

# The Baptist Examiner

Baptist Is Our Middle Name

*Paid Circulation In All States And In Many Foreign Countries*  
*"To the law and to the Testimony; if they speak not according to this word*  
*it is because there is no light in them."*—Isaiah 8:20

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## The Baptism Commanded From Heaven Is Committed Only To Baptists

By ROSCOE BRONG  
 Dean, Lexington Baptist College

"Having been buried with him in the baptism in which also ye were raised with (him) through the faith of the energy of the God, the one having raised him from the dead" (Col. 2:12, literal translation).

Our text describes the one baptism of the New Testament authorized as a continuing ordinance of God. First administered by the first Baptist on direct command from Heaven, it was continued under the direction of Jesus by the disciples constituting the first Baptist church, and finally committed to that same church for administration to the end of the age. "The baptism of John, whence was it? from heaven, or of men?" (Matt. 21:25). A right answer to this question must lead to a recognition of the authority of Jesus as Head of His church, even as Jewish priests and elders reasoned long ago.

### ONLY ONE BAPTISM

In a literal sense the Bible teaches only one baptism, that is, one kind of baptism, as a New Testament ordinance. This is immersion in water of a born-again believer by the ministry of a New Testa-

ment church for the purpose of providing a symbol or figure of the faith professed.

Other literal immersions, bath-



ROSCOE BRONG

ings, or washings are mentioned in the New Testament, but the Greek uses a different noun from the one used for New Testament baptism.

Jesus spoke of His sufferings as a baptism, but of course this is

figurative language. John said that Jesus would baptize in the Holy Spirit and in fire, but this too is figurative, as baptism is properly a dipping in water. The first Baptist church in Jerusalem was once for all figuratively baptized by Jesus in the Holy Spirit on the day of Pentecost, thus receiving for all time divine certification that this is the kind of church in which God dwells on earth.

It remains true that for New Testament purposes there is literally only one baptism (Eph. 4:5), and therefore our text (Col. 2:12) refers to it literally as "the baptism." The definite article is used also in Rom. 6:4, "we were buried with him through the baptism with reference to the death."

### BOGUS BAPTISMS

As our text makes clear, the baptism of the New Testament involves a burial in water and a raising of the buried body as a picture of the burial and resurrection of Christ. Obviously, pouring or sprinkling do not afford such a picture, and if men call such rites baptism the term is bogus when so applied.

Baptism is done through the faith of the operation or energy of the very God Who raised Christ from the dead. This rules out Campbellites and other so-called baptisms of false cults. The one baptism is an expression of one faith in one Lord (Eph. 4:5).

Now, to demand this faith in the person being baptized while denying its necessity in the administrator of baptism is a gross inconsistency.

Any man, woman, or child with physical ability can imitate in word and deed the outward form of Scriptural baptism, regardless of the religious or irreligious character of anyone involved, but if the act is not performed by divine authority it is bogus.

### AUTHORIZED ADMINISTRATION

Certainly, the only ultimate and (Continued on page 7, column 4)

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## Drawing A Line Between The Holy And The Profane

By WILLARD WILLIS  
 Monroe, Ohio

"Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 7:6). The reference to "dogs" and "swine" is a reference to that which is unholy, unclean and of a worthless character. We may add



WILLARD WILLIS

that it is an unholy, unclean and spiritually worthless person who will not hear and heed the Word of God.

A study of the Old Testament shows clearly that "dogs" and "swine" represented that which was unholy and unclean. The Israelites, in fact, were not to use either of these animals for food or for sacrifices. They, according to Deuteronomy 23:18, were not to bring "the price of a dog into the house of the Lord." We also know from I Samuel 17:43, II Samuel 9:9 and II Kings 8:3, that the term "dog" referred to persons of

a worthless character.

The sons of Aaron were required to "put difference between holy and unholy, and between clean and unclean" (Lev. 10:10). They were to follow these guide lines so as to draw a line between the sacred and the profane. We learn from Ezekiel 22:26 that one of the charges God made against degenerate Israel was that they failed to make a difference between the holy and the profane. You may recall that Jeremiah was called upon to "take forth the precious from the vile" (Jer. 15:19).

It is very obvious from the text which is before us that our Lord is requiring us to draw a line between the holy and the profane. We, in other words, are to draw a line between false churches and true churches. We are not to think or say that one church is as good as another, or that it doesn't matter what we believe so long as we are sincere.

We, of course, must not allow the (Continued on page 7, column 3)

## THE CHURCH OF CHRIST

By BOB CUNNINGHAM  
 Arlington, Texas

No, I have neither changed denominations nor denied the faith; but I trust to have attracted your attention to an important subject. Without any fear of successful contradiction, I can assure you that the doctrine of the church is sorely misunderstood and the subject of much heretical teaching. Consider with me some basic concepts concerning the doctrine of the church.

1. The church is a local body of baptized believers. Though some advocate a universal, the Bible teaches that the church is composed of a local body of saints, with local problems, and with local officers. The Catholics are more consistent than so-called universal church Baptists. Catholics teach a universal church, but also advocate a consistent doctrine of universal discipline and bishopric (ministry of pastors). God appoints pastors over the church for which Christ died — local New Testament Baptist churches. How inconsistent it is for one to pastor "a church" and then advocate a "true church"

or speak of the rapture of "the church." Let those who dislike the Catholic hierarchy or rebel at John Rice's tithing doctrine consider that any universal church doctrine ends in the shambles of both these heresies.

2. The church is to use methods consistent with their covenant demands. If we demand, advocate, and promote methods that emphasize pride, envy, and bribery, we are inconsistent when we find fault with those in our congregations who display these fleshly traits. If we can give away the Lord's money under a magic seat, how dare we criticize those who give it away to build a secular school in a heathen land. This is not to mention the emphasis placed on chance (gambling) in these fleshly promotional methods. The pastor may boil over in anger when his people do not respect him, but then encourage a "pie in the eye" to attract the curious and worldly crowd.

3. The church is to both advocate and maintain sound doctrine. (Continued on page 8, column 3)

## WHOM DO YOU SERVE?

By A. C. THOMPSON  
 Starkville, Miss.

"But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:7-10).

In the matter of servitude there is no middle ground. Either we are a servant of Satan and sin, or of Christ and righteousness. Christ said, "No servant can serve two masters: for either he will hate the one and love the other: or else he will hold to one and despise the other. Ye cannot serve God and money" (Luke 16:13). Man constantly, in his religious nature, seeks to move back and forth between sin and righteousness, thereby receiving what he considers to be the best of two worlds. This is another delusion of Satan, and is the same plan presented to Adam and Eve in the garden. Paul has pointed out to us: "His servants ye are to whom ye obey" (Rom. 6:16).

In this day of lax church doctrines and principles of living, few are concerned with our Lord's requirements of acceptable service. Christ pointed out, "If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honor" (John 12:26). Thus, for

our service to be acceptable, we must follow Christ. "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

Discipleship should be the desire of every child of God. We are quite willing to receive the graces that God through Christ will impart to us as long as He asks nothing from us. Paul points out: "For he that is CALLED in the Lord, being a servant, is the Lord's freeman: likewise also he that is CALLED, being free, is CHRIST'S SERVANT" (I Cor. 7:22). Notice, our servitude is preceded by a call. Is it possible that so much of the worldliness that exists in Baptist churches today is there because of an attempt to serve without being called?

The product of God's call (impartation of grace) is that of a servant. The Scriptures proclaim (Continued on page 8, column 2)

### BORDER-LINE CHRISTIANS

A. J. GORDON  
 Boston, Massachusetts

The only happy Christian is the useful Christian. That border-land of spiritual inefficiency bounded on the one side by a religious profession, and on the other by the uncopied example and the untrod path of Jesus Christ, is a wretched place to live in. It is like building one's house on the Canada line, just within the United States, in order to get whatever advantages and protection our flag may afford, yet near enough to the line to slip over when a draft for military service comes.

How many Christians are living in such a position; trying to make the best of both worlds; to play fast and loose between Heaven and earth; getting salvation for the other life, but, at the same time, trying to get all the ease and gain and exemption they can in this life. It is a miserable state to be in — Christ on the one side, saying, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth;" the world on the other hand, saying, "Because you are so tame and half-hearted in your worldliness, we don't want you." And thus he is pitched back and forth between the two — religion enough to save him, but not enough to make him happy; knowing his duty, and meeting it at every corner, yet miserable because he will not do it.

Alas for the man who carries a divided heart! He is destined to a life of undivided discomfort and self-reproach. — The Watchword, March, 1879.

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### FALSE THEORIES AS TO THE ORIGIN OF THE CHURCH

#### NO CHURCH IN THE OLD TESTAMENT

One of the best ways to get a hot theological discussion started is to ask a group of Christians when the church had its beginning. The birth-date of the church has been a theological battleground for centuries. The actual beginning point of the church is essential to a proper understanding of ecclesiology. The correct answer to the question of the birth of the church is vitally important in our time with so many heretical teachings abroad in the land.

Some loose-thinking religious leaders feel the church began with Abraham or Moses. One extreme group of these people go so far as to say Adam was in the church. Those who hold this theory see no difference between the Old Testament and the New. They believe baptism took the place of circumcision. This theory denies that Jesus Christ established a church. Christ could not have

founded a church, if it already existed from the days of Adam or Moses.

This dogma is completely without any Scriptural warrant. The church was not built by Moses or Abraham, but by Jesus Christ. Our Lord declared: "I will build my church."

While there is an analogy between the congregation in the wilderness and Christ's church, it does not follow that the two are (Continued on page 2, column 1)



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MILBURN COCKRELL — Editor

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## False Theories . . .

(Continued from page one)

one and the same. The Israelites  
who were delivered from Egypt  
were saved by sprinkling the blood  
of the lamb on their houses; we  
are saved by the sprinkling of the  
blood of Jesus Christ, the Lamb  
of God. (Heb. 12:24). They were  
led to a baptism in the Red Sea  
(I Cor. 10:1-2) by the pillar of  
cloud and fire, a type of the Holy  
Spirit leading us to receive bap-  
tism. The Israelites were baptized  
"unto Moses" as they crossed the  
sea. The water was on either side,  
the cloud above us, a type of our  
baptism unto Jesus Christ our Sa-  
viour. These Israelites were a free  
people, a called-out people, but  
they were not the body of Christ.

