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

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WHOLE NUMBER 1955

"THE SECOND COMING OF CHRIST"

By WILLARD WILLIS — MONROE, OHIO

(Continued from last week)
We, in order to understand this question, must determine what the disciples had in mind when they asked this additional question. It is to be remembered that, up to this point in our Lord's ministry, He had said nothing about going to the Father's house to prepare a place for His people. He had said nothing regarding His coming again to gather His people unto Himself. There, in fact, had been nothing said regarding His coming in the air and removing the saints from the earth. These facts make it very obvious that this phase of our Lord's return was not in the mind of the disciples. The only phase of His return that could have been in their minds was that which he referred to in Matthew 23:39:

"Ye shall not see me henceforth,

till ye shall say, Blessed is He that cometh in the name of the Lord."

This verse, of course, looks forward to the Lord's return to the very mountain on which He was sitting when He made this prophecy.

"And His feet shall stand in that day upon the mount of Olives . . ."

—(Zech. 14:4).

The disciples, in Matthew 24:3, continued their questioning by asking:

"And the end of the age?"

We, at this point, must determine what age (world) the disciples had reference to. There can obviously be only one age to which they referred, since they were Jews. It is true that they were disciples, but it was as Jews that they asked this question. They were Jews in spirit, hopes and expectations. They, at this point, had no

real belief in the death and resurrection of the Lord. It is failure to recognize these facts that has caused many to believe that Matthew 24 teaches that the church must go through the tribulation.

It is to be noted carefully that our Lord, in answering the disciples, referred them to Daniel. He said:

"When ye therefore shall see the



WILLARD WILLIS

abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . ."

—(Matt. 24:15).

The Lord's reference was to Daniel's seventeenth week — the week referred to in Daniel 9:24-27:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven

(Continued on page 6, column 4)

Baptism Is A Symbol

The Holy Spirit expressly declares that the rite of baptism is only a figure. I Peter 3:21 says: "The like figure whereunto even baptism doth also save us . . ." Twice in Romans chapter 6 Paul refers to baptism as a "likeness." If baptism is only a figure, then what ever we are said to do by it must be done figuratively. If it saves us, it saves us figuratively. If it washes away our sins, it does it figuratively. If we are baptized into

(Continued on page 4, column 4)

The Scriptural Aim Of Bible (Baptist) Baptism

MILBURN COCKRELL
Fulton, Mississippi

Having already spoken on the Scriptural action, the Scriptural actor, and the Scriptural agent necessary to Bible baptism, I want to go on to talk about the Scriptural aim of Bible baptism.

Catholics and Protestants believe that baptism saves or helps save a sinner. Unlike a these, Baptists hold



MILBURN COCKRELL

that baptism has no saving efficiency. We understand the Scriptures to teach that the aim of baptism is not determinative, but declarative. It is not to obtain the remission of sins, but to proclaim that our sins are already remitted by the blood of Christ. Our view about the design or purpose of baptism is one of our peculiarities. It is the characteristic doctrine that distinguishes us from all other denominations.

Common decency forbids us to bury a man to kill him. We bury a man after he is already dead. Likewise, the aim of baptism is not to kill

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, GOD blessed for ever. Amen."—Rom. 9:4,5.

This is one of the most remarkable passages to me, in all the Word of God. Paul literally says that when you see Jesus walking in this world, you are actually seeing God walking in Jewish flesh. He refers to Jesus as "God,

blessed for ever," and he says that Jesus came with the flesh of a Jew, and though Jesus had a Jewish body, He was actually God walking in Jewish flesh.

As I say, I know of no verses in all the Word of God that have ever meant more to me than these two verses, and they come to mean more and more to me as the days pass by, for the simple reason that there are too many people who fail to believe in the deity of the Lord Jesus Christ. You would be surprised how many people I hear from, who waver on the

Brother Halliman Answers An Ungrounded Criticism

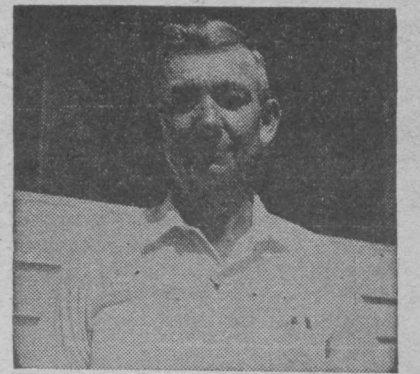
FRED T. HALLIMAN
New Guinea Missionary

It is with some reluctance and reservation that I write this article for fear of being misunderstood. After following my articles for the past several years, those of you that know me, through them and personally, will bear me out that I normally leave things of this nature go uncontested, and except there had been considerable pressure from several of the regular supporters of this work, I would have never mentioned this publicly.

While no one has come right out and said to me that I was, or was trying to be "THE GREAT WHITE FATHER" here in New Guinea, according to several reliable sources, this is the name and/or title that I go by in several areas, when I am not present. And while I lay no claim to this title personally, and have never thought of myself as such, I will say that I have the grit, guts and grace to remain in a place where such a title could be easily acquired, which is more than I can say for those that have given it to me.

Living and working among such a primitive type of people as I have for almost 14 years has, beyond any shadow of doubt, drawn us close together. But, at no time have I ever attempted to exalt myself above them in the capacity

of "THE GREAT WHITE FATHER." The fact of the matter is, just the opposite has been true. When I came to New Guinea, and for that matter the same applies now generally, it was and is common practice for the natives to call all white men "MASTER." When I arrived in this area, the natives here were some of the most primitive in all of New Guinea.



FRED T. HALLIMAN

neat, but one thing they had been taught with fear of receiving a beating if they did not do so, and that was they must call the white man "Master."

I spent a lot of time with these natives trying to teach them that they were not to call me master nor to look upon me as any sort of a father.

"But be not ye called Rabbi, for (Continued on page 7, column 1)

A Question: Does Acts 20:7 Refer To The Lord's Supper?

By JOE WILSON, SR.
Gladwin, Michigan

The following is a request from a reader of TBE:

"I'd like some comments on Acts 20:7. Does it refer to the Lord's Supper, and does it mean it is to be observed each week . . . We have usually observed once a year . . . I have thought the breaking of bread in Acts 2:24-46 was ordinary meals. I know some Baptists who think it means the Lord's Supper. If it did, they must have taken it daily."

"And upon the first day of the week, when the disciples came together to break bread." Acts. 20:7.

The breaking of bread is referred to in Acts 2:42, 46; 20:7, 11; 27:35. We can easily learn what it means from studying these Scriptures.

The Bible does refer to Jesus

breaking the bread in instituting the Lord's Supper, and I Cor. 10:16 says, "The bread which we break" in referring to the Lord's Supper. Because of this, some have thought that "the breaking of bread" in Acts chapters 2 and 20 referred to the Lord's Supper. The very simple explanation of all this is: We must break bread when we partake of it in the Lord's Supper. We must break bread when we eat it in an ordinary



JOSEPH M. WILSON

meal. When the Lord's Supper is referred to, it is clearly so stated in Scripture. When the Bible speaks of "breaking bread" and does not clearly specify that it is the Lord's Supper, we are to consider it as an ordinary meal.

There is no record or Bible indication of any kind that there was a church at Troas. There not being a church there, Acts 20:7 could not refer to the Lord's Supper, for that can only be observed by a church meeting in church capacity. I Cor. 1:20 informs us that the church must come together in one place in order (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE DEITY OF JESUS"

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, GOD blessed for ever. Amen."—Rom. 9:4,5.

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blessed for ever," and he says that Jesus came with the flesh of a Jew, and though Jesus had a Jewish body, He was actually God walking in Jewish flesh.

