that he picked up five smooth stones. He took those stones and went up the hillside. That old Philistine giant, Goliath of Gath, looked at him and said, "Send a little boy out?" He thought it was the most ridiculous thing in the world, and he cursed him in the name of his gods. David said, "You come at me in the name of your gods, but I come at you in the name of the God of Israel."

I imagine that old Philistine giant thought this was the biggest thing that has ever happened. "I have a chance now to kill this little boy—it will be no trouble at all to handle him, and the whole army of Israel will be our slaves." He got so excited about it that he laughed, and when he did, his armour fell off his face just a little—enough to expose his forehead. About that time, with that slingshot in his hand, David brought it around above his head and sent that rock flying through the air and hit the old giant in the forehead and he fell down. David didn't even have a sword to finish him off. He had to run up and get the giant's sword to kill him. When the Philistines saw what had happened, they fled.

You say, "Brother Gilpin, that is a great story, but why did

David take the other four stones along? It says that he picked up five and there wasn't but one giant and he only used one. Why did he take those other stones along?" Beloved, I think I have the answer for it. Do you know how many fighting relatives that that giant had? He had four. Listen:

"Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. And ISHBIBENOB, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine and killed him. Then the men of David swore unto him saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew SAPH, which was of the sons of the giant. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareg-regim, a Bethlehemite, slew the BROTHER OF GOLIATH the Gittite, the staff of whose spear was like a weaver's beam.

And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and HE ALSO WAS BORN TO THE GIANT. And when he defied Israel, Jonathan the son of Shim-eah the brother of David slew him.

These four were born to the giant in Gath, and fell by the hand of David and by the hand of his servants."—II Sam. 21:15-22.

Notice, here were four giants. Who were they? They were brothers and sons of the Philistine giant that David killed. Why did he take those five rocks? I'll tell you why. He had one for each one of the brothers and sons. He was prepared to kill the whole crowd. This boy went out to battle with the thought in mind that what he did, he was going to do a good job for the Lord.

I want to tell you, beloved, we ought to take our stand for the Lord just like David did. When he won that victory over that Philistine giant, he had four more rocks in his shepherd's bag just itching to go into the slingshot, and if those four brothers and sons of this giant had come out then, he would have taken them all on. I say to you, I like to see a man that is willing to take his stand for the things of God like David.

V

JOSHUA AT JERICHO.

You remember the story, I am sure, of Joshua when he came to the city of Jericho, how he marched around the city of Jericho once each day for six days, and then on the seventh day, he

marched around seven times. That means thirteen circumnavigations of the city. When he went around the city the thirteenth time, they shouted in the name of the Lord and the walls of that city of Jericho fell down flat.

I can imagine one of those dwellers of Jericho up there on the wall looking down, having said, "These Jews have walked around this city for the last six days, and now here they are carrying a great big box down there with them." I imagine those fellows were having the biggest time in the world up there on the walls of the city looking down, seeing those Jews carrying that ark of the covenant around the city. To them, it was just a big box, but that box was symbolic of God—a symbol of God's presence. They carried that ark around and they shouted at the end of the seventh time around the city that day, and the walls of the city fell down flat.

Beloved, what was faith to Israel and Joshua, was foolish to the people of Jericho, and what to us is faith, is foolish in the eyes of the world. The world looks upon the things that we do as so much foolishness, but so far as we are concerned, it is a matter of taking God at His word — walking by faith.

CONCLUSION

I have taken time to tell you these five incidents of the great fighting men of the Bible. I have done this that I might make an application of this for your life and mine. There is a lot of fighting that needs to be done today. We have an old fleshly body that we have to fight against. Listen:

"I have therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—I Cor. 9:26,27.

Paul said, "I fight not as one that beateth the air. I am not going around shadow boxing. Rather, I keep under my body—I beat my body black and blue." For what purpose? "So I can keep it under control." He said, "I am fighting my own flesh. I don't want to be a spiritual castaway."

