

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2119

A PLEA FOR THE DOCTRINES OF GRACE COMMONLY CALLED CALVINISTIC

By **HUGH D. BROWN**
Baptist Leader in Ireland
(1884-1914)

Philosophic doubt and modern theology seem to have joined in an unholy conspiracy to hustle, if that were possible, the Lord God Almighty Himself out of His own universe. A Creator, bound hand and will by the red-tapeism of so-called scientific discoveries, whose actions are circumscribed by the supposed findings and arrogant dicta of His creatures, and whose purpose is liable to amendment or restraint through the antagonism of sinners, and the assistance of divines, is to us, old-fashioned thinkers, a Deity in name only, unworthy alike of credence and of worship. THE God must be supreme, indisputable President of the universe, physical and spiritual, nor will He condescend to consult any committee, human or angelic, in "working all things after the counsel of His own will" (Ephesians 1:11).

McCabe may logically voice Arminian theology in the words, "This new factor, the God-like liberty of the human will, is capable of thwarting, and in uncounted instances does thwart, the Divine will, and compel the great

I AM to modify His actions, His purposes, and His plans in the treatment of individuals, and of communities"; but to us such language savours of blasphemy



HUGH D. BROWN

itself. Aut Dominus, aut Nullus, is our war-cry; God in the beginning, God in the continuing, God in the ending, God in the eternal yesterday, God in the everlasting future, God in creation, God in regeneration, God in preservation,

God in destruction, God in the celestial glory; God supreme over praiseful angels, feeble mortals, and disloyal friends; God shaping, directing, controlling mind and matter, animate and inanimate, to work out His purposes and discharge His sovereign will; God ruling and over-ruling for His own glory the mistakes of men and the rebellion of devils; God incomprehensible in the mysteries, half seen and apparently conflicting workings of His machinery, yet comprehensible in Christ at the cross of Calvary and on the resurrection throne; "This God is our God for ever and ever; He will be our Guide even beyond death" (Psalm 48:14 — R.V. margin). Give us Him, or give us nothing; rob us of Him, and we are bereft of all things, "for in Him we live, and move, and have our being" (Acts 17:28). Such IS our creed; such WAS the Creed of Old Testament prophets and New Testament Apostles, of Waldensian martyrs and Continental Reformers, of British and New England Puritans, of the founders of Free States, and the pioneers of Foreign Missions.

WHAT IS CALVINISM?

The three main fundamental ideas of what is popularly known as Calvinism, we take it, are the (Continued on page 7, column 4)

WHAT IF THE MINISTER?

(The weak excuses that are given each week to the ministers in hundreds of churches across the nation are the basis for this article.)

By **RONNIE COOK**

What would happen if the ministers adopted the same attitude toward the services of the church that many church members do today? If they did we might read something like this:

The funeral of Mrs. John Doe had to be postponed yesterday because the minister failed to show up. He left early for the beach. He said later that remaining in town until 2 o'clock for the funeral would have ruined his whole day so he called and told them "tomorrow he would be sure to come." He mentioned that Mrs. (Continued on page 8, column 1)

BAPTISMS—HOW MANY?

By **RAYMOND F. BENNETT**
Ithaca, New York

I have recently been challenged to defend my views on baptism, specifically in regard to a "baptism by the Holy Spirit into the body of Christ," commonly called the universal or true church. I have been teaching, and have been taught, that water baptism was a



RAYMOND F. BENNETT

"type" or demonstration of the "Spirit Baptism" and that its prerequisite nature to the local church was based on this same allegory of "spirit baptism" initiation into the "true" or universal church.

There is an abundance of literature available, seeking to convince men of various views of baptism, from "baptismal regeneration";

to various modes of baptism; to local church baptism; to universal church baptism. One usually seeks out or favors literature to back the school of thought he was originally taught, or that he holds to. Every side of the issue has its own battery of "well known and respected" men, whose writings "prove their own theory." So, on what basis do we come to a conviction of our own?

I suggest two bases only. The first is rather intangible and cannot be put down on a printed page. Academics help in coming to a conviction, but the first basis is Holy Spirit Conviction. What has God given me peace about?

The second is tangible, able to be studied, and equally important. It is as old as Baptists themselves — and older, namely, the Word of God as the **only** and **final** rule of faith and practice. "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). Our principle is simple. Namely, the Holy Spirit **NEVER** leads or convicts contrary to the Word of God.

One may well say, "I believe this with all my heart" and still be wrong because "the heart is deceitful above all things; and desperately wicked: who can know it?" One may have assurance from an older, more mature scholar than himself, but so did the young man of God in I Kings 13 when invited to lunch with the "old prophet." So, Spirit conviction is based on an understanding (Continued on page 3, column 3)

CONCLUSION . . .

SEEING AND ENTERING THE KINGDOM OF GOD

By **G. B. TRENT**
Chattaroy, W. Va.

In the 13th chapter of Matthew there are seven parables. These are generally referred to as the "kingdom of Heaven parables." Please read the chapter and you will find that six of the seven parables begin by saying: "The kingdom of heaven is likened unto . . ." We find that in this kingdom there is good and bad, as the field that had in it both wheat and tares, and the net when brought to land had in it both good fish and bad fish. This kingdom is on this earth now and as we said, it has been since the days of the public ministry of Jesus.

Let me say now, lest we forget it, that this is not the church, but that the church is in this kingdom.

The previous kingdom that we spoke about was not set up because the principal subjects of it, the Jews, rejected their King, saying, "We will not have this man to rule over us." The kingdom about which we are now concerned, as described by the para-

bles in Matthew 13, was referred to as "the mysteries of the kingdom of heaven." Now we know that a mystery in Scriptural language has reference to a previously hidden truth, but is now divinely revealed, but to which is still attached some supernatural elements, despite all that is revealed. The kingdom to which we previously referred was no mystery, but as we showed was revealed to Abraham, David and to all the prophets and proclaimed by John the Baptist, Jesus and all the disciples. So we can rest assured that the kingdom referred to in Matthew 13 is not the same thing.

The kingdom in its present form was hid in ages past, because this era of time was hid in ages past. We refer to this area of time as the church age and according to Paul in Ephesians, chapter 3, was not revealed as we now know it. That God was to be favorable to the Gentiles was no mystery, but His favoring them along with the Jews in an era of time through an organization known as the church, was not revealed until after the Messiah was rejected. God now deals with both Jew and Gentile in exactly the same manner. There is no favorite, but in His electing love, both saved alike, both in the same body in Christ, (Continued on page 6, column 2)

THIS GENERATION

By **MARTIN E. HOLMES**
Sunbury, Ohio

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is



MARTIN E. HOLMES

near, even at the door. Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. 24:32-34).

Notice in verse 34 our Lord speaks of a particular generation which He calls "this generation." I believe this means the genera-

tion that is on earth during that period of time the Lord speaks of in His third parable of the fig tree, as is recorded in Matthew 24:32.

Here in Matthew 24:32 the Lord speaks of Israel as the fig tree that is about to bloom and bear fruit unto Him. In the same context the Lord speaks of "this generation," or the generation that would be on earth when Israel began to bud, as a fig tree, and bear fruit unto Himself. Israel began this budding process in 1948 when she became a sovereign state again. We also found in our previous Bible study a Jewish generation is of about forty years in length of time. So, I believe there is a generation alive on this earth at this present time that will see the coming of the Lord to this earth again.

I also believe in Matthew chapters 24 and 25 the Lord gives us (Continued on page 5, column 4)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

WHO HAS THE HOLY SPIRIT?

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11).

Within the last few years a new doctrine has suddenly made its emergence in some Baptist circles. This neophyte belief is that the Holy Spirit cannot be received by individual Christians, but is promised only to those who are members of a Baptist church. The advocates of this teaching main-

tain that no one can have the Spirit as the Comforter who is not first baptized in water. This is a brand new doctrine hatched up in the last few years by new-liters.

The historic Baptist position has been that the church does enjoy the special presence of the Spirit in this age, and so does each believer, whether a Baptist or not. The area of controversy is not about the special presence of the Spirit in the churches. Rather, it is in limiting the presence of the Spirit only to the assembly of baptized believers.

THE SPIRIT DOES DWELL IN THE CHURCH

I Corinthians 3:16 and Ephesians 2:18-22 plainly teach the Holy Spirit does reside in the assembly of the baptized saints. Matthew 28:20 and 18:20 reveal Christ is present in His assembly in the person of the Holy Spirit. The church as the institution of Christ is blessed by the residence of the Spirit until the Rapture (II Thess. 2:6-7).

This presence of the Spirit is in the worshipping assembly as they (Continued on page 2, column 1)

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Who Has . . .

(Continued from page one)
observe the ordinance and exe-
cute the work of Christ. This is
not a literal presence like as was
the case in the tabernacle and
temple. The Spirit of Christ does
not indwell the church building
(Acts 17:24), but He is spiritually
present in the worshipping body
of baptized believers.

THE SPIRIT INDWELLS ALL BELIEVERS

The Bible certainly does teach
also that each believer has the
indwelling Holy Spirit. In I Corin-
thians 6 Paul writes of meat for
the belly and the fornication of
the body (v. 1-3). Then he says:
"Know ye not that your bodies
are the members of Christ? shall
I then take the members of Christ,
and make them the members of
an harlot? God forbid" (v. 15).
He adds: "He that committeth
fornication sinneth against his
own body" (v. 18).

After such clear references to
the fleshy body of a saved person,
he says: "What? know ye not that
your body is the temple of the
Holy Ghost which is in you, which
ye have of God, and ye are not
your own? For ye are bought
with a price: therefore glorify
God in your body, and in your
spirit" (vv. 19-20).

Observe that the Apostle Paul
says "your body," not Christ's
body, meaning the church. The
terms "your body" and "your
spirit" clearly point to the mortal
body of the saint. If this be true,
then why limit the indwelling of
the Spirit to the church? If you
reply that those addressed by Paul
were church members, I ask did
he speak here of the Spirit indwell-
ing individuals in their bodies, or
of His indwelling the collective
body of church members? Does
the Bible anywhere call the church
"your body," implying that the
church belongs to some man? Or
is the church called His body
(Col. 1:24)?

ROMANS 8:9

New-liters look upon Romans
8:9 as a proof text of their doc-

trine. The passage reads: "But
ye are not in the flesh, but in the
Spirit, if so be that the Spirit of
God dwells in you." Because
this epistle is addressed to the
church at Rome, new-liters as-
sume that every word in this
epistle must be applied to bap-
tized church members.

I have no argument with new-
liters as to this epistle being
written to the church at Rome.
Most of the New Testament
epistles were written to churches.
But I deny that this verse limits
the Holy Spirit only to baptized
believers in Baptist churches. I
affirm that certain things in the
Roman Epistle apply to lost sin-
ners. Other things are true of all
believers in all ages as well as
the members of the church at
Rome. Such matters are to be
determined by the context and the
subject at hand. This can be
said of other epistles in the New
Testament.

