

THE RESURRECTION

(One of the greatest sermons ever preached on this subject.)

By **NORMAN FOX**
New York

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thess. 4:14).

When God created the spirit of man, He created it in union with a material body. This being so, the question may arise whether

that union will not be perpetual; whether though the body go down into the grave, it shall not be raised again to exist with the spirit forever.

That the body shall live again has been the belief of the church through all the ages. Hardly the smallest sect has taken exception to the formula, "I believe in the resurrection of the body." It has ever and universally been felt that if the Bible plainly teaches anything at all, it teaches that the body which is laid in the grave

shall yet be raised therefrom.

I. It is true that the Bible nowhere contains the exact phrase "the resurrection of the body." And there has appeared here and there the doctrine that the rising from the dead of which the Scriptures speak is not the rising again of the very body which was laid in the tomb; that though the spirit in the future will have a body, it will not be the body which now we wear. The idea is that in addition to — perhaps enclosed in — this covering of flesh and

matter there is a more ethereal frame in which the spirit is clothed at death, leaving this present body behind in the grave, like the skin of the worm which the ascending butterfly has cast off — useless, worthless, never to be inhabited again. This doctrine is simply the doctrine of immortality in a bodily form; it denies any resurrection but such as takes place at the moment of death. But this teaching can never find general acceptance as the Bible doc-

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BAPTISM IN WATER

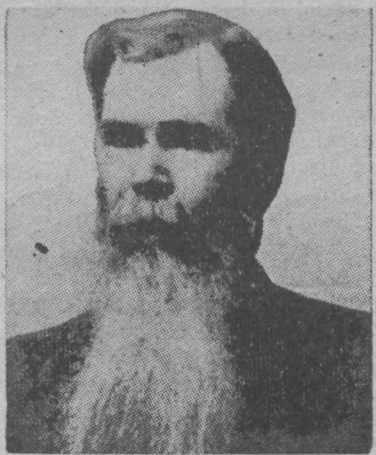
By **B. H. CARROLL**
(In Mansions Above)

PART I

There was once a wonderful sight. Jerusalem poured forth its thousands to see it. Immense throngs from the surrounding country swelled the tide of sight-seers. They went out to the river Jordan, in which a strangely attired man was administering a new rite for which he was specially commissioned of God. This thronging to the Jordan called forth the question of our Saviour: "What went ye out into the wilderness to see?" The question implied that there was something very striking in the strange man and his mission. The ordinance he administered fixed on him a historical surname (the Baptist) which distinguishes him in all subsequent history. The ordinance thus inaugurated has never lost its attractive power. In every age

thousands have stood by rivers, lakes, and pools to witness its symbolism. So this vast throng has gathered now.

To the large number now ready



B. H. CARROLL

to be baptized, I desire to speak some earnest words of instruction. To you this is a solemn and event-

ful occasion. That you may understand and joyfully obey the Saviour, now so precious to you, let me commence with His own words. By special appointment, made before His death, the disciples meet Him after His resurrection on the designated mountain in far-off Galilee. To them He said:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." This closing paragraph of Matthew's Gospel is the great law of baptism. In extent it spans the world to the end of time; and as yonder suspension bridge rests not on intermediate supports but on pillars on opposite shores, so this law rests on the all-prevalent authority which introduces it, and the promised presence which concludes it. As no higher authority can be invoked, and no period of time excepted, and no more potent

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THE POOR HUCKSTER

There was once a poor man, a huckster, who used to go around the country villages selling his little goods. The poor creature, in going round on his journeys, heard some old women singing this simple little ditty: "I'm a poor sinner and nothing at all, But Jesus Christ is my all in all."

Jack recollected that. Ah! said he, that just suits me. So he began to hum it himself as he went on his huckstering expeditions, and by God's good grace that little ditty burnt its way into poor Jack's heart. After some time he became a converted man, gave up his swearing and drinking, and began regularly to attend the house of God.

At last he determined that he would join the church, so he went to the minister. The minister said, "Well, friend, what can you say for yourself?" "Not much," said he, "only this, I'm a poor sinner and nothing at all. But Jesus Christ is my all in all."

"Well," said the minister, "you must tell me more than that."

"No," said Jack, I can't for that is my confession of faith, and that is all I know."