Paul wasn't thinking about losing his salvation, but he was thinking about his service. He didn't want to get to the place that he wasn't used of the Lord. Wouldn't it have been something, after all the great things that Paul had done, if he had let his flesh get the better of him, and he got to the place that he was a spiritual castaway and God wouldn't use him anymore? Paul said, "I beat my body black and blue—not shadow boxing, but I fight to the extent that I beat my body black and blue."

I say, beloved, we need to do some fighting like that.

Notice again:

"Fight the good fight of faith."—I Tim. 6:12.

Paul is writing to young Tim—(Continued on page 8, column 5)

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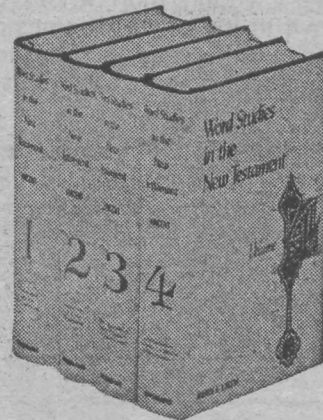
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PAGE FIVE

Joseph Wilson

(Continued from page one)
a part of our church work for the Lord.

So this church is wrong in its having a recreation room and in having these games, for they do not constitute a proper part of the work of the church.

But look here. Not only is this unscriptural, but now this church may even be accused of having gaming machines in the church recreation room which are illegal. Now this is a sorry sight. Is a church to be indicted by the law of the land for having illegal play machines? Understand me well, I do not object to such indictment. This church (?) is already under indictment by the Lord for misappropriation of funds. And if they have illegal machines, let them suffer the consequences. I just say that it is a shame for a church to place itself in such a position. Well, the Lord has not kept these machines out. The church's professed obedience to the Lord has not kept them out. Now, maybe the government will get them out. If so, well and good.

Well, maybe we should not be too hard on this church. Maybe they are just one of a legion who play games at church. For surely, the church activity in a large number of so-called churches of today is mainly, a playing of games. I do not speak now of actual games of recreation. Rather do I speak of the games people play which they call worshipping God and serving God. Many churches play the numbers game. They are all out to have as many on the roll and as many attending as possible. Now, it is good to be interested in numbers when we do not compromise truth to reach them. But that is exactly what the so-called churches are doing today. The truths of God's Word are perverted, watered down, or flat out denied. You see, the truth does not appeal to goats. The truth is sheep food. Goats will not have it, they will not have the doctrines of grace. They will not listen to truth about the church and its ordinances. They will pay no attention to the woman's place. They hate, to the point of viciousness, the truth about Xmas and Easter being heathen holidays. And on and on we could go, showing how the unsaved hate the Word of God. But churches who are more interested in numbers than they are in honoring God play games with the Word of God in order to attract the

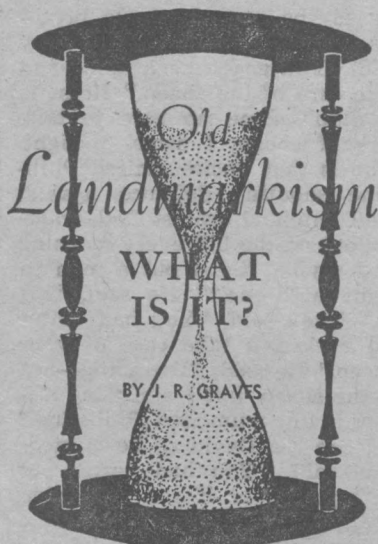
world into the so-called churches.

Churches play the gimmick game. They are always looking for some new gimmick with which to attract the world. One preacher told me of a friend of his that was "a Calvinist preacher with Arminian gimmicks." No way, brother, no way. A man who uses Arminian gimmicks cannot truly, sincerely — down deep inside — really believe in the doctrines of sovereign grace. A friend of mine who was for a season in this preacher's church asked the preacher, when he was telling the gimmick of the day to the bus captain, "Is the Holy Spirit dead?" A good question, don't you think? I have ceased to be surprised by the tricks church leaders use now days. Bro. Dan Phillips of Bristol, Tenn., told me of a Baptist preacher who sent girls around in mini-skirts on horseback to invite folk to church. I bet that drew a crowd.

