

# The Baptist Examiner

## Baptist Is Our Middle Name

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

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# GOD'S WILL

By FRANK B. BECK

(Now in Mansions On High)

Scripture Reading: — John 6: 33-58.

God has a will. We read, "Who hath resisted His will" (Rom. 9: 19).

The Father has a will, for Christ said: "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).

The Son has a will, for "as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will" (John 5:21).

The Holy Spirit has a will, He divides the heaven-sent gifts in the body of Christ, "as He will" (I Cor. 12:11). And, as these three are the one God, so their will is one.

Since God has a will He is a Person, and not a mere force.

Since God has a will, He is a Person, and not mere matter.

Since God is a Person, all that comes to pass is not the result of blind fatalism, but is planned by a supreme Personality! by the Father, Son, and Holy Ghost.

What is the will of God? How can we explain the will of God?

### I

First, we can say that the will of God is a will of purpose. In this respect the will of God is always done. Whatever God wills, comes

to pass. ". . . He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him: What drest Thou?" (Dan. 4:35).

He "worketh all things after the counsel of His own will" (Eph. 1: 11).

"Whatsoever the Lord pleased that did He in heaven, and in earth, in the seas, and all deep places" (Ps. 135:6).

"Therefore hath He mercy on whom he will have mercy, and whom He will He hardeneth" (Rom. 9:18).

"Of His own will begat He us with the Word of truth . . ." (Jas. 1:18).

As many as He has ordained to eternal life will believe (Acts 13: 48). All that the Father gave His Son will come to Him, and He will in no wise cast them out (John 6:37). This will of God wherein He purposes to do something is always done. It never fails. ". . . What His soul desireth, even that He doeth" (Job 23:13).

### II

Secondly, there is God's will of permission. He has decreed the Devil to continue. He decretively permits sin to exist. Now we cannot say that God cannot destroy the Devil, and abolish sin because that would question God's power. God is greater than the Devil (I John 3:8). Christ destroyed the Devil by His death on the cross

(Heb. 2:14); and He will finally and forever destroy him in the lake of fire. (Rev. 20:10).

Nor dare we say that God did not know that the Devil would come, or that sin would enter into the world. That would be to question God's wisdom. And we are sure that God knew that sin would enter His creation before the foundation of the world, because God ordained the cure for sin's curse when He foreordained



FRANK B. BECK

Jesus Christ to be as a Lamb to shed His blood, and to redeem the elect, "before the foundation of the world" (I Pet. 1:18-19).

Somehow sin was in God's plan to show God's power in overthrowing the Devil (Rom. 16:20); to show God's justice in punishing the ungodly (Rev. 19:1-3); and to show God's grace in saving the elect (Eph. 1:4-7). Beyond that we cannot go. But I will insist that sin and the Devil do not thwart or defeat God's will, but are part of His will, though why, I do not fully know any more than any other creature.

### III

Thirdly, there is God's will of precept. By that we simply mean, the will of God as it is expressed in the holy Scripture. This is how we can get to know "what the will of the Lord is" (Eph. 5:17), by searching the Scriptures.

It is in holy Scripture that you hear the Saviour say: "This is the

"We know God's people (Baptist) make many gross errors in the Lord's church. If a Baptist church of our Lord's takes in alien immersion in error or in ignorance, are they no longer a church? If the church takes in this type of immersion, isn't their link chain succession broken? What does it take for this church to become a true church again? Give Scriptures."

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Any time that I receive a question of this type, I turn to Revelation, chapters 2 and 3. Please understand that I do not feel that I am worthy or capable of deciding when a church is not a true church. All I can do is warn all churches of the importance of being obedient to the Word of God in every respect.

The only warning in these two chapters regarding the removal of the candlestick is in reference to the leaving of the first love. "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Revelation 2:4-5).

Apparently the reference is to the leaving of the church in respect to Christ and salvation. Any organization that teaches that a person is saved through his own effort, and not by the grace of God through the shed blood of Jesus, could not be a church.

As to your question relative to how a church can become a true church again, assuming that the

church had proper organization in the first place, I would say that it is just a matter of repentance. In Revelation 2 and 3 the message is "except thou repent."

One thing that we should strive to do in tracing a church and its history is to try to see if this church had proper authority to organize. If that church later goes off in respect to baptism or any other truth, we could still say that it was a church with Scriptural organization and the chain is not broken.

Let me point out that baptism is very important. We should not condone or support any church that accepts alien immersion. As far as the question of whether it is a church or not, I would not attempt to say.

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As you know, the word "alien" has several meanings. But as I see it, any baptism that is not Scriptural is alien baptism. We usually think of alien baptism as that which was administered by a false church. But if a person presents himself to your church as a candidate for baptism claiming to be saved, and you baptize him, (Continued on page 3, column 1)

## No, God Does Not Want Us Ignorant As To His Word

ROY MASON  
Aripeka, Florida

There are some things that we can afford to be ignorant about. There are numerous things about which one might study for a lifetime. You could determine to learn all possible about a certain kind of bug or beetle and could spend years in that study. Such, however, might prove unprofitable. Since we can not know all about everything, we may as well resign ourselves to a certain amount of ignorance. But there are certain great fundamental things of life that we need to know. Schools exist to teach these fundamental things. Then there are the fundamental things pertaining to God and to eternity that are still more important. These are things that we cannot afford to be ignorant of.