Look at the Roman Epistle.
Some things in the book apply to
lost persons (Rom. 1:21-32; 3:10-
18; 10:1-3; 11:7-10; 16:18). No
thoughtful person would limit the
moral teaching in Romans 13:1-10
to Baptist church members only.
The great themes of this book
such as sin, election, predestina-
tion, salvation, calling, justifica-
tion, sanctification, security, and
glorification must not be confined
to merely church members, unless
one holds that Baptists are the
only persons who possess these
things.

What does Romans 8:9 teach?
We must not only know to whom
the epistle was sent, but we must
also determine the subject being
discussed. Is it baptism or church
membership? The context an-
swers, no. Paul did not even
mention these in the whole 8th
chapter of the Book of Romans.

By examining verses 1 and 4 we
see the subject is salvation by
Christ. In verses 5 to 6 the sub-
ject is the spiritual man in Christ
who is indwelt by the Holy Spirit.
In verse 9 of Romans 8 Paul
makes it known that those who
are not indwelt by the Spirit are
unbelievers. Note that he says
"any man," not "any church
member." Then he is talking
about an individual man, not the
collective body of the church at
Rome.

To apply all in the 8th chapter
of Romans to Baptist church
members only would give much
new-lite. The Epistle of Romans
would then teach in this chapter
that all believers outside the
church are condemned (v. 1),
have no spiritual life (v. 2), have
no resurrection (v. 11), are not
children of God (v. 16), have no
predestination, calling, justifica-
tion, and glorification (vv. 29-30).

Which horn of the dilemma will
the new-liters take? Will they
consign all non-Baptists to the
fire of Hell, or will they admit
there are some statements in the
Epistle to the Romans which can
be applied to saved people outside
the church? If they take the first
position, they prove to all they
are Bapto-Campbellites. If they
take the latter, then down the
drain goes their new-lite about
Baptists only having the Spirit.

THE GREAT QUESTION

Does the Bible associate the
reception of the Spirit with faith
or water baptism? Does the Spirit
indwell the believer before bap-
tism, or after baptism? What
does the Bible teach?

Galatians 4:6 says: "And be-
cause ye are sons, God hath sent
forth the Spirit of his Son into
your hearts, crying, Abba, Father."
This passage discloses that
because we are sons in God's elec-
tive purpose, the Father sends the
Spirit of Christ into our hearts.
There is no way you can make
the words "into your hearts" to
mean into the assembly of bap-
tized believers. Adoption precedes
baptism, just as the elect receive
the Spirit in their hearts before
baptism.

II Thessalonians 2:13 speaks of
the chosen of God experiencing

the "sanctification of the Spirit
and belief of the truth." How can
an individual be sanctified by the
Spirit and brought to faith with-
out receiving the Spirit? Does
sanctification of the Spirit pre-
cede water baptism, or follow
after it? All truly saved persons
know that it was the Spirit who
led to faith in Christ which occur-
red before water baptism. If a
person is not sanctified by the
Holy Spirit, he has no business
being baptized.

To the Ephesians Paul wrote:
"That Christ may dwell in your
hearts by faith" (Eph. 3:17). Here
faith and the indwelling of the
Spirit of Christ are associated to-
gether. The believer is said to
receive the Spirit of Christ into
his heart, not into the church.
Since faith must precede water
baptism (Mark 16:16), then a be-
liever is indwelt by the Spirit of
Christ before baptism. Hence, all
who have faith have the Spirit in
their hearts.

In Ephesians 1:13 it is written:
"In whom ye also trusted, after
that ye heard the word of truth,
the gospel of your salvation: in
whom ye also, after that ye be-
lieved, ye were sealed with that
holy Spirit of promise." This
sealing of the Spirit is the in-
dwelling of the Spirit: "Who hath
also sealed us, and given the ear-
nest of the Spirit in our hearts"
(II Cor. 1:22). Nothing is said
here about baptism as a condition
of receiving the Spirit. Nothing
is said about the church receiv-
ing the Spirit. The reference is
to the individual believer.

In Galatians 3:2 Paul asked:
"Receive ye the Spirit by the
works of the law, or by the hear-
ing of faith?" New-liters would
have a ready reply to Paul's
question. But what did the in-
spired apostle write? He is of
age; let him speak for himself:
"That the blessing of Abraham
might come on the Gentiles
through Jesus Christ; that we
might receive the promise of the
Spirit through faith" (Gal. 3:14).
If the Spirit is received at the
point of faith, then every believer
has the Spirit before baptism.
Since faith is something which
a person does by the working of
the Spirit as an individual, then
the Spirit is given to individuals
— not only to churches.

In John 7:37-39 it is written:
"In the last day of that great day
of the feast, Jesus stood and cried,
saying, If any man thirst, let him
come unto me, and drink. He
that believeth on me, as the
Scripture hath said, out of his
belly shall flow rivers of living
water. (But this spake he of the
Spirit, which they that believe on
him should receive: for the Holy
Ghost was not yet given; because
that Jesus was not yet glorified.)"

These words from Christ leave
no doubt about all believers be-
ing given the Spirit. Christ did
not confine the reception of the
Spirit to those baptized by a Bap-
tist preacher. What queer lan-
guage to come from Christ, if, as
new-liters claim, no one has the
Spirit but baptized church mem-
bers. The promise of the Spirit
was to all who believe, not to the
church only.

In Acts 10:44-48 we see the
household of Cornelius receiving
the Spirit before baptism. Peter
says in verses 47 and 48: "Can any
man forbid water, that these
should not be baptized, which
have received the Holy Ghost as
well as we? And he commanded
them to be baptized in the name
of the Lord."

Such plain language destroys
without remedy the teaching of
modern new-liters that you can-
not receive the Spirit until after
you are baptized into a Baptist
church. Did these people receive
the Spirit as individuals, or as
a church? If as a church, they
were a church before baptism,
for they received the Spirit before
baptism.

I John 5:10 declares: "He that
believeth on the Son of God hath
the witness in himself." This wit-

GRACE, MERCY, AND PEACE

The GRACE of God
Bringeth salvation
To people from every
Tongue and nation.

The MERCY of God
Was bestowed on man —
To those who are saved.
According to His plan.

The PEACE of God
Abides within
The hearts of those
Who are saved from sin.

GRACE, MERCY, and PEACE —
These three:
Are gifts from God
To you and me.

—Mrs. Ramona L. Pierce

BRIEF NOTES

ness is the indwelling Holy Spirit:
"And it is the Spirit that beareth
witness" (I John 5:6). New-liters
contend that the Spirit is not
promised to individuals, but only
to the church. The Apostle John
says that the believer has "the
witness in himself." It would
strain the most able new-liter to
make the expression "in himself"
refer to an assembly of baptized
believers.

NO TRUTH OUTSIDE THE CHURCH?

When new-liters are pressed
hard on their doctrine, they will
say that no one can have the Holy
Spirit as a teacher to know God's
truth unless he is a member of
a Baptist church. They say you
cannot know any truth outside
the church.

I really agree with them that
the best place to become acquaint-
ed with all the commandments
of Christ is to sit under the teach-

FINANCIAL REPORT T.B.E.

| | |
|-------------------|------------|
| Balance, March 1 | \$1,121.03 |
| Receipts | 6,043.87 |
| Total | 7,164.90 |
| Expenditures | 5,036.87 |
| Balance, March 31 | 2,128.03 |

ing of a true church, but I deny
that those not Baptists are totally
ignorant of the truth of God's
Word. The writings, songs, and
sermons of some Presbyterians,
Methodists, Lutherans, Puritans,
etc., prove that they did believe
much truth. Since the Bible is
spiritually discerned, it must be
that they had the Spirit as their
teacher, for no one can know the
things of God unless revealed to
him by the Spirit (I Cor. 2:9-16).

WHAT NEW-LITERS SAY

Every time I have written on
the subject of new-lite, people
accuse me of mis-representing
their view. Thus in fairness to
both them and myself I am going
to quote for the reader what they
have said in their own publica-
tions. These quotes will prove
that they do believe what I have
(Continued on page 3, column 1)

During February of this year,
the Mountain View Baptist Church
near Scottsboro, Ala., discovered
that she was not Scripturally or-
ganized. They sought the author-
ity of Grace Baptist Church of
Gladwin, Mich., to resolve this
matter. The Grace Baptist Church
voted to give her pastor, Elder
Charlie Buford, authority to go
to Scottsboro and receive them
into Grace Baptist Church by bap-
tism and organize them into a New
Testament Baptist Church. This
organization took place March 20,
1977.

Elder Mike King is the pastor
of this newly re-organized work.

The Mount Pleasant Missionary
Baptist Church of Chesapeake,
Ohio, and Pastor Willard Pyle will
conduct revival services May 16-
21. Services are nightly with the
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Would you like to have some
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Write us for a bundle today.

The New Testament Baptist
Church of Brownsburg, Ind., and
Pastor J. C. Settlemoir will con-
duct special services May 18-24.
Elder Elvis Gregory of Columbus,
Miss., will be the speaker. Serv-
ices will be held at 7:30 p. m.

On Saturday, May 21, an all-day
fellowship will be held in conjunc-
tion with this meeting. Several
messages will be preached by vis-
iting ministers and Elder Gregory
will bring the concluding message.
Lunch will be provided. The Sat-
urday services will be from 9:30
a.m. to 4:00 p.m.

Should anyone need lodging or
information, contact Elder J. C.
Settlemoir, P.O. Box 24, James-
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the work of the Lord Jesus Christ.

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Who Has . . .

(Continued from Page Two)

Elder Austin Fields wrote: "He has not promised the Holy Spirit as the Comforter to us as individuals, rather it was to His church that He promised power and His abiding presence unto the end. We know that each child of God has spiritual life, whether he be a Baptist, Methodist, or whatever denomination, but we do contend that no one outside of the true church has the Spirit as the Comforter. The Shepherd promised that He (Comforter) would guide into all truth, thus where there is no truth, there is no Comforter" (THE COMFORTER, Jan. 1976, p. 4).

Elder Robert Burnett penned these words: "... if the Comforter was sent into every regenerated heart, then indeed, there would be a universal church (which thing we detest), but He was sent by the Son of God to one place, the CHURCH of Jesus Christ. There are many half-brothers in the midst of darkness who proclaim that the Holy Spirit dwells in the hearts of the individual child of God, and by so espousing such a doctrine, are unwittingly advocating a 'universal church'" (THE DELIVERER, July, 1976, p. 4).

Elder Sharrel E. Ford: "The Holy Spirit is received at the same moment one is scripturally baptized in water (Acts 2:38). . . . The believer receives the indwelling Holy Spirit when he is baptized into the body, which is the temple of the Spirit, I Cor. 12:13. Not until scriptural water baptism is the believer indwelt by the Spirit, John 7:37-39, 14:17; Acts 2:38; 19:1-7" (THE MIDNIGHT CRY, Sept., 1976, p. 3).