Moses did not establish the  
church of Moses. He was a type  
of Christ in person and ministry.  
He led the children of Israel out  
of Egyptian bondage. He was their  
mediator and lawgiver.

The congregation in the wilder-  
ness was an assembly of free peo-  
ple. In a sense they constituted a  
church, for the English word  
comes from the Greek word "ec-  
clesia" which means "a called-out  
congregation." This is why Stephen  
said: "This is that Moses, which  
said unto the children of Israel,  
A prophet shall the Lord your God  
raise up unto you of your breth-  
ren, like unto me; him shall ye  
hear. This is he, that was in the  
church in the wilderness with the  
angel which spake to him in the  
mount Sina, and with our fathers:  
who received the lively oracles to  
give unto us" (Acts 7:37-38).

### NOT IN MATTHEW 4:19-22

Some of my brethren, whom I  
esteem very highly for their work's  
sake, believe the church com-  
menced in Matthew 4 when Christ  
called Peter, Andrew, James and  
John. But I must reject this view  
also. Christ in Matthew 4 called  
these men to full-time Christian  
service, to the work of men-catch-  
ing.

It is hard for me to believe  
Christ would call these men to  
such service if they were not al-  
ready church members. While

these men were called out and  
while the word church does mean  
the called-out, it does not follow  
that these men were called out to  
church membership.

### NOT ON A MOUNTAIN

Other distinguished brethren be-  
lieve the church was established  
on a mountain while Christ was  
on earth. But I am unable to see  
the mountain scene as the begin-  
ning date of the church for a num-  
ber of reasons. The proponents of  
this theory cite Luke 6:12-13 which  
reads: "And it came to pass in  
those days, that he went out into  
a mountain to pray, and continued  
all night in prayer to God. And  
when it was day, he called unto  
him his disciples; and of them  
he chose twelve, whom also he  
named apostles."

Then some of them try to con-  
nect this passage with a prophecy  
in Isaiah 2:1-4 which says: "The  
Word that Isaiah the son of Amoz  
saw concerning Judah and Jeru-  
salem. And it shall come to pass  
in the last days, that the mountain  
of the Lord's house shall be estab-  
lished in the top of the mountains,  
and shall be exalted above the  
hills; and all nations shall flow  
unto it. And many people shall go  
and say, Come ye, and let us go  
up to the mountain of the Lord,  
to the house of the God of Jacob;  
and he will teach us of his ways,  
and we will walk in his paths: for  
out of Zion shall go forth the law,  
and the word of the Lord from  
Jerusalem. And he shall judge  
among the nations, and shall re-  
buke many people: and they shall  
beat their swords into plowshares,  
and their spears into pruning-  
hooks: nation shall not lift up  
sword against nation, neither shall  
they learn war any more."

The New Testament nowhere in-  
dicates that Luke 6:12-13 is the  
fulfillment of Isaiah 2:1-4. Practi-  
cally all of the events of Isaiah  
2 awaits a future fulfillment in the  
Millennial Age. Isaiah's prophecy  
says the Lord's house will be es-  
tablished in the top of the "moun-  
tains," plural. Jesus in Luke 6 was  
only on one mountain.

Another proof text offered by  
those who believe this is I Corin-  
thians 12:28: "And God hath set  
some in the church, first apostles,  
secondarily prophets, thirdly teach-  
ers, after that miracles, then gifts  
of healing, helps, governments, di-  
versities of tongues."

The context of this verse reveals  
the subject here is spiritual gifts.  
It was spiritual gifts which were  
placed in the church on the moun-  
tain. The first of these spiritual  
gifts to the church were the apos-  
tles. The apostles were not the  
first church members. You cannot  
set officials in a non-existing or-  
ganization. After the apostolic gift  
was given the church, others were  
added. I Corinthians 12:28 goes on  
to say: "Secondarily prophets,  
thirdly teachers, etc."

The church existed before the  
apostles were set in it. You can-  
not set officials in something which  
does not have existence. Peter, John,  
Philip and Andrew had fol-  
lowed the Lord before this time;  
they were already baptized dis-  
ciples. They became members of  
the church in John, chapter 1.

In Luke 6 they were elevated to  
the apostolic office. I do not be-  
lieve Christ placed twelve men in  
His church on the mountain when  
many other baptized disciples were  
present there also. A church is a  
company of baptized believers, and  
Christ had such a company from  
the baptism of John — one year  
before the mountain scene.

### FURTHER CONSIDERATIONS


The origin of the church could  
not have been in Matthew 4, or  
Luke 6, as anyone knows by a  
study of the events in the gospels  
and the order in which they took  
place. Scholars who harmonize the  
events in the Four Gospels in their  
chronological order concede that  
the events of John chapters 1-4,  
happened before those in either  
Luke 6 or Matthew 4.

John 3:29 reveals that Christ had  
His bride. His New Testament  
church, before Matthew 4 or Luke  
6: "He that hath the bride is the  
bridegroom." This group of bap-  
tized disciples, who companied

# Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



## "Capital Punishment" — Right Or Wrong?

I know that you, along with all  
the rest of us, not only in America,  
but all over the world, have been  
made conscious of capital punish-  
ment within the last few years. I  
have been very much impressed  
by the Rosenberg trial and the va-  
rious legal maneuvers and court  
proceedings, and I doubt seriously  
if there has been anyone who has  
read more avidly or more com-  
pletely the details relative to their  
conviction and their ultimate ex-  
ecution than I, myself. However,  
beloved, I am not discussing wheth-  
er or not the Rosenbergs should  
have been electrocuted — that is  
not a part of my message. I just  
mention them by way of saying  
that as a result of their experience,  
we have been made capital punish-  
ment conscious and lots of folk  
who never gave it a thought be-  
fore, have wondered whether or  
not it is right to take the life of  
an individual, as the lives of these  
two were snuffed out by the elec-

tric chair.

Through the years I have thought  
very, very seriously on the matter  
myself, and I think I know every  
argument that is advanced against  
capital punishment. I don't know  
how many different arguments  
have been presented to me through  
the years as to why capital pun-  
ishment is wrong, but there have  
been plenty of them. Probably  
thirty-five years ago a man living  
in West Virginia, came to me very  
much troubled after our Sunday  
School lesson one morning. He was  
very, very deeply upset after we  
had studied a portion of God's  
Word because of what I had said  
in the Sunday School lesson that  
morning relative to capital pun-  
ishment. As a result of that one  
experience, I began to study very,  
very closely to find out what God  
said within His Word relative to  
this subject.

Of course, the first outstanding  
argument that is used against cap-

ital punishment is the argument of  
sentiment. Beloved, listen to me  
in this respect, it is man's way to  
be sentimental not only on this  
subject, but on all other subjects  
as well, but God doesn't want a  
sentimental people. God wants a  
Scriptural people. It isn't a ques-  
tion of what your sentiment might  
lead you to do or believe on any  
subject; the question is, what does  
the Word of God teach? I repeat,  
God doesn't want, in this church of  
any church, His people to be sen-  
timental, but rather, He wants  
them to be Scriptural and desirous  
that they be followers of His Word.

Now, in view of that fact,  
might mention at the very outset  
that I believe in capital punish-  
ment. It isn't true because I be-  
lieve in it, but I believe in it be-  
cause it is laid down within the  
Word of God. All I have to fall  
back on today, tomorrow, or any  
day, is the Word of God, and all  
(Continued on page 3, column 1)

with Christ from the baptism of  
John, administered baptism ac-  
cording to John 4:1-2. This happen-  
ed before Matthew 4 or Luke 6.

It appears one must either say  
that baptism was administered  
without church authority in John  
4, or that the church existed be-  
fore Matthew 4 or Luke 6. A Land-  
mark Baptist has no choice but  
to accept the latter view stated  
here.

### NOT ON PENTECOST

The majority of professed Chris-  
tians hold the church began on the  
first Pentecost after the resurrec-  
tion of Christ. The invisible church  
theorists lean heavily upon this  
doctrine. They say the church was  
formed on the day of Pentecost by

### NOW READY!

## ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

There is no subject as controversial  
among Baptists today as the rapture  
question. In my book I have examined  
the rise of the post-trib doctrine. The  
Margaret MacDonald theory is explod-  
ed. Then I have given one hundred  
reasons why I believe in the pre-trib  
rapture. Those interested in the proph-  
etic Word will want to read this book.

TBE has been pre-millennial and  
pre-tribulational since its beginning.  
While we constantly seek more light  
on old doctrines, we have little desire  
for "new lite."

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the baptism of the Holy Spirit.  
They further hold that every be-  
liever becomes a member of the  
universal church by being bap-  
tized by the Holy Spirit.

There is no baptism of the Spirit  
in this age. Water baptism is the  
only baptism which is to be ad-  
ministered to the end of the age  
(Eph. 4:5; Matt. 28:19-20). There  
are only two instances of Holy  
Spirit baptism in the New Testa-  
ment. First, upon the Jewish  
church in Acts 2, and then, sec-  
ond, upon the Gentiles in Acts 10.

The invisible church theorist per-  
verts I Corinthians 12:13: "For by  
one Spirit are we all baptized into  
one body." Paul is not referring  
to the church being formed on the  
day of Pentecost, for neither he  
nor the Corinthians were present

in Acts 2. Nor is Paul relating how  
the baptism of the Spirit puts one  
in the invisible church. He is say-  
ing that under the leadership of  
the Holy Spirit the Corinthians and  
he received water baptism by  
which they became members of a  
local church. The body here is the  
local church at Corinth. Verse 27  
of this chapter says: "Ye are the  
body of Christ."

Still another group of Pentecost  
assumers contend the church be-  
gan on Pentecost in an attempt to  
escape the doctrine of Baptist per-  
petuity. These try to make the  
church and the kingdom synony-  
mous terms and infer the estab-  
lishment of the church and king-  
dom synchronized. This theory is  
untenable.

The absurdity of such a dogma  
is seen when you stop to consider  
that not one single passage of  
Scripture says the church was set  
up on the day of Pentecost. They  
attempt to prove their theory by  
three sets of Scriptures: First, pas-  
sages that say nothing about either  
the church or Pentecost. Second,  
passages which speak of the church  
but say nothing about Pentecost.  
Third, Scriptures which say nothing  
about either the church or  
Jerusalem. To call attention to  
these facts is enough to upset the  
whole Pentecostal theory.