In reading the Scriptures we come across the expression, "I would not have you ignorant," and similar expressions. When the Lord specifically tells us not to be ignorant about a thing, he certainly wants us to know about that thing. So, the things he tells us us not to be ignorant of, must surely be of importance. Let us note some of the things about which God does not want us to be ignorant.

God does not want us to be ignorant concerning His way of getting right with Him. (Romans 10:3). It charged here that the Jews "being ignorant of God's righteousness" were going about to establish "their own righteousness." Their righteousness consisted in an outward obe-

dience to the Law of Moses. They were great on rules and regulations — some written, and some oral and traditional. So busy were they at that — they ignored God's way of getting right with him. What is that way? It is the way of receiving the Son of God, who to the believer is "made righteousness and redemption." People in droves today, are repeating the blunder of the Jews. They argue their morality, their deeds, their human goodness, while (Continued on page 4, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "I SHALL NOT WANT"

"The Lord is my shepherd; I shall not want."—Psa. 23:1.

Isn't it wonderful to know that we serve a God of absolute sovereignty — a God who is sovereign in every particular? There is nothing that takes place, but what is a part of His sovereign will and good pleasure for our lives. Too many times you and I, as human beings, are tempted to think of God that He is just a big man. In fact, I think the majority of people think of God as a big man, whereas God is not to be thought

of in that respect. God is sovereign over all. Listen:

"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes."—Psa. 50:21.

That is the way most people think about God. They think of God as a being just about like ourselves — maybe a little bit bigger than we are, but one just about like ourselves. To me, it is marvelous to think of God as

being a God of absolute sovereignty — a God who does exactly what He wants to do — a God that directs and leads us from day to day, and whose way and will is final so far as our lives are concerned. I tell you frankly, I am glad that I serve a God of sovereignty, who is above me and over me, who leads and directs me, and who controls every step of my pathway.

"Behold the fowls of the air: for they sow not, neither do they (Continued on page 2, column 2)

all wisdom" (Col. 3:16); "Pray without ceasing" (I Thess. 5:17); "Be filled with the Spirit" (Eph. 5:18, "Be ye . . . perfect" (Matt. 5:48).

All of these commands, and many more, reveal the will of God by precept. But, alas, how little the will of God is performed in our own lives! But for that reason we pray: "The will of the Lord be done!" (Acts 21:14). Not that we have any fear that God will fail to do His will, but we sincerely pray that we might also do the will of God, or rather, that God will work "in you both to will and to do of His good pleasure" (Phil. 2:13).

### IV

Finally, there is God's will of pleasure. ". . . As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his evil way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11).

Remember this, O sinner, that God's "pleasure" is in the salvation of sinners, and not in their death!

Perhaps I am speaking to an unsaved person now, and you may be asking the question: "How can I know if it is God's will to save me?"

Please allow me to answer, that since we do not know what the secret counsel of God's will is (Deut. 29:29), let us not try to find out from that source. Let us go to the other extreme. You know that God has pleasure from the salvation of the sinner, and not from his death, do you not? (Continued on page 4, column 5)

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JOHN R. GILPIN Editor

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## Glad To Announce The Bound Volumes For Year Of 1972

After what has seemed to us a very lengthy wait, we are able to present to our readers the bound volumes of 1972 containing each and every issue bound together in book form.

There is a long story connected to the delay, and for the first time we pass it on to you.

The papers were sent to the bindery as usual about the first of 1973. After they arrived there, the bindery went into bankruptcy. We could never get any information about the volumes either by writing or by phone.

Since the bindery that handles this is located in Chicago, I called Brother Lloyd Wyrick, pastor of the Macedonia Baptist Church of that city, and asked him to please check on the matter in our behalf. Brother Wyrick within an hour's time was at the bindery, and it was most providential that he went immediately to check on the matter, or else there would not have been any bound volumes for 1972. When he arrived at the address of the bindery, he found that they were in a bankruptcy sale that day. They were in the process of opening my packages; and when they found that they contained only newspapers, they were going to throw them away. Brother Wyrick salvaged them and sent them back to me. We, in turn, found another bindery where we sent them.

This second bindery decided that they were not really equipped to bind anything as large as a newspaper; and they, therefore, sublet them to another bindery. This third bindery has been quite negligent as to the way they have handled the account. After a most lengthy wait, we have the books for which we are most grateful.

These books will be mailed out within the next few days to those who have already ordered, and those who shall order.

In this respect, let me publicly express my appreciation to Brother Wyrick. We are most deeply grateful to him for his assistance. May God's rich blessings be and abide upon him and upon the readers of TBE who have waited patiently throughout the year.