As I say, I know of no verses in all the Word of God that have ever meant more to me than these two verses, and they come to mean more and more to me as the days pass by, for the simple reason that there are too many people who fail to believe in the deity of the Lord Jesus Christ. You would be surprised how many people I hear from, who waver on the

question of His deity.

For example, of recent date, one woman wrote to me and said, "Brother Gilpin, you have brought a new thing into my thinking, in that you say that Jesus had always been in existence." She said, "I didn't think Jesus ever existed until He was born in Bethlehem." She went on in her discussion to tell me what her position had been. She believed that Jesus was just a good man, but she had failed to see that He was actually God, blessed forever.

(Continued on page 2, column 1)

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"The Deity Of Jesus"

(Continued from page one)

What this woman very candidly and very frankly said in her letter, I have read from the pen of dozens and dozens of preachers through the years. There are so many who say that Jesus' existence began with His earthly birth; they fail to realize that His earthly existence was only an earthly existence. They fail to realize that Jesus had always existed, and that Jesus was nothing more or less than God manifested in Jewish flesh.

Let me tell you a little story that I have told you before, in order to illustrate this. Years ago, I was at the lock and dam system at South Portsmouth, fishing. While there, they were locking a boat through the channel, and in some manner, when they ran the gate back into the hillside, it jumped the track, and it was necessary that they repair it. A man put on a diving suit, and a diver's helmet, and went down into the water for that purpose. I saw this man whom I had seen there during the day while I was fishing, as he stepped in the diver's suit, and they fastened it around him and lowered him down into the water. He worked there with some large jacks for some period of time to get the gate back on the track. When he had finished, they hoisted him back out of the water and he took off the diver's suit and stepped out of it, the same man that had gone down into the water a little while back. To that individual, it was only an experience that came to him quite often. So far as he was concerned, it was just an experience that he passed through from day to day, because that was the way he made his living. But as I saw that man step out of that diver's suit, it dawned on me that this was a marvelous illustration.

One day, the Lord Jesus Christ

left Glory and came down to this world. I think one of the greatest, and grandest, and most stupendous events of all time was our Lord Jesus Christ leaving Glory. I am sure that the angels of God must have stood aghast. They must have stood in wonderment when the Lord Jesus Christ announced His intention of coming to this earth to become a man. I am certain that those angels must have said to themselves, "Will He actually leave Heaven? Will He actually leave this place, and go to the place called earth? Will He actually leave the glory of Heaven and go to earth to become a man?" I can hear the Lord Jesus Christ in answer to their question, as He said that I do not disdain the womb of a virgin.

The Lord Jesus Christ thus laid aside His golden sandals and His golden crown and came down to this world to be born as a babe of Mary. He took upon Himself the form of a Jewish peasant. I can see the Lord Jesus Christ as He grew to young manhood and walked about here in this world. Jesus Himself was God living in Jewish flesh. After a while the Lord Jesus Christ laid aside that body and arose from the grave, victorious over death, and ascended back to the Father.

I go back and see that man as he stepped out of that diver's suit, after he had been down into the water, and I say that just as this man stepped out of the diver's suit, the same man as he was when he went into the diver's suit to go down into the water, so the Lord Jesus Christ, when He went back to Glory, was the same God that He was when He left Glory to come down to this world.

I tell you, beloved, this thrills my soul when I think about it. Jesus was God. He wasn't a man. He wasn't a human being. His life didn't begin here in this world when He was born of Mary. His earthly existence began then, but Jesus did not begin then. Jesus had always been. He had been God yonder in Glory. He was God when He was here in this world. When He ascended back to the Father, He was the same as He had been before. Beloved, I thank God for the deity of the Lord Jesus Christ.

I would like to read to you a number of Scriptures to show you that Jesus was God in the flesh.

I

"Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am."—Luke 22:70.

Here was a question. The Sanhedrin, the enemies of our Lord Jesus Christ, gathered around Him and they asked Him, "Art thou then the Son of God?" His answer was, "I am."

This is just one time that He is called the Son of God. There are 39 other times in the New Testament when Jesus Christ was called the Son of God. How can a preacher read through the Bible and fail to see that Jesus was God? How can a preacher fail to see that the One who walked here within this world in Jewish flesh was nothing more and nothing less than God in the flesh?

II

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him."—John 1:18.

Here Jesus is called "the only begotten Son." This verse would tell us that all the manifestations of God in the Old Testament were not actually God the Father, but it was a pre-incarnation manifestation of the Lord Jesus Christ. Every time that Jesus Christ appeared in the Old Testament — every time we have any reference to God in the Old Testament as to a pre-incarnation experience, it was nothing more nor less than Jesus Christ that they saw back there.

It says in this verse that He was "the only begotten Son." Beloved, this isn't the only begotten Son of

God. Four other times — or in all, five times — Jesus is referred to as the only begotten Son. How can a man read five times that Jesus Christ was the only begotten Son of God and fail to see that Jesus Christ was God in the flesh?

I remember, years ago, I was in the barber's chair in the YMCA in Russell. A man came in handing out some leaflets and began talking to the men in the barber shop. I soon gathered by the conversation they were having, that he supposedly was an Episcopalian missionary. He is the only one that I ever saw, and if he is characteristic of all the balance of the Episcopalian missionaries, then God help me, I hope I never see another. I heard him as he was talking to Brother Wayne Jordan, the barber who was then working on my hair, and he told Wayne that we were all — everybody in the shop — a son of God, and that Jesus Christ was a son of God. I spoke up and said, "My brother, you are mistaken. Jesus Christ was not a son of God; He was the Son of God." I tried to tell him that Jesus Christ was more than what we were, but nothing would do him but that we were all on the same plane—that Jesus Christ was no more than any of the balance of us, and that we are all born into this world as sons of God. In the first place, we are not born as sons of God, and in the second place, Jesus Christ was not "A" son of God. Rather, He was "THE" Son of God, and as this text tells us in John 1:18, and

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as four other verses tell us, He was spoken of as the only begotten Son of God.

III

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last."—Rev. 1:17.

This is a reference to the Lord Jesus Christ, and it was Jesus Christ as God, who said, "I am the first and the last." In order to prove this unto you, I go back to the Old Testament and I read:

"I the Lord, the first, and with the last; I am he."—Isa. 41:4.

Notice again:

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God."—Isa. 44:6.

Beloved, believe me, Jesus Christ was God in the flesh. He wasn't a man. I grant you He had a body of a Jew. I grant you that for about thirty years He bore a Jewish resemblance. I grant you that His physiognomy was that of a Jew, but He was only living in that



"YEAH, YEAH, YEAH!"

Jewish body. He was God Himself while He lived here within this world.

IV

"But ye denied the Holy One and the Just."—Acts 3:14.

This was from Simon Peter's great sermon — not his sermon that he preached on Pentecost, but the sermon that he preached immediately afterwards when he healed the lame man at the beautiful gate of the temple. He said to the crowd of Jews that had crucified Jesus, "You denied the Holy One and the Just." He referred to Jesus as the Holy One.

I ask, was the Holy One God? Hosea says:

"For I am God, and not man; the Holy One in the midst of thee"—Hosea 11:9.

I say then that the Holy One who is spoken of in Acts 3:14 is the same one that is spoken of in Hosea 11:9, who said, "I am God."

I cannot understand how any man can deny the deity of the Lord Jesus Christ in the light of this verse, yet I remember that a few years ago at the Northern Baptist Convention meeting, they brought up a resolution before the convention whereby they asked that every missionary that went to the foreign field be compelled to sign a statement that he believed in the virgin birth and the deity of Jesus, the blood atonement, the resurrection, and the verbal inspiration of the Bible. When that was presented to the convention whereby they asked every outgoing missionary to sign a statement saying he believed those five things, it was voted down by a majority of two to one. That would tell us that the majority of the preachers in the Northern Baptist Convention do not believe that Jesus Christ was the divine Son of God. How can a man read of Him as the Holy One and fail to believe that Jesus Christ was God in the flesh?