Many churches (?) of today resemble a circus more than they do one of the Lord's churches. They have the gospel horse, the tallest man in the world, the strongest man who will lift eight people at once, the armless and legless wonder, karate experts, musical bottles, the ventriloquist and his dummy, etc. etc., until one is sick to his stomach. Oh, brother, these organizations have lost the power of the Holy Spirit (if they ever had it), and they are desperately trying to make up for this in the power of the flesh. Free pony rides for the children, parachute jumpers, a free airplane ride for the latest contest winner.

And, oh, yes, the contest games they play. The prizes given to the winners. Choose up sides now — the red and the blue — let's see who will have the most for the next six Sundays — the loser has to fix a fish fry for the winners. Hey, if we have our goal next Sunday, the preacher's wife will throw a pie in the preacher's face right on the platform — this one was at the "pie in the face Baptist Church" in Illinois. These things actually take place week after week in societies that claim to be churches of Jesus Christ. They claim to preach the gospel of Jesus Christ, and claim to depend on the Holy Spirit to save the lost. I could go on and on, but what's the use? You know these things as well as I do.

So I guess the church in Homewood, with its recreation room and its "maybe" illegal machines



is not much worse than a lot of other so-called churches in the world. I don't know that the courts will prosecute this church. But I do believe that there are indictments recorded in Heaven against so-called churches that play games instead of obeying the Great Commission. Brethren, may God cause us to be true to His Word — to preach the truth — to seek to live a life that pleases God and is a good testimony before the world — to pray earnestly for the power of the Holy Spirit in our lives and in our services at church. Then may we leave it there. Take what blessings, what results God is pleased to give us, be thankful for them, and never stoop to the ways of the world in the work of our God.

Does it not seem a disgraceful thing to see churches do as they are in these matters? Don't you think it is highly dishonoring to God for churches to become circuses designed to entertain a dying world for a few minutes each week, while that same world rushes on towards Hell? Let Hollywood entertain this world. Let the restaurant feed them. Let the government do its business. But let the churches of Jesus Christ be true to her Lord and true to the Great Commission, and seek to be used of God to minister to the spiritual and everlasting needs of man. Let the dead world bury its dead, let it take care of its dead, but let the church of our Lord go and preach the gospel. God bless you all.

Blessed Hope

(Continued from page one)
less picture is presented.

IT IS A HEAVENLY HOPE

Paul urged the Thessalonians to wait for God's Son from Heaven (I Thess. 1:10). To the same people he again said: "For the Lord himself shall descend from Heaven" (I Thess. 4:16). In his second epistle he spoke of the time "when the Lord Jesus shall be revealed from Heaven" (II Thess. 1:7). To the Philippians the Apostle said: "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

When Christ comes from Heaven His heavenly people will be carried to their heavenly home. Jesus said: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

At the Rapture the saints shall see the heavenly Christ as He is. "... 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). Job, hundreds of years ago, looked forward to this climatic moment. He declared: "For I know that my redeemer liveth, and that he shall stand

at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job. 19:25-27).

What a grand privilege to see the King in His beauty! To be forever with the Lord Jesus is wonderful beyond words. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Oh, to see Christ in the harmony and agreeableness of His beautiful perfection, to see Him face to face. What a transformative sight! This beautiful view will change us into the image of the heavenly visitor.

A LIVELY HOPE

The believer is "begotten ... unto a lively hope" (I Pet. 1:13). Those who are begotten to a new and spiritual life are begotten to a new and spiritual hope of a better life to come. "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19).

The Second Coming of Christ is a living, life-producing and abiding hope. The true view of a blissful life for the saints includes the view of a resurrection of the body. The return of Christ settles the great question of a future re-embodiment state.

At the return of Christ the dead saint will be resurrected and the living saints translated. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air..." (I Thess. 4:15-17).

During the days of his flesh our Saviour declared: "I am the resurrection and the life" (John 11:25). He went about raising the dead by his personal presence during his earthly ministry. At the Second Advent, Christ will raise the dead in Christ and translate the living saints. If He does not return to this planet, there is no hope for the disembodied saints. If you do away with the return of Christ, you leave the bodies of the departed saints to the skin worms. The Redeemer will not lose any part of His people — yea, not even their bodies.