"Well, friend," said the minister, "I can't refuse you church fellowship, but you will have to come before the church-meeting, and the members will have to see you and judge you."

Jack accordingly went to the church meeting, and there sat some good old-fashioned deacons, some of whom began to see wheth-

er they could not find fault with him. Jack stood up, and being requested to state his experiences, simply said: "I'm a poor sinner and nothing at all, but Jesus Christ is my all in all."

So one old deacon said, "Is that all you have to say?" "Yes," said he, "that's all." The minister said, "You may ask my friend some questions if you like." So one says, "Brother Jack, have you not any doubts and fears?"

"No," said Jack, "I never can doubt but that I'm a poor sinner and nothing at all, for I KNOW I

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The Baptist Examiner Pulpit

A Sermon By **Milburn Cockrell**

SATAN'S ORIGINAL STATUS AND FALL

"Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezek. 28:14-15).

The born-again believer does not need the Bible to know there is a personal Devil in the world today. The moral and spiritual conditions of the world strongly indicate there is an evil being at work in this generation. Exper-

ience daily teaches the believer there is a real Devil. Yet, in addition to these things and of much greater authority, he has the Scriptures of truth which often mention this wicked spirit. The existence of Satan is one of the major doctrines of the Bible. In its pages he is presented to us as the originator of sin, the promoter of it in angelic and human spheres, and the arch opponent of God.

I am aware that modern Sadducees seek to resolve this being into a "figure of speech," or a

"metaphorical personification of evil," or a "delusion of an unsound mind." But I do not for one single moment concur with the notion that Satan is a medieval superstition, or an impersonal force, or the principle of evil personified. Characters of fiction and metaphors are not judged by the death of Christ, nor are they consigned to the lake of fire.

Even the savage of the jungle believes in a Devil with his limited understanding. How this shames (Continued on page 2, column 1)

IF I COULD ONLY SEE, I WOULD BELIEVE

"If I could only see Christ I could believe in Him," says one. "If I could only hear Him saying, 'Thy sins are forgiven thee,' it would be easy for me to know that they are forgiven," says another. Yes, but that would not be faith; that would be evidence; and the Bible says, "By faith are ye saved;" it nowhere says that we are saved by evidence.

If I wish to borrow a sum of money from you, and put some government bonds into your hands as security, you do not have to trust me, do you? No! you have the evidence of my ability to pay you, and you have the equivalent of the sum you have lent. Therefore, it is impossible to trust me. Trust and evidence are contradictory terms. Neither of them is possible except in the absence of the other. Prove that two and two are four, and you cannot say, any longer, "I believe it." You know it to be so. And knowledge puts an end to doubt.

Now there is one thing that Christ Jesus asks of all of us. It is this, "Trust Me." He stretches

out His scarred hands to us, and says, "Cast yourself into My arms." We cannot see Him — we cannot touch Him. But He says, "Believe in Me, and trust in Me, as mighty to save, and I will save you." Faith has been called the soul's venture. It is not that, for a venture implies uncertainty; and faith, on the contrary, is a leaping from uncertainty to the only real certainty in the universe. It is cutting loose from a self that is seen, and known to be lost, and going to a Saviour who is unseen, and mighty to save — "In whom, though now we see Him not, yet, believing, we rejoice."

Do not, therefore, let us insist on seeing Christ before we will believe Him, or demand some collateral security from Him before we can trust Him with our souls. It is dishonoring and mean to insist on any such conditions. What would you think, if you were to go to a friend and ask him to loan you a few dollars, and he should say, "Yes, I will lend it to you; but you must leave me your coat or

(Continued on page 5, column 5)

Mississippi Baptists History

By **WILLIAM CATHCART**
(1826-1908)

In 1780 a company of Baptists from South Carolina and Georgia settled on Cole's Creek, about twenty miles southeast of Natchez, and in the latter part of the same year organized a church, which they called Salem. These consisted of Richard Curtis, Sr., and his wife, Phebe Curtis, his stepson, John Jones, and his wife, and his three sons, William, Benjamin, and Richard Curtis, Jr., with their wives, together with John Courtney, who married Hannag Curtis, and John Stampley, who married Phebe Curtis, Daniel Ogden and wife, and a man named Perkins and his wife; Jacob Stampley, the brother of John, and James Cole, who married Jemima Curtis, probably accompanied them. Most of these were church members.