V

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11.

Notice that it says that the Saviour was Christ the Lord, who was born in the city of David. This was the message of the angels on the night that Jesus

Christ's birth was announced in Bethlehem. You will notice that it says that He was Jesus Christ the Lord.

If you will turn through the Bible, you will find that Jesus was called Lord not once, and not a dozen times, but several hundred times. In the New Testament, they did not recognize Jesus as a man, but they recognized Him as Lord.

When I think of a man that would deny that Jesus was Lord—that He was God in the flesh, the man who does so, the man who fails to recognize the deity of Jesus Christ, that individual is certainly not preaching the message that was preached in the New Testament, for all the New Testament writers recognized His deity, and they recognized Him as Lord in the flesh.

VI

"Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory."—I Cor. 2:8.

Here the Apostle Paul is writing to the church at Corinth, and he says, "If the crowd that crucified Him had known it, they would not have crucified the Lord of Glory." Beloved, the Lord of Glory is none other than God Himself.

Notice again:

"Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory. Selah."—Psa. 24:8-10.

Beloved, all of these verses tell us one thing — that Jesus Christ was Lord. He was God. He was deity. He wasn't a man, but He was God here within this world.

VII

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Mt. 1:23.

Here is the prophecy that was given to Joseph before the birth of the Lord Jesus Christ, and the prophecy was that He was to be named Emmanuel, which means "God with us." The angel that

(Continued on page 3, column 1)



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FEBRUARY 2, 1974

"The Deity Of Jesus"

(Continued from page two)
told Joseph that Jesus was to be born, and was to be named Emmanuel, believed that Jesus Christ was God, for he said, "You call Him Emmanuel, which means 'God with us.'"

Every once in a while I run into somebody who has a baby born into his home that he names Emmanuel. I suspect sometimes after the baby gets here that they don't think of him as "God with us." I suspect sometimes that they feel like it is anything else but God with them, but when the baby is born, they are so happy and in their ecstasy, they name the child Emmanuel. I do not believe it is right for a child to be thus named. I think you are ascribing to a child a name that belongs to Jesus only. I think you are giving to that child a name that belongs to God, because the name Emmanuel means "God with us."

When a man says today that my Jesus was not God, that He was only a human being, he is denying the testimony of the angel, for the angel said He was "God with us."

VIII

"I and my Father are one."—John 10:30.

"And believe, that the Father is in me, and I in Him."—John 10:38.

"And he that seeth me seeth him that sent me."—John 12:45.

In every one of these verses Jesus is saying that He was God. He is saying, "I and my Father are one."

I have often said this, that the God of the Old Testament is the Jesus Christ of the New. God in the flesh was the Lord Jesus Christ when He was here within this world. When I come to John 10:30, where He says, "I and my

Father are one," I say to you, it was God in the flesh that the crowd saw when Jesus walked in the land of Palestine.

Some years ago when I was conducting a Daily Vacation Bible School, a little boy looked up into my face and said, "Brother Gilpin, what is God like?" Without a moment's hesitation, I said to him, "God is just like Jesus Christ." I say to you, if I were to think a million years, I couldn't give him any better answer than I gave him that day on the spur of the moment.

I say to you, beloved, God is just exactly like Jesus Christ, because Jesus Christ was God in the flesh.

IX

"And Thomas answered and said unto him, My Lord and my God."—John 20:28.

Then enemies of the deity of Jesus Christ say that Thomas was cursing, and that he was speaking blasphemously when he said, "My Lord and my God." I do not think so. In the light of the exemplary character of Thomas, and in the light of his previous experience that we read of him in the New Testament, and in the light of his experience in that he had lost his grip on God in the previous week's time, I think that he was affirming his belief in Jesus Christ when he saw Jesus standing there in his presence, and he said, "My Lord and my God." Instead of cursing—instead of speaking blasphemously, I think that Thomas was merely affirming that Jesus Christ was God in the flesh and he was claiming Him as his God.

X

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

We talk about the glorious ap-

pearing. We talk about the blessed hope. We talk about the return of Jesus Christ to this world. We talk about the second coming of the Son of God. Who is it that is coming? It says in God's Word, "the glorious appearing of the great God and our Saviour Jesus Christ." Jesus Christ was spoken of as the great God.

A man said to me not too long ago that he didn't believe that Jesus was God, but rather he thought that Jesus was just a good man. Even though he didn't think that Jesus was God, he thought he was better than the average man. He thought he was a good man. I said to him, "If He were not God, He wasn't a good man. He said that He was God. He claimed to be God. He accepted the devotion of those who said that he was God, and if He were not God, then He wasn't a good man."

I say to you, unless Jesus Christ were God in the flesh, He is not a good man, and we owe Him no worship nor adoration, no praise and no homage today, unless Jesus Christ were God in the flesh. This text says that Paul was looking for the glorious appearing of the great God.

Once upon a time, the great God, Jesus Christ, submitted to baptism at the hands of John the Baptist. Once upon a time, the great God, Jesus Christ, walked on the shores of the Sea of Galilee. Once upon a time, the great God, Jesus Christ, died upon the Cross at Calvary. One day, the great God ascended into the skies to see Him no more in this world. But thank God, some of these days, He is going to come again. The one who is coming is the great God that is spoken of in Titus 2:13.

XI

"But unto the Son he saith, Thy throne, O God."—Heb. 1:8.

Indisputable Sovereignty Of An Omnipotent God ELECTION

DIVINE CHOICE, predetermination of God, by which persons are distinguished as objects of mercy, become subjects of grace, are sanctified and prepared for heaven, the elect (Webster).

Rom. 9:11: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth" (God speaking of His love for Jacob and His hate for Esau even before they were born—verse 13).

Rom. 11:5: "Even so then at this present time also there is a remnant according to the election of grace" (Rom. 9:27).

Rom. 11:7: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Rom. 11:28).

I Thess. 1:4: "Knowing, brethren beloved, your election of God."

II Peter 1:10: "Wherefore the rather brethren, give diligence to make your calling and election sure . . ."

Rom. 11:28: ". . . but as touching the election, they are beloved for the Father's sake" (verse 29; Eph. 1:9).

Notice, the Son is called God. Surely it ought to be a blessing to us to read such verses as these. When I talk to you about Jesus, I am talking to you about the God that we worship when we come in to the house of the Lord. When I talk to you about Jesus, I am lifting up to you the great God of the universe—the God that spoke this world into existence; the God who created us; the God who Himself was creator, fashioner, designer, and architect of all things, yet who become so helpless Himself that He was carried about in the arms of a woman, His mother, here within this world. Beloved, that is the God I am talking to you about—God, the Lord Jesus Christ, the Son of whom it is said, "Thy throne, O God, is for ever and ever."

XII

"In the beginning was the Word, and the Word was with God, and the Word was God."—John 1:1.

Notice, the Word. Why is Jesus called a Word? Beloved, a thought exists before the word is ever formed on the tongue. Jesus Christ existed before He came to us in Bethlehem. Just as the thought exists before the word is ever formed on the tongue, so Jesus Christ existed as God before He was ever born in Bethlehem, and as the writer says, "The Word was with God, and the Word was God."

Men today deny this. We have evolutionists and higher critics, and we have individuals who do not claim to be infidels but actually their teaching is of an infidelic nature, who say that Jesus was no more than a man; just a good man; a little bit bigger than a man, but just a man. I say to you, He was God. Either believe He was God, or else take your pen-knife and cut John 1:1, out of the Bible. Either believe He was God, or cut out a lot of your Bible until you have nothing left, because if you tear out all that refers to Him as God, you would have nothing left but the backs of the book.