A REWARDING HOPE

Rewards are to be given out at the Rapture. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). Jesus Christ said: "And, behold, I come quickly; and my

reward is with me to give every man according as his work shall be" (Rev. 22:12). To dispute Christ's Second Coming is to deprive the saints of their rewards for faithful service. It is to say God will forget our labor of love.

Thank God! Jesus Christ is going to return and to give His saints a crown for their cross. Paul declared: "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8). The Second Advent is the coronation day for those Christians who love His appearing. This crown of righteousness is "laid up." It is securely reserved for the saints at Christ's coming.

A DELIVERING HOPE

The pre-tribulation appearing of Christ will deliver all the saints from the Great Tribulation. To the Thessalonians Paul said: "... wait for his Son from heaven, whom he raised from the dead, even Jesus who delivereth us from the wrath to come" (I Thess. 1:10 ASV). The wrath to come is the Great Tribulation. It is called in Revelation 6:16 "the wrath of the Lamb." Praise God! Our Saviour "delivereth us from the wrath" which is coming upon the earth dwellers. What a bright prospect to wait for a Christ who shall deliver us from the wrath of the Great Tribulation!

Our Lord uttered these words: "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Christ speaks in these verses of earth's Great Tribulation — the time of universal judgment.

Having spoken of the Great Tribulation in Luke 21:34-35, He discloses that some will escape the terrible time of trouble in verse 36: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." This clearly teaches that a company of people will escape the Tribulation.

Notice the verse reveals several important things. First, some living on earth at that time will escape this period of sorrow — "Ye may be accounted worthy to escape." Second, this company will escape all the Tribulation, and not a part of it — "escape all these things." Third, the phrase "these things" refers to what was described by the Saviour in the previous verse which is about the Great Tribulation. Fourth, when these things occur, the saints will be with their (Continued on page 7, column 1)

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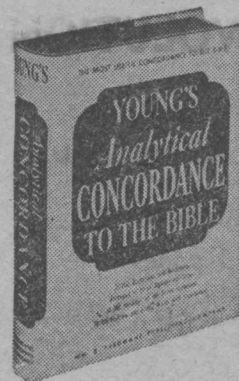
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Blessed Hope

(Continued from page 6)

Lord, for Jesus said they shall "stand before the Son of man." This is a reference to the believer standing before the Bema of Christ.

If the church is to pass through the Great Tribulation, then the blessed hope loses its power and comfort. Then believers should be looking for the Antichrist and the terrible judgment of God upon the earth. But the only thing the Bible tells us to watch for is the Redeemer's return. We are never told in a single verse in the entire Bible to look for the Antichrist or the Great Tribulation. Instead, we are told to look for the any-moment return of Christ. To place anything before that glorious event is to destroy the entire truth of that blessed hope of Christ's imminent return.

We are at all times to be ready for this momentous event. Jesus said: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not" (Luke 12:40). Why should

our Lord give the admonition to be ready for an event that some know cannot come for seven years?

The scriptural attitude is to be ever waiting for the coming of Jesus Christ. Paul told the Philippians "... we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). I am not waiting for the Tribulation or the appearing of Antichrist; I am looking for the any-moment appearing of my God and Saviour. I look for Him because He has said: "Behold, I come quickly" (Rev. 22:12).

THE HOPE OF REUNION

The Blessed Hope is the glad reunion day for the children of God. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. . ." (I Thess. 4:16-17). "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering unto him" (II Thess. 2:1).

These verses disclose how the resurrected saints and the translated saints shall join company at the Rapture. This is the general meeting of all the saints. The O.T. saints who saw Christ afar off in promise and prophecy will be caught up. All the N.T. believers to whom life and immortality were brought to light by the gospel will be there. These will come from the four winds of Heaven who lived in different countries and dispensations. All will be gathered together unto each other and to Christ Himself.