Richard Curtis, Jr., was a

licensed preacher, and John and Jacob Stanley both became ministers afterwards. Upon the organization of the church Richard Curtis, Jr., was chosen pastor. His



WILLIAM CATHCART

labors were greatly blessed, and in a short time sinners were converted and desired baptism. As Mr. Curtis was only a licentiate some perplexity arose about the propriety of his administering the ordinance. But it was very properly decided that Curtis, under the authority of the church, might lawfully baptize them.

Among the converts baptized was a Spanish Catholic named Stephen de Alvo, who publicly renounced Catholicism. This greatly incensed the Catholics, but as yet, they had no power to punish the offense. At this time the country was nominally under the government of Great Britain, but at the peace of 1783 the territory passed for a time into the hands of the Spanish.

(Continued on page 8, column 4)

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Satan's Status, Fall

(Continued from page one)

the would-be theologians of modern times who have consigned the doctrine of a personal Devil to the limbo of myths of a bygone age. Higher critics would do well to realize that there is but a step between a mockery of the Devil and a mockery of God. The Bible says the Devil "deceiveth the whole world," and in no manner is it more evident than the world does not think that he exists.

Those who take seriously the teachings of the Holy Scriptures can have little doubt of the existence of this evil being. It predicates every element of personality to Satan. He is referred to by personal names. Personal acts and attributes are ascribed to him. This will become more evident as we continue our study.

At present the great Evil Spirit is confined to the realm of the unseen. We can know nothing about him save what is revealed in the Holy Writ. Certainly it is incumbent upon Christians to acquaint themselves with this greatest of all foes. To lack a knowledge of this enemy is tragic and of eternal danger. For the next few weeks I am going to discuss what the Bible teaches us about Satan.

NAMES OF SATAN

Numerous names are ascribed to the Devil in the Scriptures. He is mentioned by one or the other of these names 174 times. These names reveal his person, nature, and work. These would be meaningless unless he is a personal being. I will discuss some of the principal ones in alphabetical order.

In Revelation 9:11 Satan is designated "Abaddon" in the Hebrew tongue and "Apollyon" in the Greek tongue. Both words mean "the Destroyer." These names reveal his purpose and employment is to destroy. He seeks to destroy God's purpose and work. He wants to destroy man's soul and body. In his personality all the elements of perdition are summed up and expressed. He is further described in Revelation 9:11 as "the angel of the bottomless pit," showing he is a fallen angel who leads millions to destruction. Revelation 12:10 speaks of him as "the accuser." This title indicates how he accuses men before God of their sins. He also slanders the characters of God to men. Through his emissaries on earth, he falsely accuses Christians of evil. The early Christians were accused of eating their own infants, of licentious orgies, of dishonoring the gods, or of refusing to be loyal to the emperor. In later times the false church accused them of being "perverters of truth," and "despisers of the sacraments," and brought them to the court of the inquisition. Back behind these barbaric acts was "the accuser of the brethren."

I Peter 5:8 mentions Satan as our "adversary." The word used by Peter translated "adversary" means "a court adversary," or "one who opposes another in an action or suit of law." Satan accuses men of a breach of God's law and pleads that punishment be inflicted. Jesus spoke of Satan as "Beelzebub" (Matt. 12:27). This name was probably derived from Baalzebub, the fly god of Ekron (II Kings 12:6,15). The word signifies "Baal the fly," or "lord of flies." Some copies read "Beelzebub" which means the "lord of dung," or "dungill god." Beelzebub is the prince of demons. Here we behold Satan as the chief of the gang of infernal spirits.

Another name is "Belial" found in II Corinthians 6:15. This is a Hebrew word used only once in the New Testament. This name of Satan means "worthlessness," or "wickedness." The character of Satan is seen in this name. A very common name is "the Devil" (Matt. 4:1). It is applied to him 35 times in the Bible. "Devil" is a translation of the Greek word "diabolos" which means "slanderer" or "false accuser." Devil is strictly a proper name, as such as Satan. This name discloses his mode of carrying out his evil design by lying wonders. Satan is called the enemy of God and man. Jesus Christ said: "The enemy that sowed them is the devil" (Matt. 13:39). Satan has been the enemy of God since his rebellion, and he has been the enemy of man since his first existence.