XIII

JESUS WAS OMNIPOTENT.

When I say that Jesus was omnipotent, I mean that He could do all things. We read how He raised a young man to life who was dead. This was the widow's son of Nain. The Word of God says that this young man was being carried forth to his burial and that Jesus said unto Him:

"Young man, I say unto thee, Arise."—Luke 7:14.

Beloved, when Jesus thus spoke, this young man sat up, and began to speak.

I tell you, Jesus was omnipotent. He could do all things. Who but God could raise one back from the dead? He raised three dead ones when He was here in this world. There was the little girl, the daughter of Jarius, who was dead. Here was this widow's son who had been dead, to the extent that he

was being carried forth to his burial. On another occasion we read of a man by the name of Lazarus who had been dead and was buried. He had been dead for four days. All three of them were dead, but the stages of decomposition were different. The little girl had just died. The widow's son of Nain had been dead long enough that he was being carried forth to his burial. Lazarus had been dead for four days, to the extent that one of his sisters said, "Lord, he is decomposing already, for his body smells badly. Don't disturb his body that is decomposing."

Beloved, it didn't make any difference whether the little girl had been dead for a few hours, or the widow's son had been dead for a day and was being carried to his burial, or whether Lazarus had been dead for four days, God was omnipotent. He could do all things. Death fled at the presence of the Lord Jesus Christ. Who but God, I say, could raise the dead? Beloved, to me He is God. Everything I see about Him would point to the fact that He was God. His omnipotence tells me that He was God.

XIV

GOD WAS OMNISCIENT.

I think about how omniscient Jesus was. He knew all things. When the Pharisees were criticizing Jesus, we read:

"And Jesus knew their thoughts"—Mt. 12:25.

How did He know their thoughts? He was God. He was omniscient. He knows all things. Didn't He talk to a woman of Samaria and say to her:

"For thou hast had five husbands; and he whom thou now hast is not thy husband."—John 4:18.

How did He know about her husbands? Had He been reading the society news? Had He kept up on all the things that had been going on in that area? No, beloved, He was God. He knew all things, and He can see all things. I say to you, my Jesus that I preach to you is God, so much God, that He can look you through like an X-ray. He is omniscient.

XV

HE WAS OMNIPRESENT.

This means that God is always in every place. Now that is something you have to take by faith. You can't understand how God can be every place at the same time, but He is. Listen:

"But no man hath ascended up to Heaven, but He that came down from Heaven, even the Son of man which is in Heaven."—John 3:13.

Jesus was then talking to Nicodemus in the city of Jerusalem. He said, "The Son of Man came down from Heaven, even the Son of man which is in Heaven. I am here now, and I am also in Heaven." (Continued on page 6, column 1)

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"He that is joined to the Lord is one spirit."—I Cor. 6:17.
Please explain this verse with special emphasis upon how a person is joined to the Lord or becomes one spirit with Christ."

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Read the context and you will find that Paul has been discussing the Sin of fornication. He goes back to God's statement made concerning the first man and first woman. They were husband and wife and God said, "They two shall be one flesh." (v. 16). The teaching here is that when a person becomes a Christian, they enter into a closer relationship with God than does husband and wife, for the relationship is spiritual rather than physical.

Now as to how one is joined to the Lord and becomes one spirit with Christ, the answer is, this happens when one turns to Christ and receives him as Saviour. This is a simple thing, and yet important above all things. Some have an idea that one can go to an altar or mourner's bench, and can pray and cry and writhe in spiritual agony and finally get right with God. This is not God's way, as taught in the Bible. His way was expressed by Paul when he said, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31). This could be translated "Lean upon the Lord Jesus Christ."

To lean upon is to trust. It is to depend upon. The person who completely trusts Christ for salvation enters into the closest relationship with Him. He is joined to the Lord, and becomes one spirit with him.

JAMES
HOBBS
Rt. 2, Box 1b.
McDermott, Ohio
RADIO SPEAKER
AND MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



Frankly, I have never heard this verse taught, nor have I read anything about it, so everything I say will be original in this answer.

Whenever I try to determine the meaning of a verse of Scripture, I look at the verses before and after it. In the sixth chapter we see that there is a special emphasis on the dangers of yielding to the sins of the flesh. He reminds us periodically that we are saved and removed from these things. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (verse 11).

In verse 16 we are told that to join ourselves with a harlot is the same as becoming married to her.

"What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." After saying that, he then proceeds to point out that we are joined to Christ. "But he that is joined unto the Lord is one spirit." The remaining verses speak of our body, being the temple of God and that we should glorify God in our body as well as our spirit.

Actually, this truth ought to make us to rejoice and give us a greater desire to live closer than ever to the Lord. In the Lord's prayer as recorded in the seventeenth chapter of John, His prayer for all believers is, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:21). We are told that we are in the Hand of God. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:27)

Just as we become one by being joined together physically, so is it true that we become one by being joined together Spiritually with Christ. This is how we become one spirit with Christ. This, of course, is made possible only by the sacrifice that Christ made for us on the cross.

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



We know that Jesus Christ is seated at the right hand of the Father making intercession for us today, Rom. 8:34. We also know that He is with His churches always, "even unto the end of the world (age)." Mt. 28:20. This is no contradiction. In Jno. 14:16 He tells us that the Father will send us another Comforter. In verse 26 we learn that this other Comforter is the Holy Spirit, and that one of the things He was to do was to teach us, and to bring to our remembrance all that Jesus taught.

In Jno. 14:17 we read, "Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." During our Lord's earthly ministry the Holy Spirit was with the disciples, but He was not dwelling in them. But after our Lord arose and appeared to His disciples we are told in Jno. 20:22, "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit."

From time the Holy Spirit has indwelt every believer. Then in Rom. 8:9 we read, "But ye are not in the

flesh, but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His."

These Scriptures teach plainly that the Holy Spirit dwells in the believer, and at the same time the believer is in the Holy Spirit. So the Spirit of Christ is in us, and we are in Him. Since this is the Lord's Spirit that is in us, and since we are also in His Spirit, in that way we are joined to the Lord. And, O, how secure that joint is. The world, the flesh, the devil and all his host combined cannot break it.

Another thing I would like for us to see in Rom. 8:9 is that it does not say "if any church have not the Spirit of Christ." It says, "any man." The precious Holy Spirit is in the church to be sure. But it is also true that He is in the church by means of His being in each saved member of the church. He does not perch on the pulpit all the week, there all alone, waiting to moderate the next meeting. When the members adjourn and go home, He goes along with every one of them to teach them, and to comfort them on Monday as well as on Sunday.

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There is but one Spirit of God. It is true that He produces many different kinds of fruit in a saint, yet he is ONE Spirit.

The Holy Spirit is referred to in the Scriptures under many names and descriptions. He is called the Spirit of Love, the Comforter, the Spirit of God, the Spirit of Christ, etc.

He is the life giver or regenerator, the producer of the new birth in God's elect people (John 3:3-8).

We believe in the Triune God—that is, God the Father, God the Son, and God the Holy Spirit, yet these three are one (I John 5:7). This is also true of the believer and his Saviour and Lord, for the Word of God states that our Lord prayed thusly, "That they all may be one: as thou Father, art in me, and I in thee, that they also may be one in us." (John 17:21).

We conclude, then, that the verse in question has direct reference to the regenerating (life giving) work of the Holy Spirit. This work is entirely of God through His Spirit without the assistance of man. The context is teaching the saints about personal holiness, and in doing so, is reminding them of the Spirit's work performed within them in joining them to the Spirit of Christ.