It is very interesting to note that in 1835 Alexander Campbell wrote this: "We also have believed all this, repent of our sins, and been immersed into Christ . . . Having disowned the great apostate and his ranks, and enlisted under the Messiah, and taken sides with the Lord's Anointed, he now proposes to put his Holy Spirit within us, to furnish us for the good fight of faith, and to appoint us as the sons and heirs of God . . . But the spirit is not promised to any person out of Christ. It is promised only to them that believe and obey Him . . . one Spirit, even the Advocate, the Sanctifier, and the Comforter of Christ's body — the church" (THE CHRISTIAN SYSTEM, pp. 47-48-12).

BAPTO-CAMPBELLITES?

I have never met a new-lit who admits that he believes in baptismal regeneration. To me it would seem that their teaching would necessitate the dogma of baptismal regeneration. If you cannot be indwelt by the Spirit until you become a Baptist, and

the Spirit is not promised to individuals but to the church, then when is a person regenerated by the Spirit? If no one can have the Spirit except he is baptized, then he must be none of Christ's until he is plunged under the water by a Baptist preacher. If this be the case, then new-liters hold to baptismal regeneration just as the Catholics and Protestants.

New-liters are loud and long in saying that they believe in baptismal regeneration, yet in my presence I have heard them say in sermons, "There is no salvation outside of the Lord's church." Another said in my presence, "I take the position that there is no salvation outside the Lord's church or kingdom." If such statements do not teach church salvation, then language has lost all its meaning.

I now quote directly from written statements of new-liters. Elder Robert Burnett: "We can only conclude that the Holy Spirit dwells in the church of Jesus Christ, and that the doctrine of salvation can only be understood by those in the light. We have no warrant from the Scriptures to indicate that those with spiritual life, predestinated to remain outside the body (church) of our Lord, will ever come to the light, or will ever understand salvation" (THE DELIVERER, June, 1976, p. 3).

Again he writes: "To clarify this, let us state that all men without exception have life, but eternal life is that spiritual life spoken of by our Lord Jesus Christ to His churches (Baptist) . . . Eternal life is the spiritual life that only those predestinated to be in the bride of the Son of God now possess . . ." (Ibid., Oct., 1976, p. 2).

Elder Austin Fields wrote: "We do not invite you to join with those who have the water of which a man drinks he will thirst again, rather we invite you to the well of water springing up unto everlasting life, which can be found in the wells (true Baptist Churches) of Jesus Christ" (THE COMFORTER, Feb., 1976, p. 6).

Was Elder Wayne Cox wrong when he called these brethren "camouflaged Campbellites"? Was the writer of this article in error when he dubbed such people "Bapto-Campbellites" some years ago? I shall leave the intelligent reader to make up his own mind.

QUESTIONS TO BE ANSWERED

I conclude by asking some questions of the new-liters. I would like very much to hear their answers from the Scriptures.

1. If you cannot receive the Holy Spirit until you are baptized into a Baptist church, why did Paul declare in I Corinthians 12:13 that the Holy Spirit leads one to receive water baptism? How can one be led of the Spirit who has not received the Spirit?
2. If you cannot know any truth



Question: WHAT BIBLE RECORD IS THERE OF A FETUS HEARING?

Answer:

Elizabeth was pregnant with the child later known as John the Baptist, which leaped in the womb at the sound of the voice of Mary who was to be the mother of Jesus. See Luke 1:41: "And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost." Here, and in verse 44, it is implied that the unborn child recognized the presence of her who was to be the mother of Jesus, of whom John the Baptist was to be the forerunner or herald.

until you get inside a Baptist church, how can a person know that he is a sinner and needs Christ as Saviour? What leads one to repentance and faith which come before water baptism?

3. If you cannot know any truth outside of the church and without the Spirit, then what led many present Baptists out of false churches?

4. If you cannot have the Spirit outside of the Baptist church, who taught many non-Baptists the doctrines of grace? Did the Devil or the Holy Spirit reveal these truths to them?

5. If you cannot have the Spirit apart from a Baptist church, then can a non-Baptist be saved? Can a man be saved without the Spirit?

7. Who has used Acts 2:38 as a proof text for receiving the Spirit after baptism — Baptists or Campbellites?

8. If water baptism is a condition of receiving the Spirit, how could John the Baptist be "filled with the Holy Spirit, even from his mother's womb" (Luke 1:15)? Can a man be filled without receiving the Spirit? If baptism is essential to receiving the Spirit, then who baptized John in his mother's womb? Was John even baptized after he was born?

9. Elizabeth (Luke 1:41) and Zacharias (Luke 1:67) were both filled with the Spirit without water baptism. Will any new-liters affirm they were members of some Baptist church?

10. The Old Testament prophets received the Spirit (I Pet. 1:11). Who baptized them? What Baptist church did they belong to?

Baptisms . . .

(Continued from page one)

The reader is urged to personally look up and read each verse for himself, and to note the contextual setting.

We are too casual in our Bible study. We are too prone to accept what some "man" said or wrote about the subject rather than search out the Scripture diligently. We must be like the noble Bereans of Acts 17:11, who were "more noble . . . in that they received the word with readiness of mind, and searched the scriptures daily, whether those things were so." And so it is that I beg any who, by whatever chance, happen to read this article to "search the Scriptures" and not simply take this "man's" word for it. I have taught wrongly in the past, and except the Lord prevent me, I likely will in the future. My word

is not infallible, and my wisdom is not infinite. May my Sovereign God be pleased to use this humble effort to set the record straight.

With this dependence on the Word, we turn to the Bible to search out each and every usage of the term "baptize."

First, we observe that it is always a form of the word "baptizo," which can only mean, in its strict sense, to immerse, to dip, to completely submerge into whatever substance is referred to. This forever settles the mode of baptism. There are too many clear examples in the Scriptures plus many good works in print on the subject, even from pedit-baptists and pseudo-baptists, to waste time debating any other alleged mode but immersion.

Then we itemize the references. Young's Analytical Concordance and Bullinger's Critical Lexicon and Concordance list 125 uses of some form of "baptizo."

WASHING

Twelve of these (Matt. 26:23; Mk. 7:3,4,8; 14:20; Luke 11:38; 16:24; John 13:26; Heb. 9:10; Rev. 19:13) are translated "wash," "washing" or "dip." They have nothing to do with our study other than added emphasis on the meaning of the word, i.e.: immersion.

JOHN THE BAPTIST

Fifteen of these (Matt. 3:1; 11:12,14; 14:2,8; 16:14; 17:13; Mk. 6:14,24,25; 8:28; Lk. 7:20,28,33; 9:19) identify John the Baptist.

This leaves us with 98 references to deal with. Of these 98 we will divide them into three categories, as I found it necessary to do in my own study. Category one is those that deal with water baptism; category two, those that deal with Spirit baptism; and finally, category three, those with some question about them.

WATER BAPTISM

The first category is the largest. It contains 71 references to baptism which even a casual reader would promptly identify as dealing with water baptism. For the reader's convenience we will list the verses that have this reference, but we will only comment on four of the verses which need comment.

Matt. 3:6,7,11 (1st ref.), 13,14, 16; 21:25; 28:19; Mark 1:4,5,8 (1st ref.), 9; 11:30; 16:16; Luke 3:3,7, 12,16 (1st ref.); 7:29-30; 20:4; John 1:25, 26,28,31,33 (1st ref.); 3:22, 23,26; 4:1,2; 10:40; Acts 1:5 (1st ref.), 22; 2:38,41; 8:12,13,16,36,38; 9:18; 10:37,47,48; 11:16; (1st ref.); 13:24; 16:15,33; 18:8,25; 19:3,4; 22:16; Rom. 6:4; I Cor. 1:13,14,15, 16,17; Col. 2:12; I Pet. 3:21.

Mark 16:16 calls for comment. Many scholars question the authenticity of Mark 16:9-20 as not being found in some of the more ancient manuscripts. Indeed, we have a number of modern day cults based primarily on verses found in this passage of questionable authenticity. To mention just two of these, the snake handlers and the charismatics find the "prophecies" of their cults in Mark 16:17-18.

For the sake of our study, we

will not debate the authenticity, or lack of it, for this passage, but assume it to be authentic, and that the prophecies erroneously claimed by the above mentioned cults were fulfilled in the apostolic age. (See Paul's shipwreck, Acts 28).

Verse 16 states that "he that believeth and is baptized shall be saved," and many have taken this to teach baptismal regeneration. These, of course, already concede that the baptism spoken of is immersion in water. On that point alone, they are correct, as we will attempt to prove. However, baptismal regeneration is nowhere taught in the Scriptures!

A good principle of Bible interpretation is found in I Corinthians 2:13: "Comparing spiritual things with spiritual" and in II Peter 1:20, "That no prophecy of the Scripture is in any private interpretation." In other words, we cannot build a doctrine on one verse alone. There must be other places in Scripture that support the doctrine or we must assume we have wrongly interpreted our immediate verse. Further, Mark 16:16 goes on to say, "but he that believeth not shall be damned." Baptism doesn't even enter the question here, but "belief" or faith, is the crucial element. Do you believe the gospel? Has the Holy Spirit applied it to your heart? It is belief, not baptism, that is the crucial element in salvation, and that faith itself is the gift of God.

Others have tried to make Mark 16:16 teach a "spirit baptism," and such baptism a prerequisite to full salvation, being conditioned on belief, and simultaneous with faith. Further, it is taught to be a prerequisite for entrance into the "universal, invisible church." This also is a wrong interpretation. The same arguments that we have applied to baptismal regeneration apply equally well here.

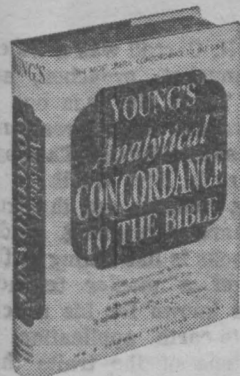
This verse alone, especially in view of the questionable authenticity, can be twisted to fit most any school of thought we desire, so we apply the aforementioned rule of comparing spiritual things with spiritual. This brings us to Acts 2:38, which is also used to "prove" the theory of the baptismal regenerationist.

Acts 2:38 gives the casual reader the impression of a command to be baptized as a part of salvation. God would not command that which is beyond the capabilities of even a God-empowered, Spirit-filled man, hence, the baptism must be water baptism. Now, the Jews who asked the question in verse 37, required some proof. There needed to be evidence of an inner change. Baptism is the New Testament public confession. Peter is commanding them to be baptized as evidence of what has happened in their hearts.

The significance of this demonstration will be discussed under Romans 6:4, but first we must see I Peter 3:21. Here is proof of Peter's reasoning. He calls baptism the "answer of a good conscience." In other words, willing baptism evidences a proper heart relationship with one's Lord and

(Continued on page 4, column 3)

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Please identify the "spirits of just men" and "the general assembly" and "the church of the firstborn" in Hebrews 12:23?