As we are nearing the end of the year, we will soon be sending the paper for the 1973 bound volumes. It should not be too long until we will be announcing them.

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DECEMBER 29, 1973  
PAGE TWO

Just now we are happy to announce those for 1972.

I might add that we have a 1969 volume which we have bought at a premium. If anyone wishes it, write me and I will be only too glad to quote the price. When I buy them back as I have this one, it is always at an extra price above the original cost when purchased from us.



## "I Shall Not Want"

(Continued from page one)  
**reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—Mt. 6:26.**

In this passage of Scripture, the Lord Jesus is telling us that God is sovereign. The fowls of the air don't sow, and don't cultivate, and don't reap, yet God takes care of them, as if to say that we serve a sovereign God. We have this assurance, that He is looking after us, taking care of us, and directing us from day to day.

I never had it so forcibly drawn to my attention as I did one night, about twenty-five years ago, when Mrs. Gilpin was ill and I spent a whole night at the hospital. I was burdened and upset in view of her physical condition. It was the night before Thanksgiving and as you know, Thanksgiving has always meant a great deal to me. I am always happy on Thanksgiving morning that we have the greatest service of the year. Well, the next morning was Thanksgiving Day and I was to preach. That morning, about 6:00, I walked out in the solarium, as I was tired from the night's vigil. In view of the fact that I hadn't any rest during the night — in view of the fact that I hadn't even had my clothes off all night — in view of the fact that I hadn't shaved yet — and in view of the fact that I had a sermon to preach in two or three hours time, I felt exceedingly worn and perturbed to start the day off. The interesting thing was the weather that morning, for it was a cold, rainy, gloomy, dreary, drizzly fall day. As I stood there in the solarium, on the second floor, I looked out, and there underneath the eaves of the hospital, a little sparrow had taken shelter, and apparently was perfectly contented. It had found refuge there underneath the eaves of the hospital, away from the storm and the elements of the day. I thought then of that song, which says, "His eye is on the sparrow, and I know He cares for me." I go back to that morning in my memory, many, many times in my life, and I think of that experience. I rejoice as I come to bring you this message, that we have a God that looks after us, just like God looks after the little sparrow, and we can say in the words of the Psalmist, "The Lord is my shepherd; I shall not want."

### I

**I SHALL NOT WANT AS TO DIVINE SATISFACTION.**

**"He maketh me to lie down in green pastures."**—Psa. 23:2.

Did you ever notice that when daylight comes, or even before daylight breaks, the cattle will get up from where they have been sleeping, and will begin browsing and eating, searching for their food, and after a little while, when they are filled, they will lie down, perhaps under a tree, or at least in the grass, and chew their cud. Thus, as they lie there, they are perfectly satisfied.

Beloved, that is exactly what this passage of Scripture says: I shall not want as far as divine

## Young Preacher Wishes To Secure Two Old Books

One of our fine young preacher friends who is in school desires to secure two rare and out-of-print books. It is a joy to us to appeal in his behalf to our readers, thinking that someone might have these books for sale.

The books that he wishes are: "A History of the Baptists" by Armitage and John Gill's "Commentary."

If any of our readers have such books, and if you are willing to part with them, please write: Carl Hibbard, 1781 Gowan Road, Apt. No. 2, Memphis, Tenn. 38127.

If you have no need for such books, this will be a fine way to be of help to a mighty fine promising young man for his future ministry.

satisfaction is concerned. These green pastures are typical, I think, of the Scriptures. When it is said that they are green, this means that they are always fresh, and never exhausted, and certainly that is true of the Bible. The Bible is always fresh. The Bible is never exhausted. It is just like green pastures. In other words, as far as I am concerned, God completely satisfies me to the extent that I could lie down with the promises of God all around me, knowing that I have a complete and perfect divine satisfaction.

You notice that He says, "He maketh me to lie down," as if to say that God enables us to see the preciousness of His truth. We would never realize how precious the truth of God's Word is if God didn't enable us to see it. Therefore, He makes us to lie down in green pastures. He shows us how precious the truth of His word is,

## PREACHER'S EPITAPH

When the preacher was on his death bed, he told his deacons to put on his tombstone: "When I'm dead, shed no tears, 'cause I won't be any deader than you've been for years."

and He gives us satisfaction. We lie down surrounded by the promises of the Lord and are satisfied, just as the cows are satisfied when they have eaten until they are full, and have gone to lie down and chew their cud, and thus be perfectly satisfied. So it is with you and me. We can say, "I shall not want as far as divine satisfaction is concerned."