Can you imagine the thrill of seeing Adam, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, David, Ruth, Esther, Solomon, Jeremiah, Isaiah, Ezekiel, Nehemiah, Job, Daniel and Malachi! Oh, the excitement of meeting John the Baptist, Peter, James, Luke, Paul, Timothy, Titus, Mark, John the apostle, Matthew, Silas, Martha, Mary and Jude! But the greatest joy of all will be to see my Redeemer first of all!

In this life death often separates friends and loved ones. Even in the life of vanity we are separated by geography and racial barriers; we are separated by denominational affiliation. The Blessed Hope will be the terminating and undoing of this tragedy. Here will be the reuniting of broken homes and broken hearts. This will be the grandest family reunion the world has ever known!

A REVEALING HOPE

The believer's spirit is already saved; his life or soul is being saved. At the Rapture his body will be redeemed. All that are Christ's are to be conformed to His image.

"For the earnest expectation of the creation waiteth for the

manifestation of the sons of God" (Rom. 8:19). "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). "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).

In this wonderful coming day, those whose life is now hid with Christ in God will be manifested with Christ in glory. "When Christ, who is our life shall appear, then shall ye also appear with him in glory" (Col. 3:4).

You and I do not look like sons and daughters of the Almighty; we do not even act like we are some time. We look like

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the other people in this world. But there will be a better likeness of us all when Christ returns. David said: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness" (Ps. 17:15).

What a bright future to the believer who lives in this sinful body. The Blessed Hope shall deliver us from this body of death. We will never more need to mortify our members upon earth! No more will it be necessary to bring this body in subjection to God's Word. No more fiery darts from Satan to be hurled at us! Goodbye earth! Goodbye graveyard! Goodbye sinners! We shall be more than conquerors at the glorious appearing of our Great Saviour and God Jesus Christ!

A PURIFYING HOPE

"And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). To look for Christ's coming tends to make the looker like the One he hopes to see. It is a hope of hypocrites, not the sons of God, which makes allowance for the gratification of impure desires. The truth of the Blessed Hope stimulates men to consecration and work for Christ.

No true believer in the Redeemer's return has an idle, talking, gossiping, sentimental, do-nothing religion. Instead, he will keep his spiritual accounts in a state of constant preparation. He will live so as to have confidence at Christ's appearing and to not be ashamed. He will stay away from places and things which the Scriptures forbid because He looks for Christ to come at any moment.

The honest believer in the return of Christ says, "What can I do for my blessed Saviour before He comes again? How can I glorify Him? His will concerning me is that I should occupy until He comes."

CONCLUSION

Jesus Christ will come whether you look for Him or not. Noth-

ing is more certain than Christ's return. He who came the first time will come the second time. If He came to Bethlehem, we can be assured that His feet shall yet stand upon Olivet. If He came to die, doubt not that He will come to reign. If He came to be despised and rejected of men, He will come to be admired in all them that believe.

The only hope of the believer is set forth in Titus 2:13: "Looking for that blessed hope and the glorious appearing of the great God and Saviour Jesus Christ." Our hope is the personal return of Christ when He shall come back again to receive us unto Himself. Our hope is to be taken out of this scene of sin and suffering and sorrow to be where Christ is. Our hope is to be caught up to meet the Lord in the air and to be forever with the Lord. Our hope is to be "made like" Him, and this hope will be realized when "we see Him as He is." This is the "one hope" of our calling (Eph. 4:4). "Even so, come, Lord Jesus" (Rev. 22:20).

I look not for Antichrist,
But for the Saviour Jesus Christ.
I desire not Jacob's trouble to see,
But I yearn from the Tribulation to be free.
I don't expect to the abomination of desolation,
I long to see Christ's revelation.
I look for my mansion on high,
Not during the famine on earth to die.
I wait for the glad reunion day,
And to be forever with Christ to stay.
Oh, to be gathered unto Him,
To be with Peter and Paul and all of them.
(Milburn Cockrell)

Four Foundations

(Continued from page one)

foundation. After which they should go on unto perfection, or maturity of doctrine and life, without which doctrine is of no avail (I Pet. 2:2; II Pet. 3:18). Does your church have this true doctrinal foundation?