They quote Daniel 2:44 where  
Daniel says a kingdom will be es-  
tablished, but Daniel did not say  
a kingdom would be established  
on the day of Pentecost. This idea  
must be read into the text. Daniel  
is actually speaking of the estab-  
lishment of Christ's Millennial  
Kingdom in the days of the ten  
kings of the revived Roman Em-  
pire of the end time.

They quote Isaiah 2:2 about the  
establishment of the Lord's house  
in the top of the mountains, but  
Isaiah did not say this would occur  
on the day of Pentecost. This idea  
must be read into this passage.  
They cite the Model Prayer which  
says: "Thy kingdom come," but  
this prayer says nothing about the  
kingdom coming on the day of  
Pentecost.

They call attention to Mark 9:1  
which reads: "There be some of  
them that stand here, which shall  
not taste of death, till they have  
seen the kingdom of God come  
with power." They fail to read  
verses 2 to 10 of this chapter which  
records the fulfillment of Christ's  
words. On the mount of transfig-  
uration Peter, James and John  
saw how conditions would be when

Almighty power established the  
kingdom of Heaven on earth. Pe-  
ter, James and John were types of  
the saints in literal bodies in the  
Kingdom Age, while Christ, Mos-  
es, and Elijah were types of the  
(Continued on page 6, column 1)

## BRIEF NOTES

The King's Addition Baptist  
Church of South Shore, Ky., and  
Pastor James Hobbs will conduct  
revival services June 18-20. The  
speaker will be Elder Dan Phil-  
lips of Bluff City, Tenn.

On Saturday night during the  
meeting the church will ordain  
Bro. Larry Hayzlip to the office  
of deacon at 7:00 p.m.

## THE LORD HAS A JOB FOR ME



The Lord had a job for me,  
But I had so much to do  
I said, "You get somebody else  
Or wait till I get through."  
I don't know how the Lord can  
out,  
But He seemed to get along;  
But I had a feeling — sneaking  
like—  
Knewed I'd done God wrong.

One day I needed the Lord,  
Needed Him right away.  
But He never answered me at a  
But I could hear Him say  
Down in my accusing heart,  
"Nigger, I've got too much to do  
You get somebody else,  
Or wait till I get through."

Now, when the Lord have a job  
for me,  
I never tries to shirk;  
I drops what I has on hand,  
And does the Good Lord's work  
And my affairs can run along,  
Or wait till I get through;  
Nobody else can do the work  
That God marked out for you.  
—Paul Laurence Dunbar



## Capital Punishment

(Continued from Page Two)

can give to any man, at any time, a "thus saith the Lord." So I say to you, beloved friends, I believe in capital punishment not because I want to believe in it, but because it is in accordance with the desires of my own flesh, and I believe in it because I know it is taught within the Word of God; and since it is taught within the Word of God, I certainly accept it just the same as I accept any other portion of God Almighty's Book.

**THERE ARE TWENTY-ONE SEPARATE AND DISTINCT OFFENSES AGAINST SOCIETY, AND AGAINST GOD, WHICH GOD SAYS ARE PUNISHABLE BY CAPITAL PUNISHMENT OR BY DEATH.**

will not have time to discuss any of these but I am going to tell you from God's Word concerning these twenty-one offenses which God says are to be punished, and that by death itself.

The first offense is that of **MURDER**.

And surely your blood of your will I require: at the hand of every beast will I require it, at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man"—Gen.

have a second Scripture of nature.

And if he smite him with an argument of iron, so that he die, he is a murderer: the murderer surely be put to death. And whoso smite him with throwing a stone, wherewith he may die, and he is a murderer: the murderer shall surely be put to death. And whoso smite him with a hand of wood, wherewith he die, and he is a murderer: the murderer shall surely be put to death. The revenger of himself shall slay the murderer: when he meeteth him, he shall slay him. But if he thrust of hatred, or hurl at him by evil of will, that he die; or if he smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him"—Num. 35:

also read: Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against a person to cause him to die."

Now, beloved, this is the first law which God declares to be punishable by death, but notice it is not to be punishable on the basis of just one witness. It was more than the witness of tongue; for that person to be put to death for the crime of murder.

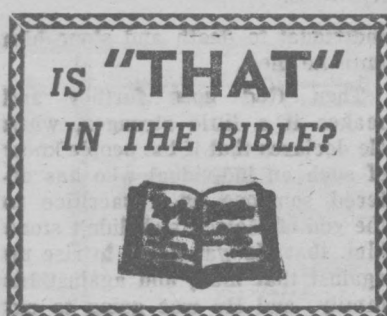
The second sin is that of **ADULTERY**.

And the man that committeth adultery with another man's wife, he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death"—Lev. 20:10.

me give you another Scripture of like nature:

When ye shall bring them both into the gate of that city, and shall stone them with stones they die; the damsel, because she hath humbled her neighbor's wife: so thou shalt put away from among you"—Deut. 22:

you may recall, in the days of old, while He was here in the flesh, there was brought unto Jesus a woman whom it was said that she was in the very act of adultery. They were those who were witnesses against her in an effort to condemn Jesus by His words, who cited the law whereby they said that she should be stoned. The law which



Question:

**"WHERE WAS LOCATED THE ONLY LIBRARY BUILDING MENTIONED IN THE BIBLE?"**

Answer: In Ecbatana, Ezra 6:1,2:

"Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record." Marginal references give "books" in place of "rolls," and "Ecbatana" in place of "Achmetha." Evidently the writer was hazy on his geography and thought that Babylon included Media. Ecbatana was the capital of Media. Probably the house of the books was one building in the group known collectively as the palace. And the books were very likely not "rolls" but clay tablets.

they cited was the law which I have just read to you from the twentieth chapter of Leviticus and the twenty-second chapter of Deuteronomy.

Then, beloved, a third sin which is punishable by death is that of **BESTIALITY**.

"Whosoever lieth with a beast shall surely be put to death."—Ex. 22:19.

Listen again:

"And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them"—Lev. 20:15,16.

The fourth sin punishable by death is that of **INCEST**. This means sexual lewdness with those whom the law would not permit to marry.

"And the man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter-in-law, both of them shall surely be put to death; they have wrought confusion; their blood shall be upon them. And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both

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he and they: that there be no wickedness among you"—Lev. 20:11,12,14.

The fifth sin which is to be punishable by death is that of **PERJURY**—in other words, false swearing.

"I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof"—Zech. 5:4.

Now in order to understand this verse, beloved, you would have to read the verses preceding, which tell us how God put a curse—the curse of death—upon the individual who swears falsely, or, in other words, that which is spoken of in court as perjury.

The next sin which is punishable by death is that of **RAPE**.

"But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbor, and slayeth him, even so is this matter"—Deut. 22:25,26.

Then, beloved, there is the sin of **SODOMY**.

"Thou shalt not lie with mankind, as with womankind: it is abomination"—Lev. 18:22.

"If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them"—Lev. 20:13.

Another sin is that of **KIDNAPING**.

"And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death"—Ex. 21:16.

Another Scripture which proves the same thing is found in the book of Deuteronomy. Listen:

"If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you"—Deut. 24:7.

Then, beloved, the next sin is that of **WITCHCRAFT**.

"Thou shalt not suffer a witch to live"—Ex. 22:18.

I would like to pause to offer just a word of explanation concerning this. It was because of a faulty misunderstanding of this passage of Scripture that many a person was innocently put to death in Salem, Mass., a couple of hundred years ago by the founding fathers of our country. I say, beloved, it was because of a misunderstanding of that verse of Scripture that such took place. I imagine everyone of you can remember reading when you were in school of witchcraft in Salem, Mass. Well, beloved, that was merely nothing but the imagination of the minds of those people that ran riot, and it has been proven abundantly ever since. However, there is such a thing as witchcraft, or sorcery, or astrology, or fortune-telling, whereby the individual is so given over to the Devil that God says such a one shall be put to death, that evil be not rampant within the land.

In the days of King Saul, when he came to the place in his life, just before his death at the battle of Mount Gilboa, that God would not hear him, King Saul went to the witch of Endor. The witch of Endor called Samuel up from the dead that Saul might commune with Samuel and find out what was going to take place in the battle the next day.

The Word of God tells us that she was the only one that could be found, because King Saul had killed all the witches of that land. Then, at the last, when he desired to find out what was going to take (Continued on page 4, column 3)

THE BAPTIST EXAMINER

JUNE 19, 1976

PAGE THREE

## A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

BAPTIST CONFESSIONS

Brother T. didn't even present accurate historical testimony concerning the ecclesiology of Baptist confessions of faith. He tried to make J. Newton Brown say indirectly that there was a universal, invisible church in the New Hampshire Confession because he didn't say there was no such thing. But you have seen the statement of Dr. Brown and now you know that he didn't believe such a thing and that is why he didn't mention it.

Dr. O. C. C. Wallace and his work is introduced as one who believed in the universal, invisible church. This is very odd because Dr. Wallace dedicated his book to Drs. J. P. Boyce and B. H. Carroll, both of whom were Landmark Baptists. Dr. Boyce affirmed that he was and T. tells us that Dr. Carroll was. I guess we can believe Dr. Boyce even though T. claims that Boyce was not a Landmark Baptist.

The Waldenses and Albigenses are introduced as supporters of the universal, invisible church. They believe no such a thing! T. has not proven it and he will never prove it. They only spoke of the collective ekklesia when they were under the influence of Augustine. They spoke of the Catholic Church as the elect of all ages and countries. This is the same idea as the Philadelphia Confession. They knew nothing of any invisible church which cut across all denominations. To them, they alone were the true church. They believed in their church as the **EXCLUSIVE CHURCH OF JESUS CHRIST!**

"We believe that there is one Holy Church, which is the congregation of all the elect and faithful, which were from the beginning of the world, and shall be to the end thereof—of which our Lord Jesus Christ is the head, which is governed by His Word, and guided by the Holy Ghost. In which all good Christians ought to remain, for it prays **FOR ALL INCESSANTLY, AND THE WORD THEREOF IS AGREEABLE TO GOD**, without which no one can be saved"—Article 4.

"We believe that in the sacrament of baptism, the water is the visible and external sign, which represents to us that which, by virtue of the invisible God so working, is within us: that is to say, the renovation of the spirit, and the mortification of our members in Jesus Christ; by which **ALSO WE ARE RECEIVED INTO THE HOLY CONGREGATION OF GOD'S PEOPLE, PROTESTING AND DECLARING BEFORE IT** our faith and change of life"—Article 7 . . . From Perkin's *History of the Waldenses*, p. 53, 1618.