In John 8:44 Jesus Christ gave the title of Father of Lies: "Ye are of your father the devil . . . he is a liar, and the father of it." Satan told the first lie in the history of the world as seen in Genesis 3. The lie is his own invention. It came out of the depths of his own evil nature. Satan ever works to oppose the truth. Also Satan is called "a murderer" in John 8:44. He murdered the human race in the Garden of Eden. What a mind must be in the being that planned the everlasting ruin of the whole human race. This bloody scoundrel is called "the great red dragon" (Rev. 12:3). The Jews spoke of Satan as "the Angel of Death."

Revelation 12:9 refers to him as "that old serpent," alluding to Genesis 3 when Satan appeared to Eve in the form of a serpent. Satan is mentioned three times in the Gospel of John (12:31; 14:30; 16:11) as "the prince of this world." This title defines his relation to earth. He was originally given a throne on earth in pre-Adamic times. He continues to be over the world systems even today. The children of disobedience yield voluntary subjection to him as their lord and sovereign.

In Ephesians 2:2 he is seen as "the prince of the power of the air." This title locates one of the spheres where he works. Satan executes authority over the air which is filled with wicked spirits. The most common name of all is "Satan" which means "adversary" or "enemy." He is so-called 52 times in the Bible. This proper name reveals his true character. Satan opposes God and man.

In II Corinthians 4:4 he is styled "the god of this world." This can be translated "the god of this age." Satan usurps the place of God in the life of man. He is the god which the non-elect world worships. He inspires and directs all spurious religion. Jesus denominated him "the wicked one" in Matthew 13:19. This can be translated "the evil one." Satan was the first creature God ever made who became wicked. He is the original cause of wickedness among men. It is his very nature to work wickedness.

There are some who would make the Devil pre-existent with God in the beginning. But this would make the Devil eternal and equal in power with God. Colossians 1:16-17 tells us that Christ created all things "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." If the Devil is a thing, then he was created by Christ. Genesis 1:1 does not say: "In the beginning God and the Devil," rather it reads: "In the beginning God." God alone inhabited eternity past.

Although his origin is shrouded in mystery, there is one thing for certain: he is a created being and that of the most exalted type. The revelation concerning Satan begins with the dateless period between the creation of the heavens and earth in their perfect form and their becoming desolate. Ezekiel 28:11-19 is a delineation of the mightiest of all the angels. Verses 1 through 10 of Ezekiel 28 picture the man of sin, the Antichrist, under the figure of the "prince of Tyre." Then verses 11-19 reveal the original position of Satan under the figure of "the king of Tyrus."

Verses 11 and 12 read: "Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty."

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HIS ORIGINAL POSITION

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said to be created of the human race. If Satan was created, then he is a creature and is not self-existent. He can never be free from his dependence upon his Creator.

Verse 14 reads: "Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

Here we learn that this created being belongs to the order of the cherubim. The cherub is a part of the angelic order (Gen. 3:24; Ezek. 10:3-22). Hence, the Devil was an angel of the highest order before his fall. Those familiar with angelology know that the cherubim are probably the highest class of all God's creatures. Revelation 4:6-9 discloses that they are seated nearest to God's throne and lead the worship of the entire universe.

This cherub was "anointed," and Ezekiel adds that God had made him such. This created being is said to "covereth," reminding us of how the cherubim overshadow the mercy seat in the Jewish temple. But why was he called the cherub consecrated to the Lord by the anointing oil? Kings were anointed in the Old Testament. It would seem to me that the reference is to Satan being anointed a ruler over the earth. Isaiah speaks of him having a throne (Isa. 14:13) and so does John (Rev. 2:13). Christ mentions Satan's kingdom (Matt. 12:26).

Verse 14 seems to indicate that the place of his throne was "upon the holy mountain of God." In the Old Testament the mountain of God is Mount Zion (Isa. 11:9; 27:13; 56:7; 57:13; 65:11,25; 66:20; Ezek. 20:40). This writer is convinced that Satan before his fall was appointed by God as ruler over the earth in a pre-Adamic time and that Satan had his throne on Mount Zion. This explains why Satan hates the doctrine of the thousand year reign of Christ on earth in Mount Zion.