PAUL
TIBER

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NEW TESTAMENT
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Kirkland, Ohio



There are four distinct entities in this verse:

I. "The general assembly" — better translated "universal gathering." Probably referring to the glorious time when the living and dead saints of God shall be gathered unto Him.

II. "Church of the firstborn registered in Heaven" — meaning the church to whom this epistle was written. It is fascinating to realize that each church of our Lord's is registered in Heaven.

III. "God, the Judge of all" — referring to our Thrice Holy God who is the judge of ALL flesh.

IV. "The spirits of just men made perfect" — alluding to those saints of God who have already departed this life whose spirits are currently perfect because they are in perfect surroundings. "To be absent from the body is to be present with the Lord."

All of this (the context) is referring to the fact that those of Christ Jesus are beneficiaries of a new and living (better) way than that of the saints of old.

E. G.
COOK

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It will help us to understand the Scripture before us if we will consider the contrast found between Hebrews 12:18-21 and verses 22-24. And to help us to understand verses 18-21, we need to familiarize ourselves with Exodus 19-24. We can only understand verses 18-21 in the light of the covenant that God made with the children of Israel at Sinai.

Before our Lord's death, burial and resurrection His saints who died were carried by the angels to paradise, or upper Sheol. They did not assemble in Heaven because their sin debt had not been paid. They had not been perfected. But under the new covenant made by Christ, and sealed with His precious blood the saints were perfected, and they began to assemble in Heaven in this general assembly in the making.

The Scripture before us has nothing to do with the rapture. At that time the spirits of the just who have been perfected, as the Interlinear Greek-English New Testament puts it will be clothed with their glorified bodies (Phil. 3:21). These spirits of the just,

or justified ones have been perfected by the blood of Christ. The saints in Old Testament times were not perfected until Christ gave Himself for them (Gal. 1:4). But now all the saints have been perfected in Heaven. And as saints die in this age they are carried by the angels to the general assembly in Heaven.

This general assembly comes from PANEGURIS not from EK-KLESIA which means a local assembly. I know nothing of a church in Heaven, or anywhere else after the rapture. Our Lord's churches will have finished the work our Lord gave them to do. And just as our Lord ceased to exist in His mortal body after He said "It is finished" (John 19:30), so will His churches cease to exist when they have finished their mission in the world.

JAMES
HOBBS

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McDermott, Ohio

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Kings Addition
Baptist Church
South Shore, Ky.



The word that is translated "assembly" here is not the word "ecclesia" but is instead the word "paneguris" which means "the whole assembly." We have, then, the whole assembly made up of all of God's people and including the church of the firstborn who is Christ. Just men made perfect are probably Old Testament saints who are now made perfect. Remember they were not made perfect until Christ died on the cross.

This general assembly is made up of all of God's people including the church and the Old Testament saints. We also see the angels there as all stand before God the judge and Jesus the Mediator.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeko, Florida



The question relates to Hebrews 12:23, which reads like this: (No, let us read verse 22 as well). The reading is as follows, "But ye are come unto Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn which are written in Heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant."

Read the whole passage and you will find that this Scripture

is descriptive of the final gathering in New Jerusalem. It tells us just who will be there. Let me briefly enumerate.

1. An innumerable company of ANGELS will be there.

2. The GENERAL ASSEMBLY of believers will be there — indeed, all "whose names were written in the Lamb's Book of Life before the foundation of the world."

3. The CHURCH OF THE FIRSTBORN will likewise be there.

4. GOD, the Judge of all will be there.

5. The SPIRITS OF JUST MEN made perfect.

A study of this reveals that the better translation reads, the spirits of "Justified" men made perfect. (How are they made perfect? How are they made just? The answer is, through the blood of Christ.)

6. JESUS THE MEDIATOR OF THE NEW COVENANT will be there.

Why do we have mention of the "General Assembly" and of the "Church of the Firstborn," they which are "written in Heaven," and the spirits of "Just Men Made Perfect?" Those who believe that all believers comprise the body of Christ have useless repetition. But this passage makes good sense when you realize that the General Assembly involves all those whose names were written in Heaven — all who are made perfect through faith in the atoning death of Christ, and all who are spoken of as the "Church of the Firstborn." (Jesus is the Firstborn, and the church of the Firstborn is the Bride of Christ.) All justified men made perfect are saved people, but they will not be members of the Bride of Christ, unless they are members of the Church Jesus started.

Baptisms . . .

(Continued from page three)

Saviour. Now, Romans 6:4. Here, baptism is shown to illustrate our death and burial with Christ as we are submerged into the water. Our resurrection with Christ, as a new man, is illustrated as we are raised from the water.

SPIRIT BAPTISM

In Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5 and Acts 11:16, the second use of "baptizo" is obviously baptism in (never with, the Greek "en" is locative, not administrative) the Holy Spirit, as administered by our Lord Jesus Christ. Acts 1:5 makes Pentecost the enacting of this Spirit Baptism. The events at Pentecost were the result of this super-natural baptism, and on the basis of results we see only two occasions of Spirit Baptism in the entire New Testament.

Acts 2:2-3 is the only description of Spirit Baptism in all the Bible. Certainly, anything which is the "norm" for "Christian experience," or a prerequisite for entrance into "His body" would have more Divine coverage than two verses.

Acts 11:16 records Peter's recognition and interpretation of Cornelius' baptism in the Spirit. Peter notes that the Spirit fell on him, i.e.: Cornelius and assembled guests, as on the Apostles and companions at Pentecost. Here, the baptism is accompanied by the signs of Pentecost in order to satisfy the Jewish "evangelis-

tic team" that their Gentile conversion was fully as bona-fide as their own, and also giving evidence of a bona-fide Spirit baptism.

Acts 19:1-7 is definitely not a "baptism of the Spirit." These believers are not placed into, or submerged in the Holy Spirit, rather the Holy Spirit came "into" not "upon" them. "Epi," translated "on" in Acts 19:6 can mean "upon," but it is equally well translated "into" when, as here, it is used with the accusative case. Applied here also is Thayer's comment, "after verbs which include another verb signifying motion, or transfer, or entrance into." The verb "come" is "elthe" the aorist form of "erchomai." With the accusative, this means "to come into." Further, Holy Spirit baptism is administered by Jesus Christ. This action was administered by Paul.

Hence, Acts 19:1-7 is the indwelling of the Holy Spirit, an automatic part of salvation for all believers, and the sign gifts serve only the purpose of proving the reality of this conversion in view of the subject's confusion in reference to their previous baptism, and the Jewish element.

This exegesis is necessary to avoid the charismatic error of claiming a Spirit baptism in this age along with their alleged tongues gift. Neither are justified in our age.

The baptism discussed in Acts 19:1-7 is the point in question, and it is obviously a water baptism. The disciples in question had been previously baptized in the proper mode, so we could say that Paul was the very first "Ana-Baptist" or re-baptizer. The question then is, why did these disciples need to be re-baptized?

Literally, verse 2 should read "Did ye receive the Holy Ghost when ye believed?" Comments above explain the nature of the Spirit's ministry here. The disciples' reply demonstrates that they were not saved men, but devout men, looking for the One of whom John the Baptist preached. It cannot be dogmatically asserted that these men were baptized by John or by any of his disciples with church authority. However, it is obvious that they did not have a proper grasp of John's teaching. (cp. Matt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33). John's ministry was a preparatory ministry, preparing the way for our Lord's ministry of calling out His church. Our Lord built His church of the "material" prepared by John's ministry and baptism. Hence, we can safely conclude that those baptized by John would be expected to have a firm grasp on his teaching, and would know something about the Holy Spirit.

The fact is that these men were not saved, despite their claim of a baptism, an immersion in water. They were devout and searching,

awakened sinners, ripe for the Word, as evidenced by their quick response to the Gospel. After a true conversion, it was necessary for them to be Scripturally baptized. This re-baptism was proper, for the subjects were now genuine believers in the Lord Jesus Christ, and the administrator had authority to administer this ordinance from the church founded by our resurrected and ascended Lord.

It has been held by Baptists for 2,000 years that no amount of baptisms prior to conversion are valid. Likewise, no baptism is valid when it is administered by one lacking the proper authority. A baptism based on an erroneous profession of faith is invalid, so when one becomes convicted of his lost estate, even though a baptized member of a so-called Baptist Church, and later gets saved, he must be re-baptized.

We conclude then, in reference to Spirit Baptism, that the Scriptures only record two occasions, both introducing bona-fide New Testament evangelism; first to the Jews, and the second to the Gentiles. We see no Spirit Baptism for today. If we can free our minds from biased, pretaught thinking, we are foiled in our attempts to make Holy Spirit Baptism a consistent requirement in conversion, or to get Holy Spirit Baptism into our age at all.

QUESTIONABLE REFERENCES

This brings us to the 21 usages of "baptizo" with some question as to its meaning and application. We can discuss these in groups for the most part, these groups being determined by parallel references.

The first group, making up 13 of the 21 references, is found in Matthew 20:22,23; Mark 10:38,39; and Luke 12:50. In all of these references the baptism is obviously a symbolic reference to our Lord's passion and death on the cross, as finally expressed in the anguished cry, "My God, My God, why hast Thou forsaken me?"

I Corinthians 10:2 is another easily handled verse, where "baptizo" takes on another historic or symbolic meaning, referring to the Exodus experience. This baptism was not conversion related in the same sense we think of water baptism, but the Apostle indicates a warning in verse 5, that experience and conversion are not necessarily the same.

The baptism of I Corinthians 10:2 is not the point of question, but it should be explained here what is meant by contrasting conversion with experience. Paul states in verse 2, that all the Jews were baptized into Moses in the cloud, symbolically meaning that all were taken into the covenant of the Law, and all shared in the Exodus experience. Then, verse 5 says that many (in fact, all but (Continued on page 5, column 2)

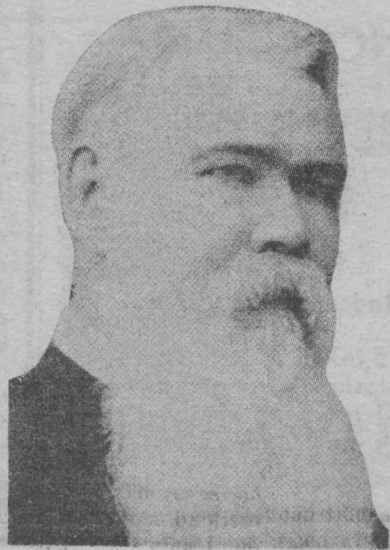
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HAVE YOU BROKEN YOUR PITCHER?