The reference is personal and individual and as such has NO direct reference to the Lord's church.

It is well to remember that a born-again child of God is one in Christ Jesus and that his life should and must reflect HIM in Godliness and righteousness. We are not only saved from the penalty of sin, but we are also saved from its power.

Aim... Baptism

(Continued from page one)
Christ, we do it figuratively like the Jews were figuratively baptized into Moses. If we are said to be baptized into his death, we understand that our baptism symbolized Christ's death.

The Baptism Of Christ

Christ is our great example. It is our solemn duty to follow His teachings. Christ was baptized by the First Baptist preacher to declare the profession we should make, and the belief into which we should be

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immersed. He declared His own baptism was to "fulfill all righteousness." This means that Christians are to be baptized for the same purpose.

No one would be so foolish as to say Christ was baptized "in order to obtain the remission of His sins." Certainly this could not be said of Him Who was "holy, harmless, undefiled, and separate from sinners." Even so, we come to the water with our sins pardoned, not to secure a pardon. Christ did not receive the seal of the covenant of grace in His baptism in Jordan. Christ was sealed by God the Father, not John the Baptist (John 6:27). Even so baptism is not the seal of the covenant of grace to us. We receive this seal at the point of faith as indicated in Ephesians 1:13.

Now what was the all righteousness Christ wished to fulfill in His baptism? Christ could not literally have

fulfilled all righteousness by His baptism, else He would have immediately ascended to Heaven. He did fulfill all righteousness figuratively. He prefigured His death, burial and resurrection by which he did fulfill all the righteousness required by God's law for His people's redemption.

Baptism Pictures The Death, Burial And Resurrection Of Christ

That Christ intended for his baptism to have this meaning can be seen from His calling His crucifixion a baptism. Luke 12:50 relates that Jesus said: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

Christ's baptism in Jordan foreshadowed the final baptism of suffering and death by which He made "an end of sins" and brought in "everlasting righteousness" (Dan. 9:24). The Lord was buried in Jordan. (Continued on page 5, column 2)

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"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, TO LOVE THEIR CHILDREN..." (Titus 2:3,4).

We are to love our children because they are a gift from God. "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people." (Gen. 28:3). Contrary to popular opinion, you have nothing to say in the matter of how many children you will have. The Scriptures tell us that the Lord giveth and the Lord taketh away. Blessed be the name of the Lord. We can be ever so careful, ever so smart, but the Lord determines how many children we will have. Some of the great women in the Old Testament knew this truth. When Leah — Rachel — and Hannah wanted a child, they went to the Lord in prayer. They knew that barrenness was a reproach to any woman and that only the Lord could bless them with a child.

"Lo, children are an heritage of the Lord: and the fruit of the womb is His reward." (Psm. 127:3).

We show our love for our children when we teach them the Word of God:

"And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." (Deut. 11:19). This verse tells us we are to teach our children the Scriptures in the home, or away from the home, before we go to bed at night, and the first thing in the morning. Think what an impact this would have on our own lives, as well as our children, if we were in the Word that often every day. Sometimes we lament the fact we know so little about the Bible, yet, if we would follow the guide lines the Lord gives us, we'd soon grow in knowledge and spiritual truth.

"Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breast." (Isa. 28:9)

As soon as children are weaned, they are old enough to be taught the Scriptures. We can't really use the

excuse they are too young, can we? Isaiah tells us that if we want peace for our children they must be taught of the Lord. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13).

We show our love for our children when we correct them:

"Chasten thy son while there is hope, and let not thy soul spare for his crying." (Prov. 19:18). "He that spareth his rod hateth his son, but he that LOVETH him chasteneth him betimes." (Prov. 13:24). "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." "Correct thy son, and he shall give thee rest; yea, he shall give delight to thy soul." (Prov. 29:15, 17).

There is much confusion in the world about the proper way to raise children. The Psychiatrists, Psychologists and Sociologists have gotten rich writing books on the subject. For the Christian, the Lord has al-

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ready written the Book and we are to abide by it. Ephesians tells us we are to bring them up in the nurture and admonition of the Lord.

Sisters, love your children. Forget about all the new ways, and return to the Scriptural way of loving them. They'll thank you for it when they are grown. Your child reflects the training you give him.

"Even a child is known by his doings, whether his work be pure, and whether it be right." (Prov. 20:11).

Aim... Baptism

(Continued from page 4)

dan in the likeness of His coming death and raised in the likeness of His coming resurrection. John tells us: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." He came in the baptism of water at the beginning of his ministry and in the baptism of blood with which He closed His ministry.

As Christ's baptism pointed to His death, so our baptism must point backward to His death, by which He remitted our sins. We who are "bap-

tized into Christ" are "baptized into His death" (Rom. 6:3); that is, by baptism we declare in symbol that His death has become ours.

Paul declared that the Galatians who had experienced baptism had in a figure seen Christ crucified. He said: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" The crucifixion had been represented to their eyes, not their ears. This must have been done figuratively. Christ by His baptism set before us His death by which He fulfilled all righteousness for us. He commands us to be immersed to declare our faith in having finished our salvation on the cross. Baptism is a confession of faith as to the nature of sin and its remedy — the atonement of Christ. Baptism declares our faith in Christ's resurrection. I Peter 3:21 declares: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

Those who would approach the waters of baptism must feel like the song writer who wrote: "My hope is built on nothing less... Than Jesus' blood and righteousness... I dare not trust the sweetest frame... But wholly lean on Jesus' name... On Christ, the solid rock, I stand... All other ground is sinking sand... All other ground is sinking sand."

Symbolizes Our Death To Sin

Paul writes in Romans 6:3-6: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Paul is reminding the Roman Christians when they stepped out against a persecuting and death-dealing world to confess Jesus Christ as their Saviour and Lord by Christian baptism. Their baptism declared their death to sin. They were buried with Christ in baptism, not buried to find Christ by baptism. By the act of baptism the Romans declared that the old nature was dead and entirely laid aside; that is, he was dead to sin. Therefore, one was to be symbolically buried in the grave with Christ. He must rise from the watery grave to declare he shares the resurrection life of Christ.

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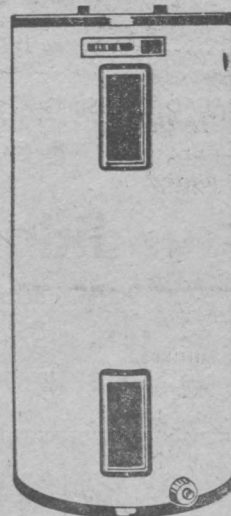
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death of the old man as well as the death of Christ, no one can be properly baptized who has not already died to sin as Christ did. If one does not know that his sins were purged by Christ on Calvary, there is no meaning to baptism. You would have a symbol without a substance. Yet the baptismal regenerationist symbolically buries people to kill them.

Symbolizes Organic Union With Christ

The oneness of the believer and Christ is expressed by the one act of immersion which set forth the co-death and co-resurrection of Christ and the believer. Paul said: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Declares Our Belief In The Trinity

Baptism is to be administered in "the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). So every person who receives Bible baptism declared He believes in the Blessed Trinity. He in substance declares: "I am a Trinitarian and not a Unitarian." Just as the Trinity was present at Christ's baptism, even so must Christian baptism be administered in the name of the Father, Son and Holy Spirit.

Some wonder why many believers in the book of Acts are said to have been baptized "in the name of the Lord Jesus Christ" (Acts 2:38; 8:16; 10:48; 19:5). They take this to mean that in this dispensation we are to baptize only in the name of Jesus Christ. But just what is meant by the expression, "in the name of?" Now what does it mean in Luke 24:47? "In his name" simply means by the authority or power which Christ gave the church, she must preach repentance and remission of sins. Now let's read Acts 16:18: "But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her." Here again the expression simply means that the miracle was wrought by the authority of power which Christ gave the Apostles. This expression is actually a strong argument in favor of the authority of baptism. It teaches that Christian baptism cannot be administered unless one has authority from the local church.