SECOND — THE APOSTOLIC FOUNDATION

Upon Simon Peter's great confession of Jesus Christ as the Christ, the Son of the living God, Jesus Christ replied: "... Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it" (Matt. 16:16-18). This is the apostolic foundation of the church. When Christ said, "Upon this rock I will build My church," did He mean Peter? Or did Christ refer to Himself as the Rock? or to Peter's confession of faith? Will you take the answer of Scripture? Then you can prove that Jesus Christ is the "chief corner stone" of the church's foundation, from I Pet. 2:3-6, and Eph. 2:19-22. But from Eph. 2:20 you must also accept the fact that Peter is a part of the foundation of the church, but not only Peter, but all of the apos-

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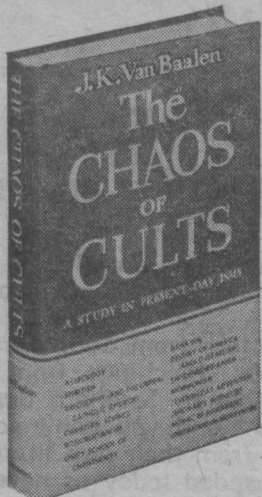
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ties! You will discover the same truth in Rev 21:14. The names of the twelve apostles are in the twelve foundations of the new Jerusalem, the bride of the Lamb (Rev. 21:9-10). And all who are quickened, or made alive (Eph. 2:1), saved by the grace of God apart from works (verses 8-10), and who are made nigh to God by the blood of Christ (verse 13) are being built upon that foundation of Christ and His apostles and prophets. Does your church have this true apostolic foundation?

THIRD — THE CEREMONIAL FOUNDATION

Please note, this is the ceremonial foundation. This does not mean that it is unimportant, for it has to do with God's order (I Cor. 14:40). It has to do with obedience to God's way of government as to His church. It has to do with surrender to the will of God, consecration. Is that important? (I John 2:17).

The ceremonial foundation of the church was the baptism of John. That baptism came from Heaven (Matt. 21:23-27). Jesus Christ, the Head of the Church received that baptism (Matt. 3:13-17). Jesus Christ was baptized by the first Baptist preacher. The early apostles were baptized by John the Baptist, being disciples of John (John 1:35-42). The apostles (all of the twelve) had to begin with Christ at the baptism (Continued on page 8, column 1)



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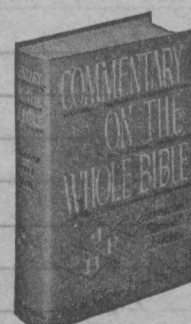
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PAGE SEVEN

Four Foundations

(Continued from page seven)
tism of John (Acts 1:22). How could they witness their Lord receiving that baptism and refuse baptism themselves? They would be poor followers of the Lord. Surely they were baptized too with John the Baptist's baptism. Those who rejected the counsel of God against themselves and justified themselves, as the Pharisees and lawyers, were not baptized of John! (Luke 7:29, 30). This would not be true of the apostles! then they were baptized of John, as their Lord. There is no other baptism in the Word of God! There is but "one baptism" (Eph. 4:5). Knowing that water baptism continues unto the end of the world (Matt. 28:18-20) that means that the baptism in the Holy Spirit, like the death and resurrection of Christ was *once for all* (Acts 1:5; Acts 2), though the everlasting blessings accrued therefrom remain. Therefore water baptism is the ceremonial foundation, the entrance into the visible, local church (I Cor. 12:13). It was so at Pentecost (Acts 2:37-47). It is so now. Search the Scriptures and see that this baptism was a

burial (Rom. 6:4), immersion! and was received only by regenerated, repentant, believers in Jesus Christ! giving profession of the same. Impossible for infants. Infant baptism, or sprinkling is of man, and the church built on this foundation is not a true church. Does your church have this true ceremonial foundation?

FINALLY, THE PERSONAL FOUNDATION

Jesus Christ is the personal foundation of the true church. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). He is the "chief corner-stone" of the church (Eph. 2:19-22; I Pet. 2:3-7). Without Him the building collapses (Matt. 7:24-27).