Notice the following remarks from the old *Martyr's Mirror* of 1660:

- 1) That the Roman Church is not the church of Christ, but the church of malediction; and that she decayed in the time of Sylvester, when the poison of temporal riches insinuated itself.
- 3) That almost no one observes the doctrine of the holy Gospel, except they, the Waldenses.
- 5) That they alone are the church of Jesus Christ.
- 6) That the Roman church is the whore described in John's Revelation.—Page 283.

T. may say that this referred to Romanism. Yes, it did. But the Reformed people fared no better. The old writer labored also to show the differences between the Waldenses and the Reformed churches and their likenesses with the Baptists. Also note that there was a clear difference between the Baptists and the Reformed churches in the 1600's and that the Baptists **CLAIMED THE WALDENSES AS THEIR PEOPLE!**

"But, who cannot see from the above confession of faith, that it does not differ in substance from the confession of the Baptists? Notwithstanding A. Mellinus endeavors to draw them to the Calvinists or so-called Reformed." Thieleman J. Van Braght, *The Bloody Theater or Martyr's Mirror*, 1660, reprinted by Mennonite Publishing House, Scottdale, Pennsylvania, 1950, p. 286.

Brethren, history speaks for itself. Secure this work and read it and you will see the terrible way that the Reformed people treated our Baptist people. T. would have us join with the children of those who murdered our forefathers.

ANABAPTIST CONFESSIONS

The historic Anabaptists or old Mennonites **KNEW NOTHING OF A UNIVERSAL, INVISIBLE CHURCH**. In fact, they were strongly opposed, with good reasons, to any **REFORMED CONCEPTS AS THEY WERE MURDERED MORE BY THE REFORMED CHURCHES THAN BY THE ROMAN CATHOLICS!** I will give one reference and then refer to others.

The following references are to *Baptist Confessions of Faith*, by Lumpkin. Anyone who is interested can secure a copy and (Continued on Page Five)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

*"In the light of II Corinthians 6:14 and I Timothy 6:1, is it right for a Christian to belong to a labor union and to go on strike against his employer?"*

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



This is a question that has been asked for a long time. Frankly, I don't know the answer. There are times when it is necessary to belong to a union, and other times when it would be best not to.

If a person has to belong, I think it would be better if he were not too active in it. I understand that often union meetings are full of people who use God's name in vain and who carry on in such an ungodly manner that Christian people cannot enjoy themselves there. If that were the case, I would have to stay away from the meetings.

As far as strikes are concerned, I'm not able to pass judgment. I think that there are too many strikes that are unnecessary. It may be that some strikes are warranted, but I'm sure that most of them could have been settled if both sides really wanted to.

As long as a Christian is working in this world, he is going to have situations that he would rather not have to face. If he is working at a place and all the others want to strike, he has no choice but to go out with them. It would be better if he were not active in it, but he would have to go out. I personally would not walk a picket line or carry a banner in a situation like that, nor would I talk against my employer.

Perhaps we ought to be thankful for the job that we are permitted to have instead of complaining about poor pay, poor working conditions, and such things.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



It is true that from a material or worldly standpoint labor unions have done wonders for the working man. But the trouble with the union leaders seem to be, they don't know when to quit. And if you will excuse the expression, they seem to have gotten too big for their britches. Now that they have achieved their original goal, they have become money and power hungry. They now want to run our schools, our police and fire departments, our Army and Navy, and even our government itself. They need to be brought down a notch or two.

Scriptures like Ephesians 6:5, Colossians 3:22 and Titus 2:9 and others convince me that a Christian has no business trying to run his employer's business. But that seems to be what the union is for. And when union members start shooting at those who refuse to obey the union, a Christian sure is in bad company if he is a part of such a thing. It is true that the unions believe in freedom. They believe that you are perfectly free to do just what they say do. Even the Communists believe in that kind of freedom.

Scriptures like Ephesians 6:9 and Colossians 4:1 make it very clear that the employer is responsible for the way he deals with his employees. But, if you notice, he is responsible to God, not to his employees. Ephesians 6:5, Colossians 3:22 and Titus 2:9 make it very clear that the employee is to be obedient to his employer. But, as I see it, the purpose of a union is to keep the employee from having to be obedient to his boss. Is that not rebellion against God's Word? However, since the unions have such a strangle hold on the industry of the country, a Christian may be forced to pay dues into a union in order that he may be able to provide for his household. But that does not mean that he must take part in their rebellion against God.

PAUL  
TIBER

PASTOR,  
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The question will, of necessity, produce some hard answers.

First, II Corinthians 6:14 primarily has reference to religious association (read the entire text), but this verse does have, as a secondary meaning, all kinds of other permanent involvements with adverse companions or organizations. Insofar as some labor unions seem to be dominated and controlled by wicked and immoral men, it would behoove believers to neither pay dues or be a part of these kinds of unions.

Secondly, I Timothy 6:1 does instruct the believer to honor his employer — the best way to do this is to be an honest, conscientious, hard-working employee. If he is providing decent wages for his employees, then it is wrong to "shut him down" in order to gain fringe benefits or demands for higher wages.

I believe that the balance of power has swung too far in the favor of organized labor. It seems wrong that a believer must join a union in order to get and hold a job — but recognizing the reality that in most states this is the law, then a believer should pay his dues, go quietly about his business, and involve himself as little as possible in union affairs and activities.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The first Scripture mentioned says, "Be not unequally yoked together with unbelievers." The second says, "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed."

I am not sure that these two Scriptures were ever designed to apply to membership in a labor union. Speaking for myself, I think I would be influenced against belonging to such. A Christian is better off if he can avoid membership in any organization that is dominated by unsaved people. I realize that great companies would rob their employees of adequate pay

if they could, and this, to many, is an argument in favor of labor organizations. However, we have reached a time when labor unions are dominated by harsh union officials who rule their unions with a rod of iron. They compete with each other as to who is the biggest labor boss, and they receive huge salaries. In a dangerous time such as we live in, when there should be cooperation on the part of management and labor in an attempt to avoid a national ruin, labor leaders are willing to call a strike when they know it endangers the welfare of the whole nation. Seemingly, they don't care for the welfare of anybody except the members of their own organization.

As a boy, I lived in a mining country, and I witnessed repeated strikes on the part of coal miners. Tempers blazed over what seemed to me to be small issues, and they would fling a strike for weeks on end, and this resulted in families being hungry and in want. In our day, politics are partly dominated by selfish labor leaders because many lawmakers and government officials are too cowardly to stand up against such men as George Meany. Such men as Jimmy Hoffa, who was convicted as a crook, did not help one's faith in labor unions.

As many bad things can be said against the great companies that dominate the business of America as can be said about labor unions. Only God can straighten out the evils of both labor and management, and He will certainly do that very thing. When Christ returns, we are told that He will rule the nations with a rod of iron. It makes me feel like John, when he said, "EVEN SO, COME QUICKLY, LORD JESUS."

## Capital Punishment

(Continued from page three)

place in the future, especially on the morrow in the battle, he went to this witch who was a relative of the captain of his guard, which would explain, in all probability, why she had been spared when all the balance of them had been killed.

Another sin which God says is punishable by death is the OFFERING OF A HUMAN BEING IN SACRIFICE TO A GOD.

"Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed to Molech, and kill him not: Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among the people"—Lev. 20:2-5.

Now, beloved, this, to my mind, is one of the strongest verses in all the Word of God. God says that no one is to offer a human being as a sacrifice to the god of Molech. Molech, as you recall, is the god that the heathen worshipped, whereby a human being was placed in the iron arms of that god, into which a fire was built, whereby that human being was burned as a sacrifice to the god of Molech. God said that if anybody in the land of Israel offered a human being as a sacrifice to Molech that the people in the land were to put such an

individual to death and stone him until he died.

Then God goes further and makes it a little stronger, when He declares that if the people knew of such an individual who has offered someone as a sacrifice to the god of Molech and didn't stone him, that He was going to rise up against that man, and against his family, and He was going to cut him off so as to keep down this sin of offering a human being as a sacrifice to the god of Molech.

Then, beloved, there is another sin which God says is punishable by death, and that is INCONTINENCE.

"But if this thing be true, and the tokens of virginity, be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house; so shalt thou put evil away from among you. If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man because he hath humbled his neighbor's wife: so thou shalt put away evil from among you"—Deut. 22:20-24.

Again, beloved, the sin of IRREVERENCE UNTO PARENTS is spoken of as being punishable by death.

"For everyone that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him"—Lev. 20:9.

Listen again:

"And he that smiteth his father, or his mother, shall be surely put to death. And he that curseth his father, or his mother, shall surely be put to death"—Exodus 21:15,17.

Not only is irreverence to par-

ents punishable by death, but DISOBEDIENCE TO PARENTS is likewise punishable by death.

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And the men of his city shall stone him with stones, that he die; so shalt thou put evil away from among you; and all Israel shall hear, and fear"—Deut. 21:18-21.

The fourteenth of these sins is that of THEFT.

"Then said he unto me, This is the curse that goeth forth upon the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof"—Zech. 5:3,4.

The fifteenth sin is that of BLASPHEMY, or the taking of the name of God in vain.

"And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) And they put him in ward, that the mind of the Lord might be shown them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let the congregation stone him"—Lev. 24:10-14.

Notice again:

"And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death"—Lev. 24:16.

"And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the Lord commanded Moses"—Lev. 24:23.

The sixteenth sin which is punishable by death is that of SABBATH DESECRATION.

"Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death"—Ex. 35:2.

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without camp, and stoned him with stones, and he died, as the Lord commanded Moses"—Num. 15:32-36.

Let's pause for just a moment and notice that this was a special case. God had already said to the man who worked on the sabbath day and was to be put to death but this was a special case. He was a man who goes out to gather wood on the Sabbath day. Moses and the people did not know just what to do. They did not know God's mind in the matter. Therefore, realizing that he had violated the Sabbath in one sense and (Continued on page 5, column

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## "GIVING"

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (II Cor. 9:7).

When we talk about giving we often think this is business that belongs to the men since they are the heads of the home and take care of paying the bills, giving, etc. And this is true. What we want to talk about today, is the way we, as wives, influence our husbands in their giving. The Scriptural method of giving is proportionate-giving. A tenth of all we have is the figure that pops up most frequently. Some think this belongs strictly to the Old Testament. It is hard for me to see that we should give less in the New Testament economy than they did in the Old.