So the expression "baptized in the name of the Lord Jesus" simply means that the authority of baptism is derived from Christ or the church which He established. There is nothing in this expression which forbids the administrator of baptism from administering the ordinance in the name of the blessed Trinity. If you will notice in Matthew 28:19 you will see that the Scriptures say "in the name of the Father, and of the Son, and of the Holy Spirit." The phrase, "the name," instead of "names,"

declares the unity of the Trinity. Baptism must be performed by the authority of the incomparable Name, but that name is three-fold.

Represents Submission To Lordship Of Christ

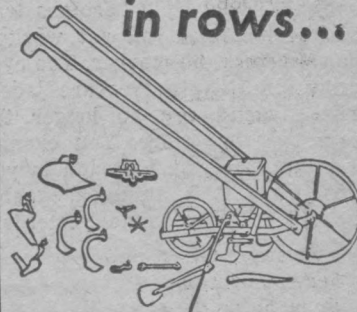
I read in Galatians 3:26-27: "For ye are all the children of God by faith in Christ Jesus. For as many of you (those children of God by faith) as have been baptized into Christ have put on Christ."

This teaches that a child of God is baptized to declare that Christ is already his Lord. Baptism is not the only way to declare the lordship of Christ. It is one way. The other way is by daily living according to Christ's teachings. Paul told the Roman Christians who were already baptized: "Put ye on the Lord Jesus Christ." (Rom. 13:14).

Baptism The Door To The Church

The Scriptures teach that baptism (Continued on page 6, column 3)

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"The Deity Of Jesus"

(Continued from page three)
en." He is omnipresent. He is everywhere.

No man can speak thus. Jesus is omnipotent — He is all powerful; He is omniscient — He can see all things; He is omnipresent — He is everywhere at the same time. None but God is Jesus. He couldn't be anyone but God. No one but God could be omnipotent, omniscient and omnipresent.

XVI

HE IS IMMUTABLE.

We read:

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

You and I change. For example, when you were born into this world as a babe, you were born without much hair on your head. Then after you were here a little while, you began to develop some hair. Then some of us get to the place where we begin to lose it. They say there are three ways that a man can wear his hair: parted, unparted, or departed; and lots of people wear it departed. It is gone. We change, but Jesus is the same yesterday, today and forever.

You were once a babe in weakness and carried about on your mother's breast, to be held in your mother's arms. Then you became a grown man and walked in your own strength. Then as time passes by, the old body becomes frail and feeble, and you get weaker, and weaker, and weaker. The eyes grow dim. The nerves are jaded. The muscles are no longer the same as they were. You change, but the God that I preach to you this morning is an unchangeable God. He is the same yesterday,

today and forever. Thank God, Jesus is God. He remains unchangeable. He is immutable; He never changes.

XVII

HE IS CREATOR.

None but God could create. Men try, but they can't. God only is creator.

Scientists have taken wheat and ground it and have analyzed it. They have found exactly the chemical content of that wheat, and they have gotten chemicals and made a wheat grain that looked exactly like the original wheat. They made it exactly from the content that they had taken from the wheat that had been grown. They knew exactly which chemicals should compose this grain of wheat and exactly what amount should be there. But when they planted them, they have rotted in the ground. There was no life.

Beloved, only God can be creator, and Jesus Christ was creator. Listen:

"All things were made by him; and without him was not any thing made that was made."—John 1:3.

In other words, everything of this world was made by the Lord Jesus Christ. Not a thing ever came about that Jesus Christ did not make.

Oh, how it ought to thrill our souls to know that He is creator, and as creator He must be God. None but God can create.

CONCLUSION

Since Jesus is God — since He is deity — since He is God in the flesh, then we need to remember this: He is the only one that can forgive sin. Listen:

"Thy sins are forgiven thee."—Luke 7:48.

Who said this? The Lord Jesus

Christ.

Notice again:

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10:27,28.

Who can give life? None but God.

Is there someone who is in need of life? If you have never been saved, you need life. If you have never yet become a child of God, then you are in need of eternal life. Do you need life this morning? You can have that life only in the Lord Jesus Christ, for He is God.

I have read to you a number of Scriptures to show you that Jesus is God, and as God, He is the only one who can forgive sin. Have you ever been forgiven? Do you realize that Jesus Christ as God died on the cross for your sins? Thanks be unto God, He did die. He didn't die in vain, but He died to save the elect of God. May it please God to help you to see the truth that Jesus Christ, as God, died on the Cross of Calvary, and may you believe that He died for your sins and be saved this morning.

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Aim . . . Baptism

(Continued from page 5)

is the initiatory rite by which we enter the local church. On the day of Pentecost 3000 were added to the church by baptism. I Corinthians 12:13 declares: "For in the communion of one Spirit we all were baptized into one body." (Con.). Baptism by placing us in the church entitles a believer to all the privileges and rights of the church, including the Lord's Supper.

For the benefit of those who would challenge this statement and say it is not according to Baptist belief, I want to say that the oldest articles of the faith of the Baptists in the world contain this truth. The oldest confession of faith put forth by our fathers in 1120 A.D. declares this to be the case. They wrote: "By this ordinance we are received into the holy congregation of God's people." You can never be a part of the Lord's bride, the New Testament church, unless you have Bible baptism.

It Declares The Remission Of Sins

Baptism is in no sense a "sacrament" or means of securing the remission of sins. It is not the law of pardon, nor the act that unites the soul with Christ. Faith, and faith alone, unites to Christ and secures our justification before God. Romans 5:1 says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." To faith as the medium of salvation nothing can be added without destroying the whole scheme of salvation. The "all righteousness of Christ" is the only efficient, and faith the instrumental cause of our salvation.

Baptism does not make us children of God. Nor is baptism the seal of the Covenant of Grace. It does not cleanse the soul from the guilt of sin. The blood of Christ alone does this. I John 1:7 reads: "The blood of Jesus Christ his Son cleanseth us from all sin." To say that His blood alone is not sufficient is to profane it. False religionists direct the sinner to the water for cleansing; the Bible, the Holy Spirit and true Christians direct men to the blood of Christ alone by which our consci-

ences are purified from dead works.

No where in the Bible is it taught that we come into contact with the blood in the water. We contact the blood by faith. Romans 3:24-25 declares: "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Christ is an atoning sacrifice to those who have faith in His blood.

This vital saving message distinguishes Baptists from all other denominations. We put blood before water; others put water before the blood. We do not teach that baptism is essential to salvation, but that salvation is essential to baptism.

Second Coming

(Continued from page one)

weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks, shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Verses 4-14 of Matthew 24 have to do with the first half of Daniel's week (above) — the great tribulation, and verses 15-30 of Matthew 24 have to do with the second half of Daniel's week. It is true that verses four through seven describe conditions that have existed throughout the Christian era, but these will be greatly intensified during the tribulation.

The major portion of the book of Revelation has to do with the same period as is found here in Matthew twenty-four. The events that follow the breaking of the seals, correspond exactly with Matthew twenty-four. An accurate comparison can be made between Matthew 24:4,5 and Revelation 6:1,2; Matthew 24:6,7 and Revela-

tion 6:3,4; Matthew 24:7 and Rev. 6:5-8. We, if we were to continue our comparison, would find that Matthew 24:8-28 corresponds to Revelation 6:9-11 and Matthew 24:29,30 corresponds to Revelation 6:12-17.

We come now to Matthew 24:8: "And these are the beginning of sorrows," or "birth pangs."