By A. ATKEN

A little girl was very fond of watering the garden in the blazing sun with a little pitcher which some one had given her. Her mother told her she must not do so, explaining that it spoiled the flowers. That evening, at bed time, her mother said, "Has my little girl been good today, and done all her mother told her?" "No, I have not been good," said the child; "I have done something you told me not to do — I watered your flowers with my little pitcher while the sun was shining."

Again her mother told her she was spoiling the flowers, and that she must not do it. The following evening, at bedtime, the question was asked, "Have you been a good girl today, and obedient to your mother?" "No, I haven't been good; I yielded again to the tempter. I feel so unhappy because in the heat of the sun I watered the flowers with my little pitcher." "I shall be vexed and sad," said the mother, "if you do it again, and I shall have to punish you, for you are spoiling my garden, and by your disobedience you are grieving Jesus, your Saviour."

Next evening the little girl came, and throwing her arms around her mother's neck, exclaimed, "I am never going to water your garden again in the heat of the sun!" "How do you know that you are never going to do it again?" asked the mother. "Because," said the little girl, "I have broken my pitcher."

Let me ask have you broken your pitcher? There may be something in your life about which the

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Lord has a controversy; something which you know is grieving Him, an idol it may be which ought to be broken, an evil habit, a doubtful practice, or some form of pleasure which is not of the Father but of the world (I John 2:16). There may be some so-called innocent amusement, harmless in itself, perhaps, but which is eating the strength out of your spiritual life. Will you, like the little girl, break it? It must have cost her something, and it may cost you more, to break your pitcher. Are you willing? That is the question. Someone has said, "God never asks us if we are able to give up, but only if we are willing to give up?" The moment we indicate our willingness the answer comes, "I will; be thou clean" (Matt. 8:3).

Jesus Christ always gives us power and grace to be and to do everything He wishes us to do and become.

(NEWS AND TRUTHS, p. 6.)



Baptisms . . .

(Continued from page 4)

two adults) displeased God and were overthrown in the wilderness. Actually, only two — Joshua and Caleb — of the 603,550 adults that came out of Egypt ever went into the promised land. Only four, including Moses and Aaron, could not be charged with unbelief at Kadesh. We would hesitate to assert that the other 603,546 were lost. Perhaps it would be better to look at those "who displeased God" as the 250 princes with Korah (Numbers 16) who were certainly lost and overthrown in the wilderness. They shared in the covenant of the Law, and in the Exodus experience, yet they were not saved.

The warning of I Corinthians 10:5 then is to be sure of one's conversion. A decision or an experience do not necessarily mean conversion. We must see the fruits of repentance, a changed life, a new relationship with the Lord and Saviour Jesus Christ. Confidence must be the confidence of Romans 8:16, not a date written on the flyleaf of our Bible.

I Corinthians 12:13 gives us a little more trouble, but only when we go at it with preconceived thoughts. It must first be understood that the "spirit" (pneuma) is not always to be taken as the Holy Spirit. Paul's style is to identify the Holy Spirit by use of the full name unless logical context demands that "the Spirit" refers to the Holy Spirit. Such is not the case here.

The context calls for local church unity and cessation of the factions and jealousies over gifts. Despite Dr. Scofield's note here, we feel that the "one spirit" of I Corinthians 12:13 is the same as "one accord" of Acts 1:14, et al. The factions Paul must deal with were non-existent when these folks were baptized — in water — and joined the church. The context calls for church unity and demands water baptism, the ordinance administered by the local church at Corinth. There is no evidence here to teach a baptism into any mystical, (mythical), invisible body, nor in the similar reference in Ephesians 4:5.

Ephesians 4:5 must be similarly handled. In the Ephesian case,

the Apostle is arguing for maintaining church unity, while in the Corinthian case he is arguing to restore church unity. Ephesians 4:5 also can be applied in an institutional sense, still meaning water baptism — once, and only one authorized baptism, in both the local church and the church as an institution, consisting of various local churches over the world.

This writer confesses that he has taught otherwise from these very verses, and thereby owes an apology to many he may have led astray. However, investigation of the matter, from Scripture, laying aside preconceived ideas, upon challenge to "prove my point," has led to this correction. The reader is encouraged to fully study the Biblical references to baptism and see for himself — laying aside the conflicting writings of men. We would quote many "men" who have written treatises for both a Spirit baptism into a mystical, invisible church, or, as I have herein argued a baptism in water into the visible, local church.

I Corinthians 15:29 contains two uses of "baptizo," both obviously referring to water baptism and contextually arguing against an erroneous purpose of baptism that had crept into the Corinthian Church. It is not supposed that the Corinthians were practicing baptismal regeneration per se, but that, recognizing the requirement of water baptism to church membership and hence, into the Body or Bride (making a distinction between the family of God, entered by the new birth, and the church, entered by baptism), they were attempting to bring deceased loved ones into the church by efforts of men. Hence, they did indeed practice baptismal regeneration by proxy, which was equally wrong. Paul does not here argue that particular issue, but merely points out the fallacy of their aim if they doubt the resurrection.

We are now left with only three references of "baptizo" and only two verses. Alone, these verses (Romans 6:3 and Galatians 3:27) could be bothersome, but we have two important elements assisting us. One is that in all the Bible, there are only these two references which state literally, "baptized into Christ" — using the Greek "eis." The other, is the abundance of comparative Scripture we have already discussed.

The context of Romans 6:3 directly connects it with the water baptism of verse 4. We would in vain twist the Scripture to divorce the "baptized into Christ" and "baptized into His death" from the water baptism of verse 4. When one is baptized into the church, he is baptized into "His Body" and hence, into Christ. This obvious context relationship makes Galatians 3:27 very simple to understand as water baptism. For the first and only time in this article (except for a reference to Thayer the Greek lexographer); we will quote a human source, Bro. S. E. Anderson. We do not pretend to be in agreement with Bro. Anderson on every issue, but he is one of the finest contemporary authors on the subjects of baptism and Baptist history. I quote, "For baptism into Christ is the same as baptism into His body. Baptism initiates a believer into real church membership." (BAPTIZED INTO ONE BODY, Bogard Press, 1974, p. 9).

Hebrews 6:2 also mentions "baptism" but in the usage of "the doctrine of baptisms," and adds nothing to our study.

On the basis of this study, we feel we have no other choice but to conclude there is but one baptism, i.e., water baptism, for us. Water baptism, as Bro. Anderson says, initiates us into the church, hence, the body of Christ, as opposed to the family of God. We can find no evidence of being baptized into a mystical, invisible or

universal "church." The only institution the Scriptures recognize as being larger than the local church would be the church as an institution as per our remarks on Ephesians 4:5.

Galatians 3:26 and 27 seems to make a good concluding statement, clearly demonstrating the difference between conversion (regeneration) and church membership. "For all ("ye" is supplied by the translators) "are children of God by faith in Jesus Christ." "ALL," of course, restricted by context to believers. No one would suppose "all" here to mean a universal salvation. Verse 27 begins with the more restrictive "oso," translated "as many as," indicating that not all the believers of verse 26 have necessarily been "baptized into Christ," but those who have, have put on Christ.

One may ask here, "does not Paul teach that we all, who are saved, have put on Christ?" I suggest he does not, but advocates that we ought to. Baptism is the first step in Christian obedience, and we vain would expect anyone to properly take step two without first taking step one. It would be like taking intermediate algebra before taking elementary algebra.



Generation . . .

(Continued from page one)

some distinguishing marks by which we can distinguish the folk of "this generation." In Matthew 24:37-38 we have them spoken of as a "materialistic generation." The marrying and giving in marriage speaks of a social life wherein it is almost impossible to tell which are the believers and the unbelievers.

I think all of you will agree with me that in "this generation" of today, as far as social life is concerned, both in and out of most churches there is not much separation of believers and unbelievers. Surely Paul's words in II Corinthians 6:14-7:1 are being ignored to a great extent by "this generation." It is also marked, including many believers, by a generation that is caught up in an age of extreme materialism and fleshy living as far as their approach to their jobs or careers are concerned. It would seem the uppermost thought in the minds of most folk today is the "fringe" benefits and the "retirement" plans. This is so even amongst many of fundamental Baptist preachers when they seek God's will concerning a move to another field of service.

I attended a pastor's seminar a few months ago conducted by a Baptist college professor and that is all it was about. If it is a larger church, a larger salary, and good benefits, and a good retirement plan, then it is bound to be God's will for a pastor to move. Where is it in the Bible that a God-called man is to look for a good "retirement" plan so he can take it "easy" in his de-

clining years? In many of our Landmark Baptist churches you hear the men boasting or bragging about how much pension they are going to receive and what they are going to do when they retire. Is anyone looking for the coming of the Lord? Is there anyone on the Lord's side?

The second distinguishing mark of "this generation" is found in Matthew 24:39: "And knew not." Here we see the utter ignorance of the folk of "this generation" of the soon coming of the Lord in judgment. I believe the next event on God's timetable is the Rapture of the people of God (I Thess. 4:13-18). If some of you brethren do disagree with me over my views on a pretribulation rapture, I will not break fellowship with you.

But let's look at Matthew 24:40-41. In the light of the context I believe that we have a picture of a Rapture that takes place before God begins to deal with "this generation" in seven years of tribulation. But whether you agree with me or not, I feel that you will have to admit these verses are teaching that only 50 per cent of professed believers are ready for the Lord to come. In Matthew 24:42-51 we have an account of the judgment of those who are not ready for the Lord to come. Notice our Lord's exhortation to faithfulness in our service to Him.

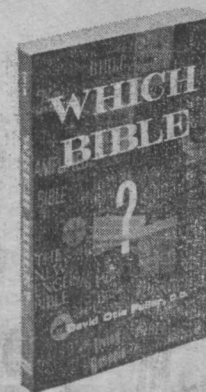
Go with me to Paul's Epistle in II Thessalonians 2:10-12. I believe we have taught there that the folk who have heard in this day of grace and loved their ungodly living and material blessings more than they loved the truth will never be saved after the Rapture. If these passages of Scripture teach anything, they teach that the people of God should be looking for the coming of the Lord.

The third distinguishing mark of "this generation" is their complete lack of spirituality. Let us go to Matthew 25:1-13 and here we have, in the same context, the parable of the ten virgins. All ten of these virgins had lamps or a profession of faith. They all looked the same outwardly, but inwardly there was one great difference. Only five of these virgins had oil for their lamps. Now we know that, in the Scriptures, oil is a symbol of the Holy Spirit. This seems to be about the right percentage — only about fifty per cent of professing Christendom is truly born again, and only about ten per cent of this fifty per cent are in scriptural Baptist churches and will be a part of the bride of Christ.

I have spoken with any number of sound Baptist pastors in the last ten years and many have told me, in confidence, that if they could be certain that fifty per cent of the membership of the church they pastored was truly saved, they could go to bed at night and sleep much easier. It seems to me that many a man of God is bent low beneath the weight of all the "dead wood" in many of our Baptist churches of today. It (Continued on page 6, column 1)

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THE BAPTIST EXAMINER

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PAGE FIVE

Generation . . .