But, above all, the Lord wants us to give cheerfully. Suppose a person purposeth to give 10 per cent to the Lord. This person makes \$175.67 this week and the amount given to the Lord is \$17.56. An exact 10 per cent. Not one cent more or less. Is this really cheerfully? or of necessity? Another person makes the same amount, but his take home pay is \$135.54, therefore, this person gives \$13.55. The Israelites were to bring the firstling of the flock, the first-fruit of the land. Not what was left after taxes, union dues, insurance, credit-union, etc.

Where do we, as wives, fit into this picture? We can encourage our husbands to give cheerfully. We are to be an help-meet to him. One of the best ways we can help him is to curb the lusts of our eyes. Stop desiring everything we see. Stop putting pressure on him financially. The pay check only goes so far. Wouldn't it be easier for our husband to give cheerfully if he wasn't pressured by all those other bills? Our giving is just as

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much an act of worship as praying or preaching. We are to be an help unto our husband in every way possible. May it please our Lord to enable us to help in this very basic and practical way!

## Capital Punishment

(Continued from page 4)

knowing what punishment to impose upon him, they went to the Lord after arresting this man. God made a revelation that he was to be stoned with stones, just the same as the individual who might desecrate the Sabbath by working thereon.

The seventeenth of these sins is that of **PROPHESYING FALSELY.**

"If there arise among you a prophet, or a dreamer of dreams and giveth thee a sign or a wonder. And the sign or the wonder came to pass, whereof he spake unto them, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, or thy fathers; namely, the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him: thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage"—Deut. 13:1-10.

Beloved, the false prophets of today had better be glad that God's people don't carry out what was written in behalf of the Jews fifteen hundred years before the Lord Jesus Christ came to this world. If this passage of Scripture were carried out today, ninety per cent of the preachers that stand in pulpits today would be corpses tomorrow, for they preach salvation by works, and salvation by the city's waterworks, and either way, beloved, they are false prophets. They are lying; they are deceiving the people; and they are leading people astray just the same as the false prophets did fifteen hundred years before Jesus.

The eighteenth crime which is punishable by death is that of **SACRIFICING TO FALSE GODS.**

"He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed"—Ex. 22:20.

The nineteenth sin which is punishable by death is that of **REFUSING TO ABIDE BY THE DECISION OF THE COURT.**

"And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel"—Deut. 17:12.

The twentieth sin is that of **TREASON.**

"And King Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died"—I Kings 2:25.

Now, let's get the story. In David's last days on this earth, he did that which would seem to be unusually strange. The Word of God tells us that when David was old and his circulation was poor in his body, they used a young woman in order that she might be the means of regenerating heat within his body. This was before the days of electric heating pads, and hot water bottles. Thus they used this young woman as a sort of "bed warmer." After David died and Solomon came on the throne, young Adonijah, who had expected to become the king instead of Solomon, went to Solomon's mother, Bathsheba, and said to her, "I wish that I might have Abishag," which was the name of the young woman which had been used as David's "bed warmer." He made a request of Bathsheba that Abishag be given to him for a wife. Bathsheba failed to get the import of all that he had asked. She thought it was merely a simple request. She thought that it was a very, very simple thing that he had asked. She didn't see that when he asked for Abishag, who had slept with David, that by his asking for Abishag he was actually asking for the throne at the same time. Gullible as she was, Bathsheba went to her son, Solo-

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man, and made the request of Solomon that Abishag be given to Adonijah to become Adonijah's wife, but Solomon realized the import of the request. He realized that if he were to give the woman who had slept with his father as a means of provoking and producing heat in his own father's body, then he would likewise have to step aside and give up the throne, for the throne would go with this woman who was the last one who had slept with his father, David. Accordingly, he realized the plot and the shrewdness thereof, and the treason thereof, he sent his captain of the guard, who fell upon Adonijah and slew him.

Let me read you another Scripture to show you that treason is punishable by death.

"In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king"—Esther 2:21-23.

Now notice, beloved, this is taken from that very, very precious book—the book of Esther, which, while it does not carry the name of God the Father, God the Son, nor God the Holy Spirit in any portion of it, yet the hand of God is seen in it all. As I have often said, while the name of God doesn't occur in the book of Esther, the hand of God is seen on every page. In this passage of Scripture we read of two men by the name of Bigthan and Teresh who sought to kill King Ahasuerus. It was treason on their part. But Mordecai, the Jew, found out about it and told Esther, and she in turn told the king, whereby (Continued on page 6, column 2)

THE BAPTIST EXAMINER

JUNE 19, 1976

PAGE FIVE

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

check out the accuracy of these statements:

"Third. In the breaking of bread we are of one mind and are agreed (as follows): All those who wish to break one bread in remembrance of the broken body of Christ, and all who wish to drink of one drink as a remembrance of the shed blood of Christ, shall be united beforehand by baptism in one body of Christ which is the church of God and whose Head is Christ."—Page 25.

Lumpkin affirms that "the distinctive emphasis of the Confession, as of the Anabaptist Movement, is on the nature of the Church."

Dealing with the work of the Pastor, they said:

"This office shall be to read, to admonish and teach, to warn, to discipline, to ban in the church, to lead out in prayer for the advancement of all the brethren, and sisters, to lift up the bread when it is to be broken, and in all things to see to THE CARE OF THE BODY OF CHRIST, IN ORDER THAT IT MAY BE BUILT UP AND DEVELOPED, AND THE MOUTH OF THE SLANDERER BE STOPPED."—Page 27.

The old Anabaptists held that each church was THE BODY OF CHRIST! They held that each church was a mystical body of Christ. They held that they were the true church and held to an EXCLUSIVE POSITION ON THE CHURCH. THEY WERE ALONE THE TRUE CHURCH OF CHRIST ON THE EARTH AND THEY ONLY WERE SUCH. Remember, this was done while there were Reformed churches as well as Catholic churches.

Let me give you some references for you to check. Consider the visible order of the one body and one bread on page 35, article 11. This is only visible. Next on page 40, article 1, notice the NATURE AND POWER of the church . . . it can only be the visible and organized church. In articles 4 and 5 you will see that water baptism, not Holy Spirit baptism places one into the one body of Christ or the church. You can also see the right relation of the Supper to ONE BODY OF CHRIST OR THE CHURCH. This was presented about 1530.

From the Waterlander Confession of 1580 on pages 57, 58 you will do well to consider articles 24, 25, and 26. Thereby you will see the spiritual connection in which these old Anabaptists placed the visible, organized institutional church. The same statements which Brother T. has affirmed relate to his dream church, these old Anabaptists affirmed about the local, organized church! Article 26 shows how that the old Anabaptists interpreted the BODY OF CHRIST AND ITS MEMBERS as the local church and its members.

## ARTICLE XXV.

### Of The Ministries To Be Exercised In The Church

In this His holy church Christ has ordained an evangelical ministry, namely, teaching of the divine word (a), use of the holy sacraments, and the care of the poor (b), as also ministers for performing these ministries: and moreover the exercise of fraternal admonition (c), punishment and finally removal of those who persevere in impenitence: which ordinances, originating in the word of God, are to be performed only according to the meaning of the same word (d).

a. Matt. 28:19; Mark 16:15. b. Acts 6:2, 3, 4. c. Matt. 18:15; Luke 17:3. d. Matt. 17:5.

## ARTICLE XXVI.

### Of The Order Which Is To Be Observed In The Church About Ministries.

Just as the body consists of divers members and each member performs its own work, for no member is (in turn) hand, eye or foot; in the same way (a) things are done in the Church of God. For although every believer is a member of the body of Christ, not everyone is for that reason a teacher, bishop or deacon: but those only who (b) have been set apart to those ministries according to order. Wherefore the administrations of those functions or offices do not pertain to every one, but to the ordained.

a. Rom. 12:4; I Cor. 12:12. b. Heb. 5:7.

## ARTICLE XXVII.

### How Election To Those Ministries Is Accomplished.

Calling or election to the aforesaid ministries is accomplished through the ministers of the church and its members conjointly (a), and by invocation of the name of God: for God alone knows hearts, walks in the midst of the believers (b), who are congregated in His name, and through His Holy Spirit directs their intellects and minds so that through them He manifests and calls forth such as He knows will be useful to His church.

a. Acts 1:21; 14:2. b. Matt. 18:19, 20.—Pages 57, 58.

These old Anabaptists knew nothing of any secret believers in some dreamy universal, invisible church. They were the church. True believers were members of their body, the body of Christ the visible church which alone was among them. Re-

(Continued on Page Six)



## False Theories . . .

(Continued from page two)

glorified saints. What is still more amazing about their quotation of Mark 9 is the fact that they never quote Matthew's account of this. It reads: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. 16:28). This verse makes it plain that Peter, James and John were to see a type of conditions when Christ comes the second time and sets up His universal kingdom on earth. Christ did not come on the day of Pentecost, nor was the kingdom set up. Neither Mark 9:1 or Matthew 16:28 say the kingdom will be set up on the day of Pentecost. This idea must be read into both passages.

The Pentecostal contenders ignore the fact that Peter himself says he saw a type of Christ's second coming when he was on the mount with Christ during the transfiguration (II Pet. 1:16-18).

### MORE HERESY ABOUT THE CHURCH

Those who hold to the Pentecostal assumption take the position that all references to the church and kingdom are future in the Four Gospels. Such a position can only be held by those who have not properly considered the Scriptures, or by those who do not understand the tenses of verbs.

Matthew 18:17 and John 3:29 speak of the church in the present tense before the day of Pentecost. Luke 16:16, Matthew 11:12, and Matthew 23:13 speak of the kingdom in the present tense before Pentecost. So those who confuse the church and the kingdom and say the church began on the day of Pentecost fail to consider all the Scriptures bearing upon this subject.

If the Pentecostal theorists are correct in the beginning of the church, they still have a problem since most of them are in man-made churches of modern origin. Just because a man has the correct understanding of the origin of something does not put him into the institution. A religious society which goes back only a few years cannot claim any connection with the true church which is believed to have begun on the day of Pentecost.

### RESTORATION THEORY FALSE

Many Protestants claim that the "original" church became so doctrinally corrupted that the Lord removed her candlestick (Rev. 2:5). Thus in their opinion the church ceased to exist during the Dark Ages. This theory makes Jesus Christ a liar, for the Saviour promised the church perpetuity in Matthew 16:18. Therefore, the restoration theory is false and Christ-dishonoring.