Jesus Christ the Lord is the personal foundation of the church, the Christ of the Scriptures, not the Christ of vain imagination. The Christ who is God, the Creator of all things (John 1:1-3). Born of the virgin by the Holy Spirit (Matt. 1:18), human (John 5:19), sinless (II Cor. 5:21), crucified for our sins (I Pet. 2:24), raised bodily from the grave (John 2:19-21), ascended to Heaven as our only

Mediator (I Tim. 2:5), priest (Heb. 3:1), and advocate (I John 2:1, 2), coming again as the Judge of all men (Matt. 16:27). The Christ who is Almighty (Matt. 28:18), He is the foundation of the church. Does your church have this true personal foundation?

How can Christ be the foundation of your church if it tears down His doctrines, as given to us through His holy apostles in their writings, and refuses the Heaven-sent baptism they honored? (Luke 6:46). From these sins true Baptist churches have been kept free by their Divine Head, Jesus Christ (Col. 1:18). None of the foundations have been destroyed in them. To God be glory! Amen.



Resurrection

(Continued from page one)

ers:

"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock and to scourge, and to crucify Him: and the third day He shall rise again." (Matt. 20:17-19; comp. Mark 10:32-34; Luke 18:31-32).

"For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men and they shall kill Him; and after that He is killed, He shall rise the third day." (Mark 9:31).

Notice how, after His resurrection, His disciples were rebuked for failing to expect it:

"Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (Luke 24:5-7).

This from the "two men . . . in shining garments" at the empty tomb. And then this from His own lips:

"O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." (vs. 25-27).

3. The resurrection of Jesus Christ was necessary in order that sinners might be saved:

"The word is nigh thee, even in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:8-10).

"And if Christ be not risen, then is our preaching vain, and your faith is also vain." "And if Christ be not raised your faith is vain; ye are yet in your sins." (I Cor. 15:14,17).

4. The resurrection of Jesus Christ was necessary in order that believers might be kept.

"Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:3-5).

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved

by His life." (Rom. 5:10).

"Because I live, ye shall live also." (John 14:19).

"Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7:25).

5. The resurrection of Jesus Christ was necessary in order that believers might live a fruitful life.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God." (Rom. 7:4).

"For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." (Rom. 14:9).

"For the love of Christ constraineth us; because we thus judge, that One died for all, therefore all died; and He died for all, that they that live should

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no longer live unto themselves, but unto Him Who for their sakes died and rose again." (II Cor. 5:14,15, R.V.).

6. The resurrection of Jesus Christ was necessary in order that believers should also rise from the dead:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (that is, go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thess. 4:13-18).

KNOWING JESUS

An old Christian was asked how he knew the Lord Jesus is alive. "Why," he replied, "I have just come from a half-hour interview with Him." Those who knew Him, know Him, know that it is "He that liveth, and was dead; and, behold, I am alive for evermore. Amen." (Rev. 1:18).



"Fighting Men"

(Continued from page 5)

othy and he is saying to him, "Fight the good fight of faith."

I ask you, have I any business giving up so far as my stand for the truth is concerned? No, I am to fight and keep on fighting. But everybody, generally speaking, is going in the other direction. I think about the number of preachers that I used to know that were standing for the truth, that today are certainly not standing for it. You can hardly go any place today to hear the Word of God where you would hear anything that would inspire you, or help you, or make you a better man or better woman. You go to church and you'll go away cynical and critical; you'll go away criticizing the preacher or criticizing the services. You would be better off if you would stay away. There is no need in going to a church like that.

God says through Paul to Timothy, "Fight the good fight of faith." In other words, things may be bad, but don't give up.

How long are we to continue to fight our bodies and make them behave, and fight for the truth that it might be propagated and that the Word of God might go out to the ends of the earth? How long are we to keep on doing it? Paul says:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore."—Eph. 6:11,13,14.

What does this say? It says to just keep on standing — don't give up.

Oh, it is so easy to give up. It is so easy to be a quitter. I read of these fighting men of the Bible and I say that I know they are fighting for their country. I realize that their battle is a little different to ours, but the principle is just the same. As far as we are concerned, we need to be fighting for the things of the Lord every day.

May God bless you!

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