(Continued from page five)

would almost seem that many of our Baptist churches have become "Ecclesiastical Nurseries" where material-loving professed believers have to be fed a "candy stick" diet and be "burped" at regular intervals lest they get "spiritual colic" and make a "fuss" that they disturb those who truly want to serve the Lord. Notice that half of these virgins were left behind when the time came for the virgins to meet their bridegroom (Rev. 19:7-8). Now go back to Matthew 24:40-41 and see the percentages are exactly the same. I believe, with all of my heart, in the doctrines of grace and that we are justified by faith and that faith is the gift of God (Eph. 2:8-9). But, brethren, the same Bible that teaches we are justified by God's sovereign grace is the same Bible that teaches faith is justified by the workings of the Holy Spirit in and through us (Eph. 2:10; James 2:20,26).

When, at the age of 21, God broke the heart of this neurotic alcoholic in a little Baptist church down in the country, and brought me low at the feet of the Lord Jesus Christ, I believed in my heart that I was born again. But, brethren, I didn't know for a fact that I had been truly born again until that night and going to my secret hiding place, I picked up a new fifth of "Old Grand Dad" and broke it over an old steel trash barrel, and I haven't needed any since. It was in this act of breaking that bottle that I knew I was really converted, born again, saved, or whatever term you want to use, because I saw God's gift of faith working in me, producing a life that could now bring honor and glory to His name.

The fourth distinguishing mark of "this generation" is their lack of faithfulness to God's work and His house, the New Testament Baptist church. Notice that one out of every three church members have not time for the work of God. When they are called into account for their unfaithfulness they want to blame it on someone or something else. It seems that so many professors today are so blinded to their weaknesses and lack of faithfulness to God, His work and His house, that they can always find some excuse for the things they are guilty of.

The thing that causes me much grief and pain and to lose a lot of sleep is that one out of every three here is not only unfaithful, but is also unsaved and is going to find his or her eternal destiny in a Christless eternity.

Now, as I have said, you may disagree with my hermeneutics or exegesis, and my pretribulation stand on the Rapture, but I don't believe you can disagree with me when I say these two chapters in Matthew teach that the generation that is living at the time of our Lord's coming to this earth again, will be distinguished by its materialism, its ignorance of God's Word, completely unready for His coming, knowing nothing about being filled with or indwelt by the Holy Spirit, having a form of godliness, but denying the power thereof. I feel you must also agree with me when I say that even among our Landmark Baptist churches these distinguishing marks of "this generation" will have crept in and taken many captive because of their misplaced love.

I feel you must also agree with me when I say "this generation" will be made up of many professors who have changed the truth of God into a lie and are worshipping the creature more than the Creator (Rom. 1:18-32). "This generation" is distinguished by its "perverts" both physical and spiritual in nature and worship

of their strange gods.

I feel it is time we include in our doctrinal preachings, messages of warning that the coming of the Lord not only draweth nigh, but is already at the doors. If ever a "generation" needs to be warned of the wrath of God about to be revealed from Heaven upon evil men who suppress or hold down the truths of God's Word, it is "this generation" (Rom. 1:1-20).

May the Lord deal mightily with our hearts, and may we warn folk to flee the wrath to come, and as ambassadors for Christ may we be found ever dealing or speaking to men about the greatest need of their soul (II Cor. 5:12-20). Thank you and may God bless each and every one of you.



Seeing And Entering

(Continued from page one)

the middle wall of partition having been broken down by His sacrifice on the cross, and made of both one new man so making peace. Please read Ephesians 3:1-10.

The kingdom which now exists is known as Christendom. Remember it is not the church, but is that area of this earth where the authority of Christ is recognized, and there is a semblance of a righteous acknowledgement of Jesus as the Saviour. It is the sphere of influence of the Divine will and presence of Jesus as God's Son. It is that sphere of earth and its people that exhibits a heavenly atmosphere of rule and authority. It is that kingdom about which Jesus spoke, when just before He left this earth, He said: "Occupy till I come."

It has a heavenly flavor to it in that it is religious in nature. It is not perfect by any means, because in it are good fish and bad fish, wheat and tares, both evil and good. Within it is the denominations, with all the religious creeds and orders that have a claim for Jesus, but are by no means saved, though they are professed Christians. This kingdom is the outgrowth of the mustard seed that grew into a vast tree, so different from a true mustard growth. In this tree now come birds and lodge in its branches, which tells us that the farther we go in time the farther we will get from the true nature of what was planted, yet it will have some semblance of soundness unto the end. This kingdom will end when the fullness of the Gentiles has come in at the end of the tribulation period.

Within this kingdom that is Christendom, or the kingdom of Heaven in this earth, lies that kingdom to which Jesus made reference in John 3:3,5, where He said, "Except a man be born again, he cannot see the kingdom of God," and "Except a man be

born of water and of the Spirit, he cannot enter into the kingdom of God." In other words, the kingdom of God as is here referred to is still another aspect of God's dealing with mankind, and is quite different from anything concerning the kingdoms that we have previously mentioned.

The kingdom here referred to cannot be seen with the natural eye or observed by physical elements. It is that to which Jesus had reference in Luke 17:20. When the Pharisees demanded of Him when the kingdom would come, He said, "The kingdom of God cometh not with observation." One could see the Millennial Kingdom, or one could see the kingdom today which is Christendom. One can see the vast buildings, the vast promotions, the vast organizations, the vast number of churches, the endless creeds, denominations, etc. But the kingdom of John 3:3,5 cannot be seen with visual observance.

In the Pharisees demand, they had in mind the Millennial Kingdom, but in the answer to them Jesus had in mind the kingdom of John 3:3,5. See His answer in verse 21: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." This kingdom indwells the soul it is within, it is not visible naturally. It is Divine, holy, pure, perfect, spiritual, and everlasting. It comes through absolutely no effort on the part of the recipient.

In my Bible, which is a Scofield Bible, he has a note on the bottom of the page which says, "In the midst." The main reference being to Jesus as their King was present in their midst and available to them, if they would receive Him. This could be so, but Jesus was now beginning to lean more toward what was necessary to the coming age of the church, which was regeneration and the new birth, or the inner life of God. What Jesus meant here was the same as in John 3:3,5. It was what Paul meant in Romans 14:17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." This tells us that what is here referred to is that portion of our being that is Divine, holy, righteous, godly, glorious, peaceful, and full of joy.

This kingdom is that of God which is imparted to the soul in regeneration or the new birth. It is righteousness. The righteousness of God which is Jesus Christ in us. This is seen only by an enlightened soul and is experienced by no one except one in whom God has worked a work wholly by His grace — what we call conviction. This is spiritual life, the nature of which is righteousness. The life we get from Adam is sin and results in sinning. It is our nature, sin.

The life we get from God through Jesus is righteous, which results in righteousness. In Romans 3:21 we are told that the righteousness of God is Jesus Christ.

The kingdom then to which Jesus calls attention, that can only be seen by a new birth is Jesus in all His attributes of peace, joy, righteousness, love, etc. Here is reconciliation, no more enmity against God, no rebellion. It is life in and on a spiritual plane wherein no flesh can dwell. It is righteousness, and peace, and joy, in the Holy Spirit.

Now we know that there is no righteousness, peace, and joy in the Holy Spirit as far as the sinner is concerned. Something must take place in the sinner before he becomes righteous as Jesus is righteous. Some work has to take place in the sinner before he possibly could have joy in the Holy Spirit. When the Holy Spirit lays hold of a sinner and brings him under the power of the Word, the sinner experiences Hell instead of joy. Those of us that have been regenerated and born again know this is so. This kingdom, as Paul said, is not meat and drink.

According to the manner in which so many churches and religious institutions carry on now-a-days, eating and drinking, and having a big time, one would think that Paul was wrong. Christian people can, and must, have fellowship, but it should be in the Spirit and in the joy of being one with Jesus. The joy, love and peace in our hearts will overflow to expressions of emotion by the flesh, but they will be in a manner that will honor God and bring praises to Jesus.

It is this inner workings of God that Jesus refers to in John 3:3,5, in conversion, and it is also the same one that is being talked about, when we are told one must suffer to enter it. The saved soul knows what tremendous suffering one experiences in the new birth. One is brought to the brink of damnation. He is faced with an eternity of Hell without hope. He is literally brought to the place of death, and does die to self, to his race, to sin and becomes absolutely helpless before a righteous, just and Holy God.

One not only suffers in entering the kingdom of God initially, but if he makes an effort to live as a subject of that kingdom should, he will suffer throughout his Christian experience.

Now let us examine Mark 12:28-34. Notice that what Jesus said as concerning the commandments summed up all the law that God gave on Sinai. This scribe readily saw the truth of what Jesus had said. This is probably the only place recorded in the Bible where one of these scribes agreed with the Master. He said, "Master, thou hast said the truth."

It is eternally true that the only time anyone will acknowledge the truth of God's right and rule and sees oneself subservient to God is when he has had his spiritual eyes opened by the new birth in the spiritual enlightenment of the soul. It is now that one sees himself through the eyes of pure righteousness.

Notice what the scribe said in verse 33: "To love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

Here was a man that was raised up in the rituals of offerings and sacrifices and that was what the Jewish people at this particular time were leaning upon for their divine life. This one sees something more now, that Jesus has opened his soul, he sees that all sacrifices and offerings are worthless. He sees that a love for God and man wrought through a Divine work is worth more than all else. This man was now different from the general run of Jews. Now when Jesus saw that his answer was according to truth, He said, "Thou art not far from the kingdom of God."

We know Jesus is not talking about the Millennial Kingdom,

since Jesus knew that they were at that time at least two thousand years from it from our place in time. He wasn't speaking about the universal kingdom, because he was already in that kingdom. He wasn't talking about Christendom, or the kingdom in its mystery form. He was talking about the kingdom of righteousness, and peace, and joy, which is within the child of God and into which one enters through repentance and faith in Jesus Christ. Jesus knew that this man had been awakened and having been so dealt with by God, he would without fail enter the kingdom.

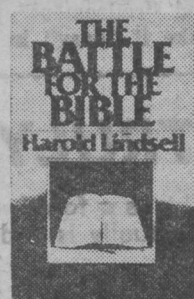
As we have before said, that there has never been a soul awakened by regeneration or the new birth but what has not, by the power of the Holy Spirit and the Word, been brought all the way in through repentance and faith. There are no abortions in God's family. Not being far from the kingdom of God meant he was under conviction and it would not necessarily be too long before he would profess faith in Jesus and come into a knowledge of sins forgiven and subsequent joy of Divine life.