What is meant by "the stones of fire?" The reference may be to the literal Garden of Eden which had precious stones in it (Gen. 2:11-12). Or it may be that the stones of fire mean other angels, as fire is a symbol of angels in Hebrews 1:14. Or others think that it would point to the glory of Satan's throne, as it does to God's at other times, like in Exodus 24:10 and Ezekiel 1:25-27.

Concerning Satan's original position we are told in John 8:44: "He was a murderer from the beginning and abode not in the truth." The first estate of Satan is here stated to be "in the truth," but Jesus said that he "abode not" in it. Satan rebelled against God and lost the integrity, innocence, and holiness in which he was created. He did not continue in the purity of his nature in which he was formed, but he deserted the truth and degenerated into a liar and a murderer. He became such from the beginning of his original sin against God. God did no earthly king. Only Adam is

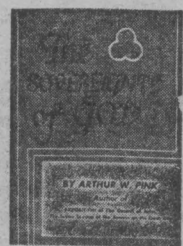
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The Resurrection . . .

(Continued from page one)
trine of the rising from the dead.
For —

1. Regarding certain ones it is expressly revealed that the body in which they enter the future state is the body of the present time. When Jesus ascended from the Mount of Olives, when Elijah was caught up in the chariot of fire, when Enoch was taken as he walked with God — in each of these cases there ascended not merely some ethereal frame, the material body being left behind, but in each case there ascended that same body of flesh and bone in which the years of life had been spent. We are told (I Thess. 4:17) that when the Lord shall descend from Heaven and the dead in Christ shall rise, those who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air — caught up, of course, in the bodies in which they there stand — and so shall they ever be with the Lord. Now if — as, of course, must be the case — all bodies of the future saints shall be alike, then must all wear the bodies of the present time — “changed,” of course, as Paul explains to the Corinthians (I Cor. 15:52) — but still the same bodies which they wore on the present earth.

2. According to the teaching we are now considering, the saints who have passed from earth have already fully attained the rising from the dead. But in the Bible teaching, this rising is yet to take place. It is not until “the last trump” that “the dead shall be raised” (I Cor. 15:52); not until “the Lord himself shall descend from Heaven with a shout” that “the dead in Christ shall rise” (I Thess. 4:16). In many passages the time of the rising is given as still in the future. This raising, therefore, can be nothing less than the rising of the body from the grave.

3. If the saints attain the rising from the dead when this present body dies, then Jesus rose from the dead the very moment He died on the cross. And how, then, does Scripture always say that He rose on the third day? But if Jesus did not rise from the dead until His body rose from the grave, then those that sleep in Jesus shall not have risen till their bodies rise from the tomb.

4. The idea that the resurrection is simply existence after the death of the body leaves no force whatever to Paul's argument based on the rising of Christ's body. “If Christ,” he says, “be preached that he rose from the dead, how say some among you that there is no resurrection from the dead?” (I Cor. 15:12). Now the existence of Christ in a body which had risen would be no proof at all of the continued existence of those whose bodies had not risen. To prove that these were still in being, he should have cited the appearance of some departed one whose body was still in the tomb. The case of Jesus is just the case which would prove nothing regarding the continued existence of those whose bodies were still lying in the grave. “If there be no resurrection from the dead,” says Paul, “then is Christ not risen.”

Now it would not be admitted that if there was no existence after death for those whose bodies were still in the tomb, one could not be still in existence whose body had been restored to life. The Apostle's argument is: If there be no rising of the body from the grave, then is Jesus' body not risen from the grave; but if Jesus' body be risen from the grave, how say some among you that there is no such thing as the rising of the body from the grave? The whole line of argument which the Apostle employs shows that the rising from the dead of which he was endeavoring to convince the Corinthians

was not simply the existence of the spirit after the death of the body, but the rising to life again of the body itself.

5. And that the body of the present is to be the body of the future is declared in Scripture in so many words. It is that which is sown in weakness which is to be raised in power, the corruptible which shall put on incorruption, the mortal which shall put on immortality (I Cor. 15). We read in Phil. 3:21 that Christ “shall change our vile (our lowly) body that it (the same) may be fashioned like unto his glorious body.” And in other places do the Scriptures plainly declare that as the Saviour shall exist forever in the body which He wore when on earth, so the bodies of His saints shall be raised from the tomb to exist with their spirits forever.