I think of one who is a marvelous illustration of this, and that is Mary. You remember the two sisters, Mary and Martha. Martha was a housekeeper, and the other one — well I imagine, her house looked most horrible most of the time. Martha was really a housekeeper and I can see her as she comes into the room where her sister Mary and the Lord Jesus Christ were in conversation. She had been out in the kitchen getting dinner ready and I can see her as she walks in the door and wipes her hands on her apron, as she stands there and says, "Master, I wish you would have my sister come on out to the kitchen and help me get dinner." Jesus said, "Martha, you are troubled about many things, but Mary has chosen that good part, which shall not be taken away from her." Mary was completely satisfied to sit there and listen to the words of Jesus. Martha wouldn't be satisfied until she had the best dinner in the world on the table and saw everybody eating until they were full, but Mary was satisfied to listen to Jesus.

I say to you, beloved, our God

gives to us a divine satisfaction. It has been amazing to me as I have faced life, and some of the problems that I have had, how that God has satisfied me even in the face of problems. Many times when I have had difficulties of the worst type confronting me, I have been able to go along, being perfectly satisfied, because the Scripture says, "I shall not want."

### II

**I SHALL NOT WANT FOR DIVINE GUIDANCE.**

**"He leadeth me beside the still waters . . . He leadeth me in the paths of righteousness for his name's sake."**—Psa. 23:2,3.

Notice the divine guidance that God gives to us, for He leads us.

There is a song which means much to me:

"In shady, green pastures, so rich and so sweet,  
God leads His dear children along;  
Where the water's cold flow bathes the weary one's feet,  
God leads His dear children along.

Some thro' the waters, some thro' the flood,  
Some thro' the fire, but all thro' the Blood;  
Some thro' great sorrow, but God gives a song,  
In the night season and all the day long."

Isn't it wonderful to know that God leads His children?

Do you know why you are here? There isn't a doubt in my mind but that God led you here. There is a man worshipping with us today from Western Kentucky. He might think that he just happened to be here today, but he is here because God led him here this morning.

There is a dear sister who heard the broadcast this morning, who came into the service to worship with us today. She is not here just because she decided to be here, but she is here because God led her here.

The Apostle Paul wanted to preach in Asia. He thought that he was going to do mission work in Asia. He thought he ought to continue there. The Word of God tells us how he went to two different places and each time, God shut the door. There was no place for him to preach, and he went on down to Troas, and the Word of God says that he saw a vision of a man in Macedonia, saying, "Come over into Macedonia." God shut the door in two other places, and then opened the door and led him over into Macedonia.

Beloved, we have a God who leads us, and I say to you, I shall not want as far as divine leadership is concerned.

I read how the Psalmist David said:

**"The steps of a good man are ordered by the Lord: and he delighteth in his way."**—Psa. 37:23.

Yes, beloved, your steps, my steps, everybody's steps — every step we take every day are ordered by the Lord.

I like that old song:

"He leadeth me! O blessed tho't!  
O words with heav'nly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me."

Whatever I do, He leads me.

How I thank God for that truth! God leads us day by day. So I say, I shall not want so far as divine guidance is concerned.

### III

**I SHALL NOT WANT AS TO DIVINE RESTORATION.**

**"He restoreth my soul."**—Psa. 23:3.

That word "restore" doesn't mean too much to us within itself, but if you will break it down to one of our modern words, you will get a better picture of it. It is the word "repair."

Beloved, God operates a repair shop. He repairs the soul, and you and I need repairs every day.

In our homes, we realize that things have to be repaired. Sometimes you have some little appliance, such as a toaster, which you can't repair yourself, and you have to take such to some repair shop. Then sometimes your major appliances, such as your refrigerator, goes bad and you have to have a man who is capable of doing that kind of repair come to your home

## We Covet Your Prayers!

and repair it, or maybe take the appliance away to repair it. Sometimes your watch goes bad and you have to take it to a jeweler. Anyway, there are repairs that have to be done.

I ask you, wouldn't it be wonderful if you could just repair everything about your house that went wrong, and you never had to worry about these repairmen, or the repair bills, or the delay in getting the fixture repaired? Wouldn't it be wonderful if you could do all that repair work? Well, beloved, we can't, and that is why we have to have other places we can go for repairs.

My text says, "I shall not want," and we shall not want as far as divine repair is concerned, and the best part about it is, God repairs us completely. He repairs everything concerning us. While we are unable to do our repairing and have to call in somebody to take care of the repairs in our home, God repairs all of us fully. I shall not want relative to divine restoration.

Does your soul ever get "run down" to the place, about like the heel on your shoe sometimes? I have a tendency to wear my shoes out on the right side of the right heel and on the left side of the left heel, and they have to be repaired quite often. Beloved, I get in the same shape spiritually sometimes, as my shoes do. Just as my shoes need repair, my soul needs repair. I get run down to the heel sometimes spiritually, and I need repair. I say, I shall not want relative to divine restoration.

### IV

**I SHALL NOT WANT AS TO DIVINE PROTECTION.**

**"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."**—Psa. 23:4.

I see David as he goes out to fight against the Philistine giant—how that David tries to wear Saul's armour, but can't do so. As he walks down the hill to meet the giant on the other side of the brook, he reaches down and picks up five smooth stones and drops them into his shepherd's pouch. As he crosses the brook and goes to the other side to meet the giant, Goliath, the Word of God tells us (Continued on page 3, column 4)

# ADAM'S RIB

WRITTEN BY A WOMAN AND FOR WOMEN

## TEACHERS OF GOOD THINGS

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, TEACHERS OF GOOD THINGS:" (Titus 2:3).