The argument for restoration has grown out of necessity. Since many churches have been organized by men in modern times, it is foolish for such people to claim a succession back to Christ. The restoration theory is an escapism from the facts of history.

The fallacy of the restoration theory of the origin of the church is demonstrated by many things. If the church which Christ founded died out during the Dark Ages, then the world today is without a New Testament church and an ordained ministry. Never at any time since the first century did the Saviour authorize John Calvin, Martin Luther, Alexander Campbell, John Wesley, or any other man to revive the supposed dead church. Any church started by a man is at best a human organization. It can never become a Divine institution with Heaven's authority and blessing.

If the New Testament church ceased to exist for one minute since Christ established it, then there can never be another true church until the Saviour returns

and establishes one.

I firmly believe that there has never been a day since Christ founded His church when there was no Scriptural church on earth. The Preserver of the church promised her a continuous existence until the rapture. Church perpetuity is distinctly taught in twelve New Testament texts. In all ages since the first century, true churches have succeeded the one founded by Christ during His personal ministry on earth.

## Capital Punishment

(Continued from page five)

the king's life was saved and these two individuals were hanged on a tree for their crime.

As I said before, I doubt seriously if there are very many laymen, as far as court is concerned, who have read any more concerning the case that ended with the execution of the Rosenbergs than I myself, and yet, beloved, though I read a great deal about it, I still say that I knew very very little about it, so far as the merits and the demerits of the case are concerned. I am like Will Rogers in that respect, for he said, "About all I know is what I read in the papers, and that accounts for my ignorance." I know but very, very little so far as the merits and the demerits of that particular case. I am not saying whether they were spies or not spies. I am not saying whether they were guilty, or not guilty. Beloved, I am saying to you, if they were spies, if they were guilty, if it were treason so far as they themselves were concerned—if it were true, and I judge it was definitely proven to be true, if that be so, then, beloved, they have gotten exactly what they deserved in the light of the Word of Almighty God.

There is one other sin which is closely akin to treason and that is SEDITION.

"For before those days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas, of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed"—Acts 5:36, 37.

This is a reference, as you can easily see, to sedition. It is very closely akin to treason. It is very closely akin to espionage. In fact, beloved, it is merely a little stronger than treason. It is a little stronger than that of being a spy. It is that of rising up in revolt, or causing a revolution against the existing government, and God's Word thus classifies this as the twenty-first of these sins which He says are to be punishable by death.

### CONCLUSION

I have read to you these passages of Scripture for one purpose—that I might tell you that there is something worse than capital punishment. Capital punishment is merely punishment relative to the flesh. It is a punishment relative to this body, it is a punishment that lasts only for a little while and then comes to a very, very brief end. There is something that is ten thousand times ten thousand times worse than capital punishment, and that is eternal punishment. If a man is punished with death for his crime against his country, or against the laws of society, then that man's punishment is over in just a few minutes' time, but eternal punishment is a punishment that does not end with a suffering of a few minutes, or a few days, or a few years, or a few centuries, but, beloved, it is a suffering that never ends but goes on eternally—as eternal as God Himself is eternal.

Somebody may say, "Brother Gilpin, will a loving God permit

a man to be eternally lost, and to eternally suffer? Will a loving God treat one of His children thus?" No, beloved. God will never allow one of His children to be punished thus; but listen, beloved, not every man is God's child. You have to be born into the family of God to be God's child. You are child of the Devil until you have been saved by the grace of God. God will never allow one of His children to go to Hell, but God will, and does, send all the Devil's children to Hell for an eternal punishment that shall never end.

But someone will say, "Isn't Hell annihilation? Isn't it true that eventually the fires of Hell will burn out? Isn't it true that ultimately a man will be able to get out—that he will suffer for awhile and then get out." Beloved, it will take a man all eternity to suffer in order to satisfy God for the sins of that man's lifetime. I say to you, in the light of the Word of God, Hell is not annihilation, but men suffer eternally for their sins. Listen:

"He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him"—John 3:36.

"And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from hence"—Luke 16:26.

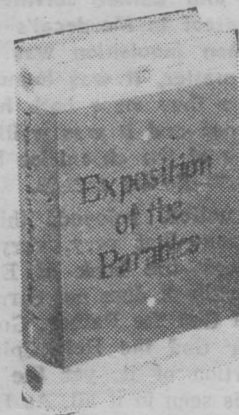
Every Russellite preacher and every Catholic priest who tells you that a man has a second chance after death is a liar in the light of this passage of Scripture. Every man who would talk about purgatory wherein men might suffer for awhile and as a result of their suffering may become purified from their sins, and purged therefrom, and ultimately get into Heaven—every man who would thus speak, would make purgatory a great and successful reform school where the incorrigibles of this earth who would not be corrected in time, would be corrected in eternity, but the Word of God knows nothing of this. The Word of God says that when a man goes to Hell, he is there forever so that nobody can pass to him from Heaven, and neither can he pass from Hell into Heaven.

Let me read you another Scripture that you might see something of the horror of Hell.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey (Continued on page 8, column 3)

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## A Review of Baptist Ecclesiology

(Continued From Page Five)

formed Baptist Ecclesiology . . . hardly! Landmarkism starting in *Theodosia Earnest* . . . folly that only can be supported in this age of historical and Biblical ignorance!

Remember T.'s denials of the church-bride doctrine and his affirmation that Christ gave Himself for the universal, invisible church, and this was the position of the old Baptists up to *Theodosia Earnest*, well, observe the following comments from the old Dordrecht Confession of 1632 and see all these concepts of Landmarkism found in this work REFERRING TO THE LOCAL, VISIBLE CHURCH ONLY:

### ARTICLE VIII.

#### Of The Church Of Christ

We believe in and confess a visible Church of God, consisting of those, who, as before remarked, have truly repented, and rightly believed; who are rightly baptized, united with God in heaven, and incorporated into the communion of the saints on earth.

And these, we confess, are a "chosen generation, a royal priesthood, an holy nation," who have the testimony that they are the "bride" of Christ; yea, that they are children and heirs of eternal life—a "habitation of God through the Spirit," built on the foundation of the apostles and prophets, of which "Christ Himself is the chief corner-stone"—the foundation on which His church is built.

This church of the living God, which He has purchased and redeemed through His own precious blood, and with which He will be—according to His own promise—for her comfort and protection, "always, even unto the end of the world"; yea, will dwell and walk with her, and preserve her, that no "winds" nor "floods," yea, not even the "gates of hell shall prevail against her"—may be known by her evangelical faith, doctrine, love and godly conversation; also by her pure walk and practice, and her observance of the true ordinances of Christ, which He has strictly enjoined on His followers.—Pages 71, 72.

Brother T. refers to John Symth's confession on page 162 of *Evan's Early English Baptist History*. What he does not tell is that this confession was worked over by Smyth's followers. But so what if Smyth believed in T.'s ghost church! Smyth is recognized as the father of the English General or Arminian Baptists. He is recognized as a se-baptist, he baptized himself even though Crosby questions this. You may find Smyth's personal confession on page 101 of Lumpkin under articles 12 and 13. There is no universal, invisible church there.

Landmarkism is found in the Short Confession of 1610 published by the Helewy's party. Notice articles 23, 24, 25, 26 and you will see the development of the church along the Landmark Baptist lines. Notice articles 22, 23 and 24.

Next, consider the English Declaration at Amsterdam, articles 9, 10, 11 and 13, pages 119 and 120 and you will see only LANDMARKISM.

Consider the Propositions and Conclusions of 1612 on pages 136, 137. This is one of T.'s favorite Confessions. But it does not teach the universal, invisible church! It teaches the visible church. It also destroys the idea of visible succession. This makes it stand alone in its time. It was a polity confession. It was developed to vindicate what its signers had done. It was given to justify the disorderly origin of the General or English Free-Will Baptists. You should have read the Shakespeare concept of Baptist succession and then, Brother T., you would not have tried to tie us up with a group of Baptists who were NOT EVEN RECOGNIZED AS BAPTISTS BY THE BAPTISTS WHO LIVED THEN. The Calvinistic Baptists had nothing to do with the old General Baptists. T. would tie us up in their succession. Thanks, but NO THANKS!

### CALVINISTIC BAPTIST CONFESSIONS

Leaving the Arminian concepts which were all, but one, in favor of the Landmark views and opposed to the Reformed Baptist views, and that one from the disorderly se-Baptist John Smyth, we turn to the true Baptists, the Calvinistic Baptists.

There were two divisions of Calvinistic Baptists. The old line, who already existed during the English Reformation of the 1640's. Then those who came out of the Established Church, what the old Baptists called the Reformers or Reformed Baptists. Both were Calvinistic. Both held to strict Baptist views with the exception of some of the Reformers who were not open communionists but simply inter-communionists . . . that is, communion with all Baptists.

The first basic Confession of these old Baptists is found on page 165. It is the 1644 Confession. Article 33 shows its Landmarkism. It is totally without any universal, invisible churchism. THIS IS THE CONFESSION WHICH J. R. GRAVES USED AND FOLLOWED. Notice Article 34.

Next is the Confession of the 30 congregations put forth in 1651. See its statements on page 182 and Articles 48, 50 and 51. They are only LANDMARK BAPTIST COMMENTS.

The True Confession of 1654 under Article 13 on page 194 (Continued on page eight)



## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

Jumblat, leader of the radical socialistic Moslems, has suggested in many of his speeches to his close associates the following: "The most simple solution for Lebanon is to kill all Christians, then we won't have anymore problems in Lebanon."

He added, "We must walk through Christian blood and this blood will reach to our ankles." Finally he said, "We will and must realize a Socialist and Communist state through a sea of blood."

The new President of war-torn Lebanon, Maronite Christian Elias Sarkis, hopes to bring an end to the strife that has taken the lives of more than 20,000 Lebanese.

Israel has decided to open its northern border to Christian refugees fleeing the fighting in Lebanon. The Jewish state is to be highly commended for allowing Christian refugees asylum.

SEATTLE (EP) — Three Seattle ministers have warned that the Bible can be dangerous when misinterpreted, as illustrated by two almost identical events in which young men took literally a pair of sayings by Jesus.

Kirk Kiessling, 18, appeared in the doorway of his dormitory room with his right hand cut off and his right eye gouged out. He said he had taken literally Christ's passage in Matthew, which states, "If thy right eye offend thee, pluck it out, and cast it from thee for it is profitable for thee that one of thy members should perish, and not that thy whole body be cast into hell."