It is a pity that the truth of Bible regeneration has been forgotten. There isn't one preacher out of a hundred in Baptist pulpits today that even knows what regeneration means, let alone teaches it to his people. The emphasis today is placed upon what is no more than a religious ideology, a pattern of life suited to the whim of man. Most of our churches are nothing more than religious societies. Notice the appeals to individuals, it is to accept something, this or that way, which in the main is suitable to their own ideas. It is to embrace something, a way of life suitable to one's own satisfaction. It is committing one's self to Christ, or some suitable order of religious rituals, etc. Any and all these can be fulfilled by the efforts and desires of the natural man.

No one can surrender to Jesus Christ as Lord and Saviour except he be made spiritually alive and by the power of a new life die to what one is in Adam and repent unto faith in the substitutionary, meritorious sacrifice of Christ. All this is wholly of God's grace: "... it is the gift of God: ... lest any man should boast" (Eph. 2:8-9).

Most Baptist preachers are in a large measure false prophets. They claim to believe in total depravity of man, but then get in the pulpit and say that God has done all He can do, and the rest is up to man. If there is ability to function, then the body is not dead. If it is dead it cannot function. It cannot be both dead and alive at the same time. The spiritual birth is God's work, at His will, in His time. He knows whom He has chosen and we need not worry but what He will handle His part. We are to preach the (Continued on page 7, column 3)

BATTLE FOR THE BIBLE



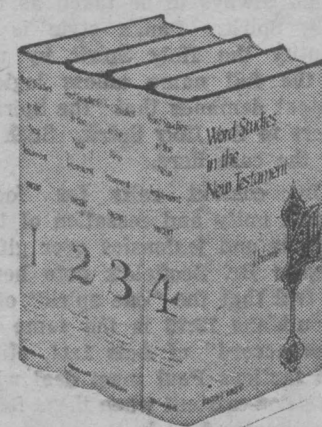
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

In the MISSOURI MISSIONARY BAPTIST (2-17-77) there appeared an article entitled "United We Stand." In this article the writer set forth the question, "Can a church be independent and be scriptural?" He then answered the question by saying, "Emphatically, no."

Does this man no longer believe the Declaration of Faith adopted by the Missouri Baptist Association, Oct. 30, 1957? Article 20 says: "That all scriptural association assemblies and their committees are servants of the churches creating them." The writer of the aforementioned article would make the churches the servants of the association.

This writer not only denies his own Articles of Faith, but he makes an association essential to the existence of a true Baptist church. He goes so far as to say that an independent church cannot be a scriptural church.

One of the greatest leaders of the B.M.A. who ever lived, J. E. Cobb, wrote: "It is entirely optional with a church as to whether she associates with other churches; there is no law that can force a church to do so, for, as we have observed, there is no ecclesiastical authority higher than that of a church." (A NEW MANUAL FOR BAPTIST CHURCHES, p. 200).

The new coalition government in Sweden increased state support to the Lutheran Church of Sweden and other recognized denominations by 25 per cent in February. State subsidies for religion in Sweden total about \$12 million per year.

A teacher in the Southern Baptist Theological Seminary of Louisville, Ky., dropped "shattering bombs" during his eight hours of speaking in North Carolina in January. THE SOUTHERN BAPTIST JOURNAL (4-77) reports:

"For instance, the Louisville teacher, Dr. Dale Moody, says that the New Testament does not teach the immortality of the soul. Another little bomb Dale Moody dropped on his N. C. bomb run was his teaching that 'the cherished Baptist doctrine of Eternal security of the saints, is not taught in the New Testament, but was a Nineteenth Century interpretation first propagated by Dr. J. R. Graves, and appropriated by Baptists in the Twentieth Century as a 'once saved always saved' belief."

If Moody was serious in his statement, I am forced to assume that he never read an old Baptist confession of faith or any book which they wrote before the Nineteenth Century. Any professor who is so ignorant of Baptist history and writings has no business teaching in a Baptist school.

In years past Jews in the U.S.A. and elsewhere in the world have sent thousands of packages of matzoh through the mails to Soviet Jews. Matzoh is the unleavened bread eaten by Jews around the world at the time of the Passover.

The Soviet government has reimposed its ban on mailing matzoh to Jews in the Soviet Union. Only three Jewish communities in the U.S.S.R. are permitted to make matzoh, and they cannot supply all the demand.

The Erie County, New York, Legislature voted in February to keep the City Campus of Erie Community College at its present location at the old Bishop O'Hern High School. The high school is rented by the county from the Erie Roman Catholic Diocese for \$181,000 per year. Erie County could

rent school 79 from the city of Buffalo for \$5,000 per year. There is something eerie in Erie.

According to an article in CHURCH & STATE, Federal grants to the Salvation Army have increased in five years from \$170,000 to more than \$6 million.

The Mormon church now has an estimated 100,000 members in England, and the number is expected to double in the next eight years. Mormons have 1,600 missionaries working to spread the faith. All of these are from America and all of them self-supporting.

NEW YORK (EP) — The Roman Catholic Church and the Communist government of Poland have worked out ways of cooperation for the "welfare of the nation," according to a Roman Catholic editor close to the Polish hierarchy.

ARLINGTON, Va. (EP) — Philip Berrigan, former Catholic priest and antiwar activist, has been released from prison after serving 50 days of a 60-day sentence for defacing the Pentagon during a demonstration.

Mr. Berrigan was arrested for defacing pillars of the Pentagon entrance with what he said was his own blood, during a protest last Dec. 28 against the nation's nuclear arms policy.

Elizabeth McAlister, former nun and wife of Philip Berrigan, remains in jail, serving a 90-day sentence. Daniel Berrigan, the activist Jesuit priest and Philip's brother, was released in March after serving time on similar charges.

MINNEAPOLIS (EP) — A Rochester, Minn., woman is seeking \$800,000 in damages from 12 persons who allegedly participated in her unsuccessful "deprogramming" in May, 1976.

Nancy Lofgren, 22, filed suit in U. S. District Court here charging the 12 with depriving her of freedom of religion, speech, association and assembly, and accusing them of abduction, false imprisonment, assault and battery and "intentional infliction of mental duress."

She accused the dozen people named in the suit — as well as several others — of holding her last May against her will in an attempt to convince her to leave a small fundamentalist religious sect led by Brother Rama Behera of Shawano, Wis., a Hindu convert to Christianity who claims that Jesus has appeared to him.

VANCOUVER, B. C. (EP) — The new president of the organization of Canadian parishes of the Lutheran Church-Missouri Synod says ordination of women is a major stumbling block toward Lutheran unity in Canada.

E. M. Treit, pastor of Killarney Park Lutheran Church, heads the Lutheran Church-Canada, which, like the rest of the Synod, does not permit women to be ordained. The other two major Lutheran bodies in Canada — Evangelical Lutheran Church of Canada and Lutheran Church in America-Canada Section — do not officially oppose such ordinations.

Pastor Treit said another issue involved in Lutheran merger talks is whether the Scriptures are "totally infallible or if there are myths and mistakes in them."

WASHINGTON, D. C. (EP) — Protestant missionaries who are not ordained clergy men or women would be considered by the Internal Revenue Service as self-employed for purposes of social

security taxes under legislation introduced in the House of Representatives.

Rep. Barber B. Conable, Jr. (R-N.Y.), on submitting the legislation, noted that the "status of members of certain mission societies under the Federal Insurance Contribution Act has become confusing as a result of an Internal Revenue Service ruling."

He said his measure "would permit these individuals to pay social security taxes as self-employed persons," and thus the total paid would be less than at present, when both employer and employee social security taxes are paid.

Summarizing the social security tax status of members of affected Protestant missionary societies, he said the IRS "does not treat ministers and members of religious orders as regular employees for social security purposes."

"As a result, they pay less social security tax than the combined total that would be paid by the employers and the employee if they were treated as regular employees. In addition, ministers and members of religious

and can let Him out and pull Him in as he has need for Him. This sounds silly, but it is true. It is a very good indication of how close we are to the Antichrist.

There is so much that ought to be said, but time and wisdom prevent it. May this be a blessing to God's people and bring some measure of glory to Him and our Saviour, the blessed Son. Now God's richest blessings be upon all!

Doctrines Of Grace...

(Continued from page one)
absolute sovereignty — the benevolent despotism, if you will — of God; the utter depravity and helplessness of man by nature, inheritance, and practice; and the eternal, electing grace of the Father, who "hath chosen us (the redeemed) in Christ before the foundation of the world, that we should be holy and without blame before Him in love" (Ephesians 1:4).

These tenets were not, however, first promulgated by the Geneva Reformer; Martin Luther held them, Wycliffe held them, Augustine held them, Paul held them, Isaiah held them, Moses held them, yea, they were enunciated by the Lord God Himself in Eden's garden. Calvin, indeed, with logical acumen and critical accuracy, systematized them as a theology, possibly with overmuch mathematical precision, for the boundless truth of the infinite God cannot be squared and harmonized like an arithmetical table, within the confines of mortal mind, or in the pages of any volume of divinity; but they existed before his day, and were accepted by nearly all contemporary Reformers, and by the greatest teachers of the subsequent century.

It is ridiculous for certain professors and so-called "leaders of thought" — playing to the gallery — to speak and write as if "election" were a word coined by Calvin, though such utterances may likely enough awaken plaudits, not only from the gallery, but from the very pit itself, since the doctrine of Predestination is the natural target for the scorn, odium, and rage of all those who have not themselves received a supernatural revelation, yet Moses speaks of "a holy, chosen, special people" (Deut. 7:6); Isaiah, of "Israel Mine elect" (Isa. 45:4); The Lord Christ, of "His elect" (Matt. 24:31); Paul, of "elect angels" (I Tim. 5:21), and "the elect of God" (Col. 3:12); Peter, of an "elect Church" (I Peter 5:13); and John, of an "elect lady" (II John 1).

The Arminian, therefore, must join issue with these witnesses, and with Augustine, Wycliffe, and a host of other notable theologians, patriots, and Reformers who, in pre-Calvinistic days, held and taught firmly the Divine sovereignty, electing grace, and the utter depravity of man; nay, he must further assail the theology of even Martin Luther himself, for every onslaught on these doctrines attacks the German just as vigorously as the Swiss Reformer. Listen to Luther:

"This is my absolute opinion; he that will maintain the man's

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free will is able to do or work anything in spiritual cases, be they never so small, denies Christ. This I have always maintained in my writings, especially in those against Erasmus, one of the learnedest men in the whole world, and thereby will I remain, for I know it to be the truth, though all the world should be against it; yea, the decrees of Divine Majesty must stand fast against the gates of Hell" (Luther's TABLE TALK, edited by Hazlitt, page 119).

"The sentences in Holy Scripture touching Predestination, as 'No man can come to Me except the Father draweth him,' seem to terrify and affright us, yet, they but show that we can do nothing of our own strength and will that is good before God, and put the godly also in mind to pray. When people do this, they may conclude they are predestinated" (Page 21).