The Bible says that older women are to be teachers of good things. How do we know what is good? Paul said in Romans 7:18: "For I know that in me (that is, in my flesh), dwelleth no good thing." We can be sure then that this isn't talking about fleshly things. I knew of a Jewish woman who was concerned about Isa. 53. She went to her Rabbi to inquire of him what it meant. He brushed her aside with, "Go home, woman, and content yourself with your cooking, being sure you don't cook your chicken in the same pot you boil milk in." Many times this is the attitude in Christian circles. The result being the darkness of ignorance among the women in the Lord's Church.

What then is good? Remember the young man who came to Jesus calling Him good master? The Lord answered him with, "Why callest thou me good? There is none good but God." If this young man was going to call Jesus good he would have to acknowledge that Jesus was very God. So then, the Lord is good. When we teach good things we can teach about the Lord Jesus Christ. It has been said that a woman ought not to teach other women doctrine. Perhaps this is true, but how can we teach the younger women to love their children except they understand the doctrine of total depravity? How can we teach them to love their husband except they know the doctrine of their submission to their husband — their place and function in the home? I'm convinced the only way we can be obedient to the Lord is to know the Word of God — inside out, up-side down and crosswise. Know it so well that it becomes a part of our thinking and speaking. This only comes thru much teaching, reading, studying, and meditation.

The older woman can only be a teacher of good things if she, herself, has first been taught of the Lord. The Psalmist said:

"Good and upright is the Lord: therefore will He teach sinners in the way" (Psa. 25:8).

"Teach me to do Thy will, for Thou art my God: Thy spirit is good; lead me into the land of uprightness" (Psa. 143:10).

Ladies, those of you who desire to please our Lord, it is vital for you to know the Word of God. The only way this is possible is by diligent study. There are no short cuts — no easy road. Many times, study is dull and repetitious. Other times, it is like a gay adventure. Sometimes it is just plain hard work. Other times, it is a joyous experience. Often the flesh rebels against it, and the Devil hinders in every way. But persevere in prayer for the Lord knows how to give good things to those who ask Him. Then, you will be able to follow Paul's admonition in Gal. 6:6, "Let him (she) that is taught in the word communicate unto her that teachest in all good things."



## The Forum

(Continued from page one)

but in reality he has never been born again, just what kind of baptism does he have? I know you would say that he has no baptism. And I certainly agree with you.

On the other hand, if a person is baptized(?) by a false church,

he has no baptism whether he is saved or lost. So what is the difference? To me there are only two kinds of baptism. One is Scriptural, the other unscriptural. Scriptural baptism can only be administered by a true church. Unscriptural baptism can be administered by either a true or a false church.

If every church that has taken in unscriptural baptism ignorantly were to cease to be a church, we would not have enough churches left for seed. However, I assume the one who gave us this question had in mind baptism administered by a false church. And certainly, if a church knowingly accepts baptism administered by any church other than a true church, I believe she ceases to be a church. But if a person who has alien baptism manages to get into a church that has the name of being a true church, and then moves to some other community and joins a true church by letter, I do not believe that church would cease to be a church.

Mt. 28:19 says, "Go ye therefore, and teach all nations, baptizing them in . . ." This word "teach" comes from MATHETEVO which means to make disciples. You cannot teach a person until he has first been saved, (I Cor. 2:14). So this verse is saying, "Make disciples, and then baptize them." No person is a fit subject for a church member until he has been saved and then baptized by a true church. For a church to knowingly accept any other kind of baptism is to endanger her very existence.

ROY MASON  
RADIO MINISTER  
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In answering the first question propounded here about a church taking in alien immersion ceasing to be a church, I would say no, it hasn't ceased to be a church. Many churches have baptized persons who later showed by their lives that they were not saved when they were baptized. It is doubtful if there are many churches that do not have unsaved people in the membership. Which is worse, a saved person with alien immersion, or an unsaved person who got into the church with proper immersion? If one or more persons like these get into a church, it certainly does not cease to be a church. Otherwise, there would be mighty few churches left in the world. If a church is in line of succession and Satan manages to edge some false professors or some with improper baptism into it, the church has not ceased to be a Baptist church, nor has that affected its line of succession.

Some pastors are very loose as regards such things as alien immersion. They are more anxious for members than they are about their baptism. I think of a pastor of that kind who kept getting people to join his church who had been improperly immersed. His members knew nothing about it. He presented a person as a candidate for membership on his statement, declaring that he had already been baptized. The church supposed that he had been correctly baptized, so no question was raised. That church did not cease to be a Baptist church, and fortunately that pastor left before more than a few had been so received.