These "birth pangs" are the travail that Israel shall suffer during the great tribulation and before her birth as a regenerated Israel.

We come now to take a closer look at Matthew 24:15:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand)."

We, in this verse, are at the dividing line between the first three and one-half and the second three and one-half years of the great tribulation.

It may be thought by some that the Lord's use of the word "ye" ("when ye therefore shall see"), means that His prediction had to be fulfilled during the days of the disciples. Our Lord, however, was speaking to them as representatives of Israel. We find the same type language in I Thess. 4:17 where Paul said, "then we which are alive." Paul included himself since he was one of all the redeemed. He, in other words, was a representative figure.

We said, above, that Matthew 24:15 is the dividing line of the great tribulation. The "abomination of desolation," in fact, is the image of Anti-Christ (Rev. 13) which is yet to be set up in the re-built temple in Jerusalem. Titus, in 70 A.D., defiled the temple, but Daniel's reference to the "abomination of desolation" was not to Titus, but to Anti-Christ. This fact is made clear by Daniel 9:27, 11:31 and 12:11.

It is to be noted very carefully that it is the "midst of the week" that the "sacrifice and oblation" are made to cease. It, in fact, will be at this time that the Anti-Christ will remove his disguise and openly oppose Christ the Lord. He will even demand that divine honor be bestowed upon himself.

After the "sacrifice and oblation" are made to cease and the "abomination of desolation" has come, then will come that which is recorded in Matthew 24:21,22:

"For then shall be great tribulation, such as was not since the be- (Continued on page 7, column 4)

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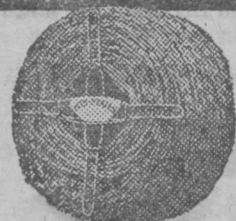
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PAGE SIX

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Fred T. Halliman

(Continued from page one)
one is your Master, even Christ, and all ye are brethren. And no man your father upon the earth, for one is your Father, which is in heaven. Neither be ye called master, for one is your Master, even Christ." (Matt. 23:8-10).

Since they have a hard time pronouncing my first name, I taught them to address me as Brother Halliman, or if they preferred, just Halliman. Almost throughout Papua, New Guinea for several years, I have been known as Halliman without any sort of handle whatsoever.

Not only have I taught them not to address me as MASTER or FATHER, but that they are not to look upon me and/or think of me as such. To those of them that are still lost, I try to be friendly and kind toward them, and most of

them are friends of mine and would walk the extra mile to help me. To those of them that are saved, I look upon as my brothers in Christ, and most naturally have a deeper affection for them than I do the others.

While the native folk are ignorant of the fact that they have no formal education, and therefore, to a great extent, rely upon my past and present knowledge, training and experience as a sort of a guide line for their daily lives. Could you see anything wrong with this? They look upon me not as a superior or "GREAT WHITE FATHER," but as a heaven-sent asset to guide them into a richer and fuller life. I have never hesitated to exert every effort to make that as much a reality as I possibly can.

Apparently, where the greatest cause or grounds for the "GREAT WHITE FATHER" title springs from is the fact that while I report that there are 32 churches here on the island of New Guinea, and two on the island of Bougainville, I still do all the baptizing, (of course this is only according to the reports of those who like to hand out big titles like this).

While visiting the churches in America this time, I was asked on some few occasions, "Why do you still do all the baptizing?" The fact of the matter is, I do no baptizing at all on Bougainville anymore, as there are two ordained preachers there to take care of those duties. While we have 30 men on the island of New Guinea that have professed to have been called to preach, we do not, as yet, have any that have been ordained. I do not hold that there has to be an ordained minister performing the ordinance of baptism before it is Scriptural. I do, however, believe that when one is available and present it should be done by him.

The local church is the one who holds the authority to baptize, and not the preacher; therefore, by virtue of a pastor's office, if he has been ordained to that ministry, he should be the one that performs the baptism. If, however, someone is only a pastor by appointment, and not by ordination, the church may authorize him or any other male member of the church, or any other ordained preacher to perform the rite, and it will be Scriptural.

I have spared no effort to keep this work here in New Guinea Scriptural and sound in every way insofar as I know how. It has cost me some of the best years of my life, and so far, the sacrifice of having to be without my family for the most part of three years in order to do so, and by the grace of God I have no intentions of capitulating now because a few individuals feel that I am playing the

part of "THE GREAT WHITE FATHER."

As long as the Lord keeps me on this field, and I keep my right mind, I feel that I am in a much better position to know what should be done, and what changes should be made in order for the work to have a continual steady growth in a way that will honor God most.

Your suggestions will always be welcome for I am far from being infallible, but as long as I am on this end, and you on that end, I will run the show over here to the best of my ability.

We have two men that are rapidly progressing to the point to where they will be fit subjects for ordination, and when I feel that they can handle the full work of a New Testament bishop they will be ordained. I have no desire to make a big splash, either in numbers of candidates to be baptized, church membership, nor ordination of preachers. We do not baptize

duly ordained, and being able to function properly as a New Testament preacher. I know these people in this particular area better than any white man living, and while I feel that these preachers are sound in the faith, and some of them have the makings of some of the best preachers that I have ever known, I do not feel at this time they are ready to be turned loose with this work unless the Lord so directs, and until such time as I do feel that they are ready, I will continue to perform the duties which I feel are necessary at this time for the benefit of the work, and which will bring more honor and glory to our Lord. This will be done in spite of the lie of, "THE GREAT WHITE FATHER."

Second Coming

(Continued from page 6)

ginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should be no flesh saved: but for the elect's sake (i.e., the sake of the godly Jewish remnant) those days shall be shortened."

These verses do not refer to the destruction of Jerusalem and the temple in 70 A.D., but to the deliverance of Israel as is recorded in Daniel 12:1:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time THY PEOPLE SHALL BE DELIVERED, everyone that shall be found written in the book" (i.e., God's elect from among the Jews).

We see, then, that Matthew 24: 21 refers to Israel's deliverance rather than their destruction in 70 A.D.

We come now to Matthew 24:23 where we read:

"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not."

This Scripture looks forward to the day when the man of sin shall sit in the temple of God "showing himself that he is God" (II Thess. 2:3,4).

We, in Matthew 24:27, have further proof that this chapter is directed to Israel.

"For as the lightning cometh out of the east and shineth even unto the west; so shall the coming of the Son of man be."

The title "Son of man" cannot be found in Paul's writings. This

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is because his epistles are addressed to the Lord's churches. We are awaiting God's Son, but Israel is awaiting the "Son of man," or the Son of David, their King. He, when He comes at the end of the tribulation, will come as King and will reign on the earth for one thousand years.

"Verily, I say unto you, This generation shall not pass, till all these things be fulfilled" — Matt. 24:34.

The "generation" referred to in this verse is the same generation that is referred to in Matthew 12: 45 — "the wicked generation." The meaning, then, of "this generation shall not pass, till all these things be fulfilled," is that Israel, as a wicked nation ("generation"), would not cease until all these things are fulfilled at the (Continued on page 8, column 3)

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Just as I do not like to rush an individual into being baptized, neither do I like to get in any hurry about ordaining a man that claims to have been called to preach. I have known churches back in America, especially some SBC churches, to have men profess to be called to preach and without waiting for so much as one trial sermon, would hold an ordination service for them the following Sunday. In some of these cases I have known, the professed preacher never did preach that first sermon, yet he proudly displayed the Ordination Certificate, and went around for the rest of his life, signing his name as "Reverend so-and-so."

Beloved, while I do not put any emphasis on procrastination, I feel that too many of our Baptist churches and people today get in too big of a hurry about doing things, just for the records sake, and then to be able to say they have done something. Frankly, I feel that the emphasis ought to be put on God's way and His time, regardless of the time element involved insofar as we are concerned.