Did Calvin ever write anything more terse and cutting to human pride than this? Yet, who wonders at such sentences from the monk who, as he staggered up the sacred staircase under the intolerable burden of sin (which so many thousands and tens of thousands had done before, but to return, still groaning under conscious condemnation), was arrested, Paul-like, by a voice from Heaven as his Elector thundered the words into his ear, "The just shall live by his faith" (Habakkuk 2:4)? Why, if ever a man recognized God in his conversion, Martin Luther must have done so, since the Divine sovereignty was written in such large letters over his entire biography that even Arminians are almost constrained reluctantly to exclaim, "See here the hand of God!" And if here, why not in Calvin's case, and Zwingle's, and Melancthon's; yea, in all the Reformers, in all the Reformed Churches, and for that matter in all the true members of every church; then, and now, everywhere and anywhere?

In addition to this, remember that almost all the great Continental and British Reformers taught those views which are now

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orders are entitled to be exempted, because of religious principles, from payment of tax entirely, even though they are self-employed."

"The Internal Revenue Service has ruled," he said, "that many Protestant missionaries are not 'ministers' because those missionaries are not authorized to perform all of the religious functions which ministers of their faith may perform in the United States."

WASHINGTON, D. C. (EP) — A report prepared for the National Governors Conference indicates that 20 per cent of all adult Americans have smoked marijuana at least once.

Seeing And Entering

(Continued from page six)
gospel to every creature, and rest assured that every soul that God awakens, regenerates will come unto Jesus through the power of the Spirit and Word.

To depend upon man's will and effort is to discourage missions, since it would be very possible that none would come. Since God has set apart a people that He has been pleased to save out of the race of Adam, and has in eternity given them to His Son, and Jesus has paid the penalty for every claim that justice had against them, and God has promised to bring them, then we go preaching the gospel, and if there are any failures of them to come, it will be on God's part, and this can never be.

It is hoped that this message will help others to be able to separate the various references to the kingdoms, and will enable us to understand to some fuller extent the love, grace, mercy and will of the Almighty. In every instance of Scriptural interpretation if it doesn't in every case elevate God and honor the Son and humble man, we have missed it somewhere.

In our day, man is king, sovereign, and God is the suppliant. God cannot work unless man lets Him. Man has God on a string

What If . . .

(Continued from page one)

Doe had missed church many times herself to go to the same beach and that if she were alive she would understand.

There was no service at the local church this morning because just as the minister was getting ready to come, company arrived. His brother whom he had not seen in many years drove in just as they were about to leave and everyone knows how that is.

The minister knew that everyone would understand because hundreds of his members had missed church for the same reason myriads of times. He sent word with Mrs. Peabody that he would be there next Sunday if nothing happened.

The large crowd at the wedding of Lilli Marlene were quite disappointed yesterday when the minister failed to show up. He was tired of preaching three times on Sunday and since this was a Monday wedding he just could not make it. It was just one of those things. He was just plain tired. He was sorry he was not there but he knew that the bride and groom would understand because they had been telling the minister for the past two years

that they were too tired on Sunday to come to church.

The fine baptism service was cancelled yesterday when the local minister failed to show up. He sent word that he liked to worship in the great outdoors and left on a fishing trip. He told the friends and relatives to come back next week if it was raining. He would try to be there if the weather prevented him from doing anything else. Many of the fathers of those being baptized would understand because they told the minister the same thing when he called to find out why they missed church so often. The local church for the second Sunday in a row were without a worship service. It seems that the pastor went home after Sunday School. He sent word back that Sunday School was enough for him. He studied the lesson and got a lot of good out of it and didn't need the worship service. In fact, he did not feel that he would be missed at all as he just mingled with the crowds as they left.

The prayer meeting had to be cancelled last Wednesday evening when the pastor sent word that he could pray just as well at home as at church. He encouraged the people to continue on with Wed-

nesday night prayer service even though he didn't come because he said that he would hate to see prayer meeting phased out. He knew that many of his members would understand what he was driving at, because they had told him they would think it terrible if the prayer meeting was cancelled permanently, even though they never attended.

Sunday evening service at Glory Church was cancelled last night. The minister did not show up. He had told the people in the morning that he would be there. But he never showed. When questioned this morning he simply smiled and said that most of the people in town would understand for they had promised him faithfully many times that they would be at church and never showed up.

What if the minister acted like most members? Years ago when I attended Christian Endeavor (A British Young People's organization) before a person was admitted to regular membership he had to promise that he would not miss a meeting unless it was an excuse that he could give to God. The lame excuses trotted out week after week by many modern church members will one day rise up to haunt us at the Judgment Seat of Christ. In that day God shall try the secrets of men according to the gospel.

If we are among those who dabble in insane excuses we should check to make our calling and election sure. For if we really are transformed by the gospel we will show our love for our Lord by our love for His church!

(THE GOSPEL STANDARD, Hartland, New Brunswick, January, 1977).

Doctrines Of Grace . . .

(Continued from page seven) generally termed Calvinistic. The Savoy, Helvetic, Gallic, Belgic, Synod of Dort, and Westminster Confessions of Faith are Calvinistic to the core; so are the articles of the Church of England, the seventeenth especially being practically a paraphrase from Calvin's Commentaries; while it is notorious that not only the churches in Switzerland, but also in France, the Netherlands and Scotland drew their theology exclusively from Geneva. Bucer, Beza, Cranmer, Knox, William the Silent, Coligny and the Huguenots were Calvinists; as were nearly all the Puritans, including such men as Bunyan, Cromwell, Milton, Owen, Watts; so were Leighton, Rutherford, and the Covenanters in Scotland, Usher and his Evangelical conferees in Ireland; so were the Pilgrim Fathers and their intellectual giant, Jonathan Edwards, and, in later times, Doddridge, Gill, Fuller, the Haldanes, Carson, Whitefield, Toplady, Newton, and Rowland Hill.

Why, we could almost count upon our fingers any other than Calvinistic divines, whose names live after the fretting, searching, criticism of a hundred years; while in our own days, Krummacker in Germany, Malar in Switzerland, Monod in France, Hodge in America, Chalmers in Scotland, Cooke in Ireland, and Charles Haddon Spurgeon in England — the leading theologians *par excellence* of the nineteenth century — fully maintained the spiritual and intellectual prowess of their illustrious ancestry.

Let me submit here a quotation which, linked with Luther's utterances, surely demonstrates the substantial concord which existed among all the Reformed churches upon the twin truths of sovereign grace and human inability. It is from the Augsburg Confession, which formed the doctrinal basis of the Lutheran, Danish, and Scandinavian churches,

and was also adopted by the United Brethren, or Moravians as their standard. It runs thus: "That the power of free will may produce an exterior good conduct, and regulate the morals of men towards society, but that, without the grace of the Holy Spirit, neither faith, regeneration, nor true righteousness can be exercised or attained to."

No doubt, Geneva outdistanced Germany in the stern strength of its doctrinal position, and Westminster possibly went further than both; yet, he who quarrels with the latter must also combat Calvin, and he who opposes Calvin is logically compelled to join issue with the inimitable Luther. Let anti-Calvinists face these inexorable facts!

Again, be it remembered that Calvin preached the Gospel to every creature as fully, freely, and unreservedly as Bunyan, Whitefield, Rowland Hill, and Charles Haddon Spurgeon ever did. It was not his desire, nor is it ours, to analyze the inscrut-

EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH

able decrees of an all-wise God, or reconcile to our half-blind reason apparently conflicting conceptions of the programme, scope, and offer of redemption; God's thoughts are not our thoughts neither are our ways His ways, for as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts (Isaiah 55:8,9).

Bewildered reason can wait possible explanations in Heaven; but faith believes, for Jehovah has spoken. To understand God, I must myself be God; His very incomprehensibility linked with His manifestation, the hidings and outshinings of His power, the concealings and revealings of His love — these are the allied factors which command my reverence and call forth the worship from an awestruck, gladsome heart, "My Lord and my God" (John 20:28).

I know nothing much of man's machinery, its clattering noise, its multitudinous and conflicting revolutions, its little wheels whirling at lightning speed, its big ones imperceptible in their motion — these things amaze, confuse, confound me, and I shrink back lest an incautious curiosity should mean the mangled body of a once strong man; yet I know there is a mind behind it all, to whom the discord is all harmony, and the conflictings peace.

Shall we, who can scarcely touch the fringe of the Divine omnipotence, ascribe to human engineering skill a tribute of respect and faith which we deny to the Eternal God? "Canst thou by searching find out God?" (Job. 11:7). Armi-

nians say, but Calvinists cannot, nor do they pretend to: "We believe, and therefore speak" (II Cor. 4:13). Still, Ezekiel-like, we see upon a throne above it all "the likeness as the appearance of a man" (Ezek. 1:26), and that gives rest.

Listen to Calvin's comment on that well-known, much-loved passage, John 3:16:

"For His (Christ's) meaning was plainly to express that, though we seem to be born to death, yet there is certain deliverance offered in the faith of Christ; so that death, which otherwise hangeth over our heads, is nothing to be feared. He added also the universal note 'whosoever,' both that he may invite all men in general to the participation of life, and cut off all excuse from unbelievers. To the same end tendeth the term 'world'; for though there be nothing found in the world that is worthy of God's favour, yet He showed that He is favourable to the whole world, when He calleth all men without exception to the faith of Christ. Let us remember, however, that though life is promised to all who shall believe in Christ so commonly, that yet, faith is not common to all men; for though Christ lieth open to all men, yet God doth only open the eyes of the elect, that they may seek Him by faith."

The Synod of Dort says: "The death of the Son of God is the only and most complete sacrifice and satisfaction of sins, of infinite value, abundantly sufficient to expiate the sins of the whole world. The promise of the Gospel is, that whosoever believeth in Christ crucified shall not perish, but have eternal life; which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all nations and individuals to whom God in His good pleasure sends the Gospel. The reason why many, who are called by the Gospel, do not repent and believe in Christ, but perish in unbelief, is not through any defect or insufficiency in the sacrifice of Christ offered upon the cross, but through their own fault. All those who truly believe, and by the death of Christ are delivered and saved, have to ascribe it to the grace of God alone, which He owes to no one, and which was given them in Christ from eternity. The gracious will and intention of God the Father was, that the life-giving and saving efficacy of the precious death of His Son should exert itself in all the elect to endue them alone with justifying faith, and thereby infallibly bring them to salvation."

Assuredly, these men were not "hypers"; and we re-echo solemnly their teaching, for this is Calvinism—Paulism!

(AUT DOMINUS, AUT NULLUS, pp. 3-12).

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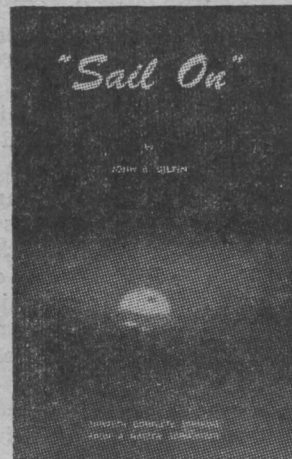
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