But now, here is something different: Suppose a church decides

that alien immersion is all right, and they vote to receive such. It seems to me that such a church has ceased to be a real Baptist church, and its members should not be received by genuine Baptist churches.

As to Scriptures, asked for by the questioner, I would suggest a reading of I Corinthians. According to Paul's letter, the church at Corinth had all sorts of faults and failings, but Paul did not say that they had ceased to be a church. He urged that they clean up and quit their wrong ways. As to specific verses relating to chain succession, I don't know of any.

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No, I do not believe that a church would cease to be a church if she were to take in alien immersion in error or ignorance. The Lord in writing to the seven churches of Asia (Rev. 2 and 3) found many errors and ignorances among them. In the ones he found error and ignorance, he reprimanded them by warning them that judgment would be brought forth if they did not repent. These churches did not cease to be churches, but after their errors were uncovered and they continued in them, then they were in danger of ceasing to be the body of Christ (Baptist church) as the Holy Spirit or Comforter would be removed from them.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not" — Rev. 2:20-21.

The church at Thyatira was reprimanded for suffering Jezebel (false church) to seduce her members to commit spiritual fornication (unionizing with false doctrine); if she did not repent, then the Lord would move the candlestick (church — Rev. 1:10) out of its place. The removing of the candlestick is the removing of the Comforter which Christ gave to His church to lead and guide into all truth.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" — Rev. 2:5.

I would have you note that the candlestick is not removed until space is given for repentance. If she does not repent, then her life (Holy Spirit — Comforter) is taken from her because she has become guilty of wilfully sinning against the Spirit's leadership. This procedure is true of every true Baptist church, thus if she receives alien immersion in error or ignorance, she would be reprimanded, and time given to repent. If she does not turn from her error, she would no longer be a church. Brethren, the reason the Lord would remove the candlestick is because of her receiving alien immersion. She is taking to herself the doctrines of devils, for baptism not only is a spiritual picture of one becoming a new creature in Christ, but it also reveals the faith (doctrine) of the individual being baptized. In seeking out a church to baptize him, he testifies that he believes the doctrine of that church

which baptized him. If that particular church believed in salvation by works, then his baptism manifests he believes that he must work in order to obtain life. If a true Baptist church receives such baptism, declaring it is valid, the church is receiving salvation by works by honoring the baptism of one who was baptized in order to picture works for eternal life.

"Can two walk together, except they be agreed?" — Amos 3:3.

The church (Baptist) is the habitation of the Spirit. Read Eph. 2:20-22. The Comforter will not share his habitation with evil spirits whose goal is to destroy His (Spirit's) work. The Comforter and Satan do not agree; therefore, they cannot walk together. If the church will not repent and persists in allowing alien immersion to remain, the Comforter will not dwell in a defiled temple (church). The temple (church) must be holy (free from false doctrine) or the Spirit will not abide with it.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" — I Cor. 3:17.

Once the candlestick has been moved out of its place, because church recognizes alien immersion and false doctrine, any work she may do would be without the Spirit; thus, vain work. The link-chain would be broken for she could not reproduce bodies (churches) unless she was led of the Spirit. She may go through the formality of organizing churches, but it would be only a formality. If she (church) will not repent of her evil (receiving a alien immersion), there

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would not be anything she or anyone else could do to give her life. She would be a dead church, although she may have a name, in reality she is dead.

The Lord exhorts us (Baptist churches) to be separate from all others. If true churches obey and touch not the unclean thing (works of Satan), He promised to be a Father to us, and we would be His sons and daughters. If not, then we would not be sons and daughters (churches or assemblies) of Christ, neither would He be our Father to guide the church into all truth. Please read II Cor. 6:14-18.



## "I Shall Not Want"

(Continued from page two) how that Goliath laughed at him, and made fun of him. Goliath looked back at the army on the hill and said, "Here they are sending a boy, to fight with me. Why don't they come out and fight as men?"

You know, beloved, that little boy had something, all that army didn't have. He was depending upon God for divine protection. I can see that Philistine giant as he got so happy. It amused him to think that he was fighting against this little fellow that he laughed uproariously. Finally, the helmet upon his forehead fell back a little, and left his forehead bare. That was the time that God had predetermined from the foundation of the world for that giant's death, and David took his slingshot and struck the giant on the forehead and he fell dead.

I want to tell you, I shall not want as to divine protection. We have a God that protects us. Why

was it that the giant laughed? Why was it that that giant's helmet fell back just at the right time? Why was it that all of this took place? I'll tell you why. God in His sovereignty looks down upon us, and I shall not want for divine protection.

I look at Joseph in Egypt when he was sold by his brothers into the hands of the Ishmaelites and they in turn carried him down to Egypt and sold him to the Egyptians. I remember some of the problems that Joseph had. I can remember how the woman lied on him, and how they put him down in the dungeon. I can remember all the things that were said about him. Folk say, "Where there is so much smoke, there is bound to be a little fire." Well, beloved, there was a lot of smoke in Joseph's life, but there wasn't a spark of fire as far as Joseph was concerned.