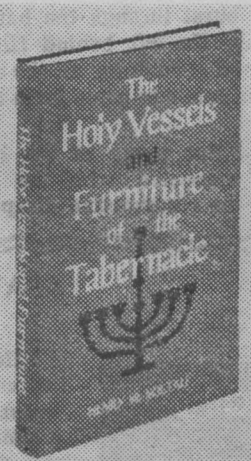
II. — But the idea of the restoration of this present body suggests difficulties which are indeed great. It decays, and its substance passing off in gases is diffused throughout the whole atmosphere; consumed with fire, it ascends in smoke and is dispelled to the four corners of the heavens, or its indistinguishable ashes are trampled into the sod; cast into the sea, it is dissolved by the waters and wafted throughout the entire globe. Now it is not strange that to the humblest faith the question should arise, How can a body thus destroyed be ever restored?

He were a wise man indeed who should say how it could be done. But he must be a wiser yet to say that it could not be done. What man has so measured the power and skill of the One who created both spirit and body as to say just where His might and wisdom cease? And that God should restore this present body is no more incredible than many other things which we believe He has done or will do.

1. We read that Elijah was caught up into Heaven; that the body of Jesus ascended on high; that the bodies of the saints who are alive at Christ's coming shall be caught up to meet the Lord in the air. If we believe the Bible at all, we must believe fully in

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IS “THAT” IN THE BIBLE?



Question:
**WHAT BIBLE CHARACTERS
PRACTISED NUDISM?**

Answer:

Adam, Eve, Saul, Isaiah, and Simon Peter.

Adam and Eve, Genesis 2:25: “And they were both naked, the man and his wife, and were not ashamed.”

Saul, First Samuel 19:24: “And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?”

Isaiah, Isaiah 20:3-4: “And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.”

Simon Peter, John 21:7: “. . . Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked), and did cast himself into the sea.”

For related cases of partial or temporary nudity, see Genesis 9: 21-23, Exodus 32:25, Second Samuel 6:14-23, Second Chronicles 28: 15-29, Job 24:7-10, Hosea 2:3, Micah 1:8, Mark 14:52.

these things. But explain to me just how, under the workings of gravitation and other natural forces, all these things can take place. Surely, it is just as difficult to believe that at Christ's coming the bodies of the living saints shall be caught up in the clouds as to believe that the bodies of the dead in Christ shall be raised up with them. If we allow that the one is not impossible, how shall we say that the other may not take place?

2. We read that God formed man's body out of the dust of the ground. Do you believe that statement? Tell me, then, how He did it; how from inert clay could be formed the quivering muscle, the vivid nerve, the eye, the hand. But God did this thing; nay, He repeats that mighty miracle every day. In the dust of the ground is planted a corn of wheat. It sprouts, it grows; you have the full corn in the ear. What is that head of wheat? It is that dust of the ground which God has transformed into grain. You make that wheat into bread and eat that bread, and it becomes a part of your muscle and of your bone. What is that muscle? What is that bone? It is merely that dust of the ground which God has made into your body.

Death and resurrection are among the very commonest events of every-day life. You wipe from your brow a drop of perspiration. What is that drop of perspiration? It is death; it is so much of the substance of your body which has been destroyed and has passed away. You eat a morsel of food, and that loss is repaid. What is that eating of food and the incorporation of it into your physical frame? It is resurrection. That part of the body which was destroyed is restored. And so death and resurrection are going on within us all the time.

Did you ever think of it? — that every time you eat a morsel of

bread there takes place within your body as wonderful an event as when the body was first formed from the dust — as wonderful an event as shall occur when the dead of all the ages shall rise to life again. Now if God formed this body in the beginning out of the dust of the ground, if in part, at least, He repeats that great miracle every day of our lives, can He not in the end of time once more raise up that body from the dust?

3. Again. We read that Jesus was raised from the dead. We read also that there was a restoration of life of two children — one by Elijah and the other by Elisha; also of the man that was laid in Elisha's grave; also of Jairus' daughter, the young man at Nain and Lazarus, by the Saviour; also of Dorcas, by Peter, and Eutychus, by Paul. Now if all these were raised up from death, why may there not be a general resurrection?

I know that some declare that in the case of Jesus and Lazarus and the others who have been raised from the dead, the usual corruption of the body did not take place. But I know not on what grounds this assertion can be based. As to the text — “Nor suffer thine holy