"And if thy right hand offend thee, cut it off and cast it from thee . . ."

Later, Brad E. Wild, 20, opened his Bible in his home at Windsor, Colo., and hacked off his right hand with a meat saw. He asked a roommate to help gouge out his eye but was refused. Surgeons have reattached the hand.

HUNTINGTON BEACH, Calif. (EP) — Although there are stirrings of support from officials in both countries, missionaries with Wycliffe Bible Translators have been ordered to leave Nigeria by July 1 and Peru by the end of the year.

WASHINGTON, D.C. (EP) — The House of Representatives has voted 222-174 in favor of John B. Conlan's amendment prohibiting federal funds for the promotion of secular humanism in specified areas of education.

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"The Supreme Court has cited secular humanism as a religion . . . which believes that there is no God and that the value standards of traditional religions must be disregarded, the Arizona Republican told his associates in the House.

"The courts have ruled religious teaching and the Bible out of public schools, and so the federal government should not use taxpayers' money for preferential funding of the humanist religion aimed at undercutting the moral fiber of children in the schools," Cohn argued.

He noted in his appeal that many key educators throughout the nation are open advocates of secular humanism.

BURLINGTON, Vt. (EP) — A \$2 million law suit has been filed against Sun Myung Moon's Unification Church by a couple charging that the cult used "mind control, restraints and techniques" to destroy their daughter's ability to make "intelligent, rational decisions."

Mr. and Mrs. Eric Schuppert also charged that the church held Tamara Schuppert in "involuntary servitude and peonage."

The state senate is scheduled to conduct an investigation this summer of the Unification Church, which has a center here.

HOLLYWOOD, Calif. (EP) — Actor Dean Jones told a friend not long ago that his conversion to Jesus Christ two years earlier had so altered his outlook on life that even if his house burned down he would still praise God.

The following morning, he was given an opportunity to test his faith. While he was taking a shower his house caught fire and burned to the ground. A fireman in the lawn held up his guitar and asked, "What should I do with this?"

"Can you play 'Amazing Grace'?" Jones asked.

So the actor and the fireman joined in singing the hymn while puzzled neighbors looked on.

WHITTIER, Calif. (EP) — Moody Institute of Science has transcribed 13 of its "Sermons from Science" films for broadcasting on TV stations in the U.S. and Canada.

The 28-minute films, sponsored by local churches or groups, are designed to show the compatibility of science and the Bible on wide-ranging subjects.

The films are now available in 22 languages for use in more than 120 countries around the globe.

The Soviet Union has purchased another 625,000 metric tons of American corn and wheat. This brings Soviet grain orders to an overall total of 16.5 million metric tons. If Communism is superior to capitalism, then why can't it produce enough food to feed itself? Let the Communist dictators answer this question.

Granma, the Communist Party's daily newspaper in Havana, reports that the monthly rice ration for Cubans is to be cut from six to five pounds. The official announcement says this is necessary because of drought, rising world consumption, and higher import prices.

Communist Ethiopia anticipates a grain shortfall this year of up to 100,000 metric tons. East Germany and other Communist countries also expect grain shortages.

Why are all the Communist countries of the world having a problem growing enough food to feed their people? I believe the Bible gives the answer. Droughts (Deut. 28:23-24) and famine (II Kings 8:1) come from God. Of the wicked Job wrote: "Whose harvest the hungry eateth up" (Job 5:5).

The Communists are the persecutors and murderers of Christ's people. In Ezekiel 38:3 Jehovah said:

"I am against thee, O Gog (Russia), the chief prince of Meshech (Moscow) and Tubal (Tobolsk)."

NEW YORK (EP) — The nation's Roman Catholic membership increased by 180,037 in 1975 to reach a new high of 48,881,872 Catholics living in a record high of 18,531 parishes in the 50 states. Catholics now make up 22.78 per cent of the population.

Significantly, both infant baptisms and the number of converts to Catholicism increased, in the former case reversing a downward trend that began in 1962. Recorded Catholic marriages, however, decreased by 15,896 in 1975.

TORONTO (EP) — \$1,032,672 has been pledged for global missionary work by the Peoples Church of Toronto.

Underground sources report that the Soviets are preparing East Germany for an attack upon Western Europe in the near future. The East Germany Communist Army is to receive the most modern and sophisticated Soviet weapons.

This "blitz" war would be fought by the 26 divisions which are stationed in East Germany, using conventional weapons only. They plan in three hours to conquer the territory up to the Elbe River. They believe that most NATO nations would not have a chance to oppose this attack as their defense league needs at least ten hours to take up their battle stations.

Russian Supersonic jets are now flying regularly over NATO member countries' territory without being hindered by the NATO air force. NATO pilots with their "phantoms" and "starfighters" are powerless as they witness the MIG-25 pass overhead.

These facts are not printed to create fear, but to assure all that everything is moving stronger and without hesitation toward the fulfillment of the prophetic Word. Skeptics of the prophecies of the inspired Word will not have long to wait to see the vindication of Ezekiel's reference to "Gomer (Germany) and all his bands" (Ezek. 38:6).

## Drawing A Line . . .

(Continued from page one)

lost to partake of the Lord's Supper or to partake of baptism. Those who violate this rule are most assuredly giving that which is holy unto the dogs — dogs in the sense that they are totally depraved and unwashed in the blood of the Lamb. We are not to try to indoctrinate the lost with all the great doctrines of Scripture. They, before learning about Close Communion, need to learn about the benefits of our Lord's death as far as their own soul is concerned. This is not to say that no doctrine is to be taught in their presence, but it is not to be our goal to indoctrinate them while they are in their lost condition.

There are those who claim to be God's children. They, however, prove by word and deed that they are the Devil's children. They, in fact, call good, evil and evil, good and will argue their belief from sunrise to sunset. We, of course, are to try and convince these people of the error of their way until it becomes obvious that they are profane. It is at this point that we are to apply Proverbs 23:9:

"Speak not in the ears of a fool, for he will despise the wisdom of thy words."

We, in other words, cannot hope to remove the mote from the eye of another if they are not submissive. It, in fact, is foolish to plant corn in uncultivated soil. He, the Spirit, must prepare men and women for the presentation and the reception of the Word. One may as well try to drive nails into bars of iron as to speak to the lost without the aid of He, the Spirit.

Let it be remembered as we proceed, that Matthew 7:3-5 precedes our text. This is to say that we are to use diligence in trying to remove the "mote" from our brother's eye after having set our own house in order. We are only to

brand a person as profane (dog) after much prayer, study and discussion.

"Give not that which is holy unto the dogs."

(Continued on page 8, column 1)

## Baptism . . . Heaven

(Continued from Page One)

absolute Authority is God Himself, and certainly, all Christians will agree in theory that baptism, as well as every other act of Christian service, must be in submission to His authority to be acceptable in His sight. Differences arise, however, with regard to subordinate authority in administration.

John the Baptist was a man sent from God with authority to baptize (Jn. 1:6,33), and the first disciples of Jesus got their authority directly from Him (Jn. 4:1,2). When Jesus went back to Heaven did He commit administrative authority to anyone in particular, or did He leave it to be assumed by anyone in general?

Subordinate authority may be explicit, implicit, or assumed. Both explicitly and implicitly Jesus committed to His church the responsibility of making disciples, baptizing them, and teaching them to observe all His commandments. (Matt. 28:18-20). Attempts by other persons to exercise this authority are assumption based on presumption.

Practically all Christendom has substantially agreed for over 19 centuries that Jesus committed to His church the administrative authority for carrying on His work. For the identification of this church, see special issues of the Ashland Avenue Baptist containing my articles, "Christ's Church" and "Ten Bible Proofs of Baptist Perpetuity."

In recent years, the most destructive attacks upon church authority have been made by advocates of the universal invisible church theory, according to which all saved persons are members of this imaginary church. But if Jesus commissioned disciples merely as disciples to administer baptism, then sprinklers, pourers, and Campbellites, not to mention Catholics (or at least genuine disciples among them), have equal authority with Baptists, since there are almost certainly some saved people in all these groups.

On the other hand, if by some feat of mental acrobatics the Baptist apologist for alien immersion insists that only the authority is unimportant, while the Scriptural form, subject, and motive of baptism must be maintained, it need only be said that both subject and motive are unscriptural where divine authority is flouted. In alien immersion nothing remains but empty form.

## DISPUTED CASES

Some disputants have tried to build an argument on the fact that inspired history in Acts does not give details of church procedure in connection with recorded baptisms. So they assume that at least some of these baptisms were administered by individual disciples without church authority.

One answer to this problem, if it is a problem, is simply that in some exceptional cases God the Holy Spirit could have, if He so wished, given personal direction to an individual to administer baptism rather than directed through church action, which is His more normal procedure. Upon any person claiming such authority today lies the burden of proof to show that he is prompted by the same Holy Spirit in harmony with apostolic doctrine. More likely he is prompted by his own fleshly pride to promote his own heresy.

Another answer, conclusive for saints who honor God's Word, is that if we are going to assume something beyond what is written concerning the generally faithful servants of God, let us assume that they were obedient rather than disobedient with reference to service which God approves in His Word. It is just as easy, and much more honoring to Christ and His body, the church, to assume that all baptisms recorded in Acts with divine

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approval were performed with church authority, explicit or implicit, as to assume that Philip or Ananias, for instance, acted without such authority (Acts 8:38; 9:10-18) just because the details are not recounted in the Scripture.

## A MATTER OF DOCTRINE

We are told in Acts 19:1-4 something of baptism without authority. At Ephesus Paul found about a dozen disciples who claimed to have John's baptism. Probably they had been dipped by Apollos, who later learned "the way of God more perfectly" (Acts 18:24-28), but this point is irrelevant.

The Bible does not say that these men had John's baptism. The Bible says that "they said, Unto John's baptism." That is, they claimed to have, perhaps they really believed they had, John's baptism.

Attempts to distinguish between John's baptism and later Christian baptism, attempts to make the doctrine of John the Baptist and of the apostle Peter different from the doctrine of Paul — such attempts are mere hogwash.

When these disciples showed their ignorance of New Testament doctrine while claiming the baptism of John, Paul immediately summarized the teaching of John as identical with that of all true New Testament teachers, "saying unto the people, that they should believe . . . on Christ Jesus."

The point is that New Testament doctrine must accompany New Testament baptism. Only so do we have the baptism of our text, "through the faith of the energy of the God that raised him (Christ) from the dead."