It looked like everything was against Joseph. Can you imagine an innocent man spending two whole years in a dungeon, yet the Word of God tells us that at the end of the two years, God brought him out just at the right time — at the time that was predetermined by God before the foundation of the world. God took care of him. We serve a God who divinely protects us.

Notice those Jews when they came to the Red Sea, with the army of Pharaoh behind them. What did they do? Well, God led them through, and then God brought that wall of water on either side together, and all the Egyptians were slain thereby. Moses was on the other side of the sea, and the Word of God tells us how he sang a hymn of praise. He took that old shepherd's staff and led that crowd in singing, and Miriam led the women, and they had a time of praise. Why? Because God had protected them there at the Red Sea.

Beloved, I shall not want for divine protection, and the interesting thing about this is, God not only says that He protects us, but He even protects us when we come down to die. The Psalmist says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Notice, He does not say, "As we walk through death," but "Through the shadow of death."

A dog can bite, but the shadow of a dog can't bite. I might see a vicious dog and be scared, but the shadow of a dog can't bite. The shadow of a sword can't kill, and the shadow of death can't hurt. David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Beloved, I say to you, even when we come down to the hour of death, I shall not want as to divine protection.

V

## I SHALL NOT WANT AS TO TEMPORAL THINGS.

"Thou preparest a table before me." — Psa. 23:5.

The table that God provides for you and me isn't always set with the same thing, just like the table that you have isn't always set with the same thing. Sometimes you have your table set more bountifully — maybe when Thanksgiving time comes, or when you are going to have the preacher at your home, or when you are going to have guests at your home. I remember several years ago I was invited into a home. They knew the preacher was coming, and the woman "killed the fatted calf" and everything else that went along with it. It was a good dinner — an exceedingly good meal, and I (Continued on page 4, column 1)

No man need feel ashamed of the gospel unless the gospel he has is one to be ashamed of.

### "I Shall Not Want"

(Continued from page three) complimented her, and told her she had done wrong, but that I appreciated the wrong she had done. She said, "It is true, Bro. Gilpin, I have wrecked the budget for the rest of the week."

That is true, beloved; you do sometimes, and then sometimes you have scant meals. The time may come when you may open a can of sardines, or when you have cereal. In other words, you cut down. We don't always set the table just the same.

I think our Lord does likewise. Sometimes He sets our table bountifully as far as material things are concerned; then sometimes He sets the table very scantily for us, but there is one thing certain, I shall not want as to temporal things.

I don't believe there is a child of God that is trying to walk with

the Lord, regardless of what his material status may be, and irrespective of the temporal things that he may have, but that God gives him satisfaction, and God enables that man to face even the worst of life's experiences, saying, "I shall not want." We read:

**"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they sow not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.**

**Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?**

**Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.** —Mt. 6:26-32.

Here the Lord talks about how He takes care of the birds, and the lilies, and the flowers. They are all looked after by His own hand. They don't do anything themselves, but He looks after them. Then He says, "Therefore take no thought, saying, What shall we eat or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."

It is a heathen man, a barbarian, an unsaved man, that worries about what he is going to eat, and what he is going to wear, and how he is going to get along in the world, or how he is ever going to make ends meet. The Lord said:

**"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."**—Mt. 6:33.

I tell you, beloved, I shall not want relative to temporal things.

The Psalmist gives us a remarkable thought in this respect.

**"The young lions do lack, and suffer hunger: but they that seek the Lord SHALL NOT WANT any good things."**—Psa. 34:10.

Notice, God puts us on the basis of the beast and the lion, and He says that they do suffer hunger, but they that seek the Lord, shall not want any good thing.

Listen again:

**"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."**—Psa. 37:25.

Yes, beloved, I shall not want relative to temporal things.

### VI

**I SHALL NOT WANT AS TO SPIRITUAL THINGS.**

**"Surely goodness and mercy shall follow me all the days of my life."**—Psa. 23:6.

Doesn't this sound like He is going to take care of us with spiritual things?

Spurgeon used to refer to this passage by saying that the goodness and mercy were God's watchdogs, and just like a watchdog follows along behind you, that goodness and mercy follow after the child of God from day to day, and as far as we are concerned, we will never lack spiritual things.

In the Old Testament, God says: **"As thy days, so shall thy strength be."**—Deut. 33:25.

Here is a marvelous promise—a promise that isn't just for the next day, but it is for the next 365 days. In fact, it is for all the years of your life. I shall not want as far as spiritual things are concerned, for He has already given me a promise that "as thy days, so shall thy strength be."

Notice again:

**"My grace is sufficient for thee."**—II Cor. 12:9.

Isn't it wonderful to know that God's grace is sufficient?

Suppose there is a fish in the Atlantic Ocean that swims up beside a big whale and says, "I am worried to death. I just can't sleep at night." The fish says, "I am afraid the ocean is going to go dry."