If our Lord tarries and He permits me to stay here to further teach these people, and especially the preachers, I expect in due time to see the most, if not all of them,

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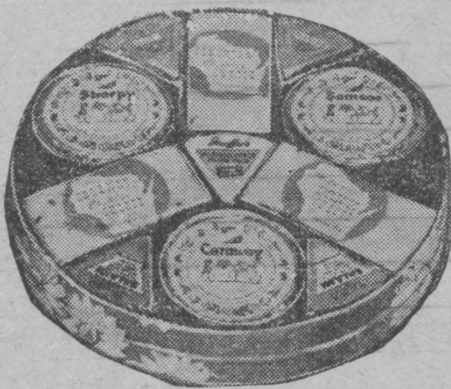
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PAGE SEVEN

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Joseph Wilson

(Continued from page one)

to observe the supper. Acts 20:4 informs us of seven men who were in the Troas meeting. Then there was Luke and Paul. These men were from different churches and none of them were members of a church in Troas if there had been one there. So, if there had been a church in Troas, this breaking of bread could not have been the Lord's Supper, because these men were from different places and probably members of different churches. Paul was a member at Antioch and could

not have taken the Supper with the Troas church. So this was not the Lord's Supper.

If we will check Acts 20:11: "When he therefore was come up again, and had broken bread, and eaten, and talked a long while . . . etc." This is after the fall of sleepy Eutychus, and his being raised from the dead. Paul then broke bread, ate, preached awhile and then departed. This shows that breaking bread was an ordinary meal.

"And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all; and when he had broken it, he be-

gan to eat." Acts 27:35.

This verse clearly shows that breaking bread in Acts refers to the ordinary meal, and not to the Lord's Supper. Acts 2:42, and 46 both refer to an ordinary meal. Therefore, Acts 20:7 is not the Lord's Supper and does not tell us how often to observe this ordinance. Those who teach this, and have it every Sunday, are those who do not understand church truth and who make too much out of the Lord's Supper, exalting it above its proper place in Scripture.

The reader who asks this question is exactly right in saying that if "breaking bread" in Acts 2:46 is the Lord's Supper, then they observed it daily. The verse says, "continuing daily in the temple, and breaking bread from house to house . . ." So the Campbellites, who make so much of Acts 20:7 as teaching weekly communion, ignore Acts 2:46, which, by their interpretation teaches daily communion. But this making one verse to mean what they want it to, and ignoring other verses, is nothing new with Campbellites. They are rather well known for this procedure in their so-called Bible teaching.

The writer of this question mentions that they (I presume their church) observe the Lord's Supper once a year. I would say, and say it kindly, that this does not seem quite adequate to me. I know the Bible does not tell us when, or how often, to observe the ordinance. The Bible does tell us we cannot observe it at all in a divided church. But the words "As often as ye eat this bread and drink this cup" (I Cor. 11:26), seem to me to demand that we do this more often than once a year. I find the ordinance to be a precious time of great blessing to me and to our church. I just could not be satisfied to have this great blessing only once a year. We observe it four times a year. I am not saying what others must do, but I find this to be not so often as to cause it to become ordinary and commonplace, and lose its preciousness, and not so seldom as to miss its blessedness. I think it is a good practice, though I do not plead inspired authority for how often one must observe the Lord's Supper. Really, the matter is left to the authority and discretion of each church. No church can be a law unto another. But I say for my part that once a year would not be satisfactory. I find four times a year to be good. I really think that once a month might be better. Maybe some of my brethren can help me here. Well, I hope these comments are helpful. God bless you all.

look at the great tribulation which is to be vent upon this earth. Some may wonder why there is to be a great tribulation. The answer is that such is to be a time when God shall avenge the death of His Son. God, in fact, has a "controversy with the nations." It is important to note that "nations" is in the plural rather than the singular. The meaning is that the Gentile nations shared with the Jews in the crucifixion of our Lord.

The Lord Jesus, when on the cross, cried:

"Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents. For they persecute Him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded." —Psa. 69:24-26.

This prayer of our Lord has not yet been answered, but the answer will come during the great tribulation.

We, in dealing with the tribulation, must again emphasize that Matthew 24:21 and 22 do not refer to the destruction of Jerusalem by Titus in 70 A.D. This fact is made evident by Matthew 24:29-31:

"IMMEDIATELY AFTER the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

It is very obvious, even as we have already pointed out, that the reference in the above verses is to the second phase of our Lord's return. The destruction of Jerusalem in 70 A.D. does not fulfill the prophecy here in Matthew 24; therefore, the ultimate reference is to the final siege of Jerusalem in the battle of Armageddon as is recorded in Rev. 16:13-21; 19:11-21; Zech. 12:2-9; 14:1-7, 12-15.

A careful look at Revelation 7:14 will show that the passage refers to the great tribulation as being in progress.

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great

tribulation, and have washed their robes, and made them white in the blood of the Lamb"—Rev. 7:14.

These words were spoken regarding the numberless multitude of Revelation 7:9. It is interesting to note that Revelation 7:14, when referring to this great multitude, actually says: "These are they that are coming out of tribulation, the great one . . ."

It is to be carefully noted that reference is not to tribulation in general, but to a definite and particular tribulation: namely, the great one. The present participle "are coming out," shows the great tribulation to be in progress. We, therefore, believe that chapters 6-19 of Revelation has to do with the great tribulation that is yet to come.

The great tribulation will cover a period of about seven years. We say "about seven years," because Matthew 24:22 indicates that those days shall be shortened for the sake of the elect.

The fact that the tribulation will span about seven years is confirmed by the combined time of the prophesying of the two witnesses (Rev. 11:3) and the career of the beast (Rev. 13:5).

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth"—Rev. 11:3.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months"—Rev. 13:5.

The two witnesses are to prophesy "a thousand two hundred and threescore days," or about three and one-half years; then the Beast is to kill them (Rev. 11:7). The Beast will then continue his reign for "forty and two months," or three and one-half years.

These seven combined years agree with the one week (seven years) that is yet appointed to Israel. This fact is made clear by the following verse:

"And he (that is, the false prince) shall confirm the covenant with many (Israel) for one week; and in the midst of the week (3½ years) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate"—Daniel 9:27.

(To be continued next week)

THANKFUL FOR TBE . . .

Thanksgiving offering enclosed for The Baptist Examiner — thankful that this paper found its way in my home because a Christian friend cared to give me a few of her old T.B.E. copies to read. Also thankful I found this weekly paper exalting my Lord and His Precious Word.

So thankful for these truths of Depravity, Substitution, Repentance, Redemption, Reconciliation, Propitiation, Justification, Sanctification, Security, Pre-destination and His glorious Resurrection — all are part of this weekly — which I indeed praise the Lord for it.

With prayer that He will enable you to keep on — For His Glory.

Mrs. Kennedy
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The Second Coming

(Continued from page seven) close of the great tribulation. They, at the close of the tribulation, will cease to be a wicked nation.

"This shall be written for the generation to come: and the people which shall be created shall praise the Lord"—Psa. 102:18.

The reference to the "days of Noah" in Matthew 24:37-39 are also in agreement with the interpretation we have given the rest of this chapter. Noah lived at the close of the Antediluvian age. Those described here in Matthew 24 will be living at the end of the Jewish age. Noah and his family were delivered from the utter destruction of the flood; so there will be an elect Jewish remnant who will be preserved through the tribulation.

Noah and his family, after the flood, set their feet upon the earth which had been swept clean by the flood. Israel, in like manner, is to enter the millennium.

Enoch, the type of the church, was caught out of this world before the flood came. The Lord's saints, in like manner, will be caught out before the tribulation.

We come now to take a close

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