So instructed, the disciples at Ephesus "were baptized in the name of the Lord Jesus" that is, under His authority through an official minister of His church.

It is always so. Where Christ is honored, His word is believed, His body is respected. The authorized administrator of the baptism that pictured His gospel is the church that He instituted and that He promised to be with to the end of the age. This is the only kind of church that believes and obeys His Word and so can teach other disciples to obey Him.

—Ashland Avenue Baptist

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JUNE 19, 1976

PAGE SEVEN



## Drawing A Line . . .

(Continued from page seven)

Literary dogs, in many cases in America today, are faring better than many American citizens. Millions of dollars, in fact, are being spent on dogs. Some people have even left all of their earthly wealth to their dog rather than a relative, friend, or the Lord's church. This fact is also being exercised in the spiritual realm; that is, thousands of false churches are giving to the "dogs" (profane) that which belongs only to the Lord's children. Millions, in fact, are partaking of baptism and the Lord's Supper, when, in fact, they have no right to these. Multitudes are preaching without any authority, yea, millions are being told that the great promises of Scripture apply to them even though they have never received the Lord Jesus Christ as their personal Saviour and Lord. At funerals, for example, the lost are being preached into Heaven while they are in Hell.

We are not to give that which is holy unto "dogs," but we are to draw a sharp line between the two. Let us not give the lost a false sense of peace when there is no peace outside of the finished work of our Lord Jesus Christ.

"With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" (Ezek. 13:22).

Swine see no more value in pearls than they see in dirt. Pearls and dirt are all one and the same to swine. The profane are also completely ignorant of the value of spiritual things. The Lord's house to the profane is only a place to eat and drink. The doctrine of election is only a subject for a good argument rather than a doctrine to be received and rejoiced over.

"Neither cast your pearls before swine."

This text also means that we are not to argue with fools regarding the precious doctrines. It is as stated in Proverbs 14:7:

"Go from the presence of a fool."

I recall the late T. P. Simmons practicing this particular passage of Scripture. His opponent became very angry and loud, but Brother Simmons, a very capable man, did

not press the issue. He did not press the issue because he knew that he would only be casting his pearls before swine. Brother Simmons was well aware of the fact that he would do just as well to cast some pearls into the hog pen as he would in arguing with the man who stood before him.

We, of course, are always to be ready to give an answer to every man who asks for a reason of the hope that is within us. This, according to I Peter 3:15, is to be done with "meekness and fear." We, on the other hand, are to be aware of dogs (Phil. 3:2).

"Lest they trample them under their feet, and turn again and rend you."

It is not only that the profane have no respect for the Word of God, but neither do they have any respect for the one who brings the good Word to them. They therefore turn on the very one who took the time to uncover and deliver the pearls to them. The reason, of course, for the rending and the trampling is due to the fact that the recipient didn't have enough spiritual sense to discern between good and evil. We, of course, would be like them if it were not for God's grace.

May our Lord bless you richly with the message He has set before us!



## Who Do You Serve?

(Continued from page one)

again: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17,18). When we have received the doctrine (grace), we obey from the heart (servants). Beloved, that ought to stir our hearts to obedience, and at the same time solidify our relationship with the Lord and one another.

How are we to serve? Isn't it marvelous that God does not leave us to our own devices in serving Him? Today the main theme of service is that once you receive God's grace, then serve Him according to the dictates of your conscience. This is evidenced by the phrase we hear so much by the uncommitted, "go to the church of your choice." For our service

to be acceptable to the Lord, we must serve Him according to His choice. Only in His Word will we find the answer "I beseech you, therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (spiritual) service" (Rom. 12:1).

Paul told the Hebrews: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15,16). Beloved, every word that we speak is to be chosen so as to praise God continually.

James tells us plainly: "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). When our tongue is bridled we become a living sacrifice of praise. This is a feat that only God can accomplish. "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8). We are admonished, "to do good and communicate (be generous), for with such sacrifice God is well pleased" (Heb. 13:16).

Beloved, the Lord did not leave us to our imaginations as to the details of our service to Him. If you wish to know the service that is to be rendered to the Lord, please read the 12th chapter of Romans. May He give us the grace needed to be a living sacrifice to His glory and honor.



## The Church Of Christ

(Continued from page one)

To cry that strong doctrine is offensive is to advocate its continuation. If our doctrine pleases the world, how can we expect to "turn the world upside down?" Pastors who are ever so careful to guard the doctrine of tithing to the local church should never advocate that Christ failed by saying some men burn in Hell for whom Christ suffered and died. Is the missing dollar more important than a successful atonement by Christ. Surely the doctrine of successful and redeeming atonement by Christ is worthy of not only preaching, but also our ardent defense.

Yes, the church of Christ (any true New Testament Church) is important. May we remember that we, the members of this church, are "the body of Christ and members in particular."



## Capital Punishment

(Continued from Page Six)

not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" — II Thess. 1:7-9.

Beloved, any man knows that capital punishment is a horrible thing, whether it be by electrocution as it is in Kentucky, or whether it be by death in the lethal chamber as is true in the State of Colorado, or whether it be by hanging. Regardless of what form it may take, anybody knows that capital punishment is a horrible thing to think about; but, beloved, there is something that is worse, and that is eternal punishment — where a man goes to Hell and suffers not for a little season, but he suffers forever and forever in a burning Hell from whence there is no escape.

Beloved, listen to me. I hope the Rosenbergs were themselves prepared to die, though I doubt seriously if they had ever known the Lord Jesus Christ as their Saviour. I hope, though, that they were prepared to die. If they were, they are in Heaven right now, despite the enormity of their sin that they were guilty of, concerning their country. However, if they were not prepared to die, the suffering that the Rosenbergs endured for the few minutes in the electric chair was nothing in

## A Review of Baptist Ecclesiology

(Continued from page six)

illustrates the differences which the Baptists had with the Quakers. This was a confession which showed the differences between the Baptists and the Quakers who believed in the Holy Spirit baptism and the universal, invisible church. Reformed Baptists today stand with the original Quakers on these matters.

The Warwick or Midland Confession of 1655 on page 199 under Article 15 is only Landmark. So is the Somerset Confession of 1656. See Articles 24 and 29 on pages 209 and 211. They said that baptism united God's people to the visible church WHICH WAS THE BODY OF CHRIST. This also shows that the church is developed in Article 29 as the gospel church and illustrates simply and only THE LANDMARK BAPTIST ORDER, SUCCESSION, AUTHORITY AND APOSTOLIC ORIGIN AND IDENTITY. It is His Body, the local church.

In the Standard Confession of 1660, there is nothing on the church but only on works. So we will now pass to the 1677 confession.

In the 1677 Confession we find for the first time among the Calvinistic Baptists any mention of THE HOLY CATHOLIC CHURCH. But this is the ideal usage of the term. This is the same concept which B. H. Carroll and T. T. Eaton used. It is the same concept which Brother T. claimed was not a true UNIVERSAL INVISIBLE CHURCH CONCEPT. We agree it is not. In 1677 those Calvinistic Baptists considered that their churches made up the mystical church of Christ. They held that each church was a mystical body of Christ. They had a universal, visible Baptist church. Do you remember Bunyan's differences with the Baptists? Well, these are the same Baptists that Bunyan differed with. Bunyan was a universal, invisible church, Holy Spirit baptism man. D'Anvers and the others were not. They who differed with Bunyan were the Baptists who developed the 1677 confession of faith.

The 1677 confession was a confession of unity and polity. It was developed to show that the Baptists were not Arminians or MUSTERITES. The Presbyterians who issued the Westminster Confession of Faith claimed that the Calvinistic Baptists were as the Musterites of Germany who were really Reformed. Had it not been for the lies of Westminster Presbyterians and their false statements made against the Baptists, then the 1677 Confession of Faith would never have been issued.

The 1677, the 1689 and later the Philadelphia Confession of Faith all contained the same points on the church. Remember T. T. Eaton's comments in this matter. These Baptists were LANDMARK BAPTISTS!

Next, we have to do with the Orthodox Creed of 1679. Its statements in Articles 27, 28 on the ordinances are only Landmark. On the church in Articles 29, 30 the 1677 concept is followed. In Article 30 the doctrine of the "CATHOLIC CHURCH AS VISIBLE" is developed. This is only Landmarkism and shows why these old Baptists used the expression holy catholic . . . by saying, "that the visible church of Christ on earth, is made up of several distinct congregations, which make up that one catholic church, or mystical body of Christ." See pages 318 and 319 of Lumpkin. This is the concept of those grand Landmark Baptists who opposed Bunyan. The mystical body of Christ to those old Baptists was simply the sum total of the visible churches. No one but true Baptists were found in the mystical Body of Christ according to those old Baptists of the 1677 Confession. This is what Landmark Baptists call the Kingdom of God . . . the sum total of all the churches. It matters not what it is called, the meaning is only Landmarkism. There is no including other denominations in this concept of the mystical Body of Christ. Remember Bunyan's words against these very Baptists!

(Continued Next Week)

comparison to what the Rosenbergs are suffering now, and shall suffer, not for a little season, but throughout all eternity in a Devil's Hell, in a lake of fire.

I would to God that I could make you feel that Hell is not a half block away from here. I would to God I could make you feel how hot it is right now. I would to God I could make you feel that before you get home tonight, you are liable to fall into it, and well you might, sinner friend. O may I say to you that there is a way out. There is a remedy whereby you can escape Hell, and that is by the death of Jesus Christ on Calvary's cross. There was no way whereby the Rosenbergs could escape the death penalty; there was no way whereby they could escape capital punishment, but, beloved, there is a way whereby they might have escaped eternal punishment, and that way is the Lord Jesus Christ. I don't know whether the Lord

Jesus revealed Himself to them or not. I don't know, and I am not prepared to discuss it, but I say to you, there is only one way for a man to be saved, and that is by the blood of the Lord Jesus Christ.

As the old song says:

"What can wash away my sins? Nothing but the blood, nothing but the blood."

What can make me whole again? Nothing but the blood, nothing but the blood.

What can pay sin's old back debt? Nothing but the blood, nothing but the blood.

What can make me a Christian yet? Nothing but the blood, nothing but the blood."

May God help you, sinner friend, to realize that it is either eternal punishment in Hell or else the blood of Jesus Christ must atone for your sins. May God help you, and may God bless you, and may God save your soul!

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