Beloved, that would be just as sensible as you and me worrying about how we are going to get along in this world. It would be just as sensible as for you and me to wonder how we are going to get along in this world when

God has already said, "As thy days, so shall thy strength be," and "My grace is sufficient for thee." Beloved, He is going to give us strength by the day, and if His grace is sufficient for us, then I shall not want relative to spiritual things.

### VII

**I SHALL NOT WANT IN ETERNITY.**

**"And I will dwell in the house of the Lord for ever."**—Psa. 23:6.

This has to do with eternity; all the other verses have to do with this life. Notice, we are going to dwell with the Lord forever.

Sometimes a wicked man runs into a church to say a prayer. He may go to church today and then not go back again for a long time. But David, taking a long view of life, looks out into eternity and says, "I will dwell in the house of the Lord for ever."

You and I go to church on Sunday, and as I say, the wicked man sometimes runs in and out of the church of the Lord when he is afraid, but David said, "I will dwell in the house of the Lord for ever" — not just occasionally, but forever; not just once in a while, but forever. I shall not want in eternity. The same God that has been taking care of me along life's pathway — that same God is going to continue to take care of me until I come down to death, and even beyond death — in eternity — I shall not want.

We read:

**"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."**—Rev. 21:3.

Isn't it going to be wonderful some of these days when that comes to pass?

T. T. Martin was a good friend of mine, and a good preacher. A. D. Muse, who grew up under T. T. Martin, was also a good friend of mine, and a good preacher, who had been in my home, just like Brother Martin, many, many times. A few days after Brother Muse died, which was several years after Brother Martin died, I was in Louisville, in the home of Mrs. Muse. She called me and insisted that I come down about a matter, and I went to her home and talked with her for some period of time. She referred to the day that Brother Muse had died, and she said, "You know, P. T. and A. D. had a hallelujah time that day when they got together again." I thought, that is right. I imagine they did have a hallelujah time. I imagine they shouted Hallelujah all over God's Heaven that day when they got together again.

Beloved, that is going to be true of everyone of us. I don't want for anything in this world, for the Psalmist says, "The Lord is my shepherd; I shall not want." The same God that looks after me in this life, is going to look after me in eternity, and I shall not want even in eternity. He says, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." I am going toward my heavenly home, and I have two heavenly attendants to go along with me — goodness and mercy — and those attendants are going to guide me on the way to my heavenly home, and when I get there, I will dwell in the house of the Lord forever. I shall not want in eternity.

That is what my Lord meant when He said:

**"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to**

prepare a place for you. And 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 14:1-3.

Thank God, someday we are going to be with Him. Someday we are going to be with the Father, someday we are going to be with the Son, and someday we are going to be with all the saints of all ages. I shall not want in eternity, just like I shall not want here within this world.

### CONCLUSION

Notice who it is that can say "I shall not want." It is the man that has a shepherd. If you don't know the Shepherd, then you can't say that. You are worried to death about how you are going to make ends meet, and you are worried to death about how you are going to get along in this world, but the individual that knows the shepherd can say, "I shall not want."

Therefore, I ask you, do you know the Shepherd? Do you know the Lord Jesus Christ? Do you know Him as your Shepherd and Saviour? Might it please God to open your heart this morning and reveal to you Jesus Christ, who died for your sins, that you might be saved, is my prayer.

May God bless you!



### God's Will

(Continued from page one)

Then that should encourage you to approach God. You also have God's will for any who will hear it and believe it in His Word. What does His Word say? Why it says over and over, "Come! Come!" (for example, John 6:37). Believe it; if you do this much, if you will come to Jesus Christ now you will discover that it is because God purposed it. Will you look to Jesus Christ for forgiveness of your sins now? Come. But if you refuse to come to Christ you cannot blame this upon the will of God, but only upon your own wicked unwillingness. The will of the Lord be done with you, now and ever! Amen!



### God Does Not Want

(Continued from page one)

they leave Jesus out. All such will go to hell, unless they change.

**God does not want us to be ignorant concerning spiritual gifts.** (See I Cor. 12:1). It is made clear in this chapter that every believer is not endowed with the same spiritual gifts. (I Cor. 12:8-11). The Lord never designed that any Christian should be useless and barren. Some are richly endowed, and some are equipped for more, lowly service (v. 23-24). The richly endowed are not to look down on the others. "Feet" are necessary as well as "eyes." The important thing is for every person to properly exercise his own special gift.

**God does not want us ignorant concerning the consequences of sin and rebelliousness.** (I Cor. 10:1). This is a passage of tremendous force and warning. It shows that the people of God equally privileged and partaking of the blessings of the same redemption, can become disobedient and wilful and backslidden such that they lose God's blessing, and come in for fearful chastisement. In this instance the Lord did not let them enter the Promised Land, but permitted them to die in the wilderness. What were the sins that they were guilty of? Examination of the passage mentioned above will show the following:

1. They lusted after evil things (verse 6).
2. They were idolators. Remember the incident of the golden calf?
3. They were fornicators (verse 8).
4. They were grumblers against God and Moses (verse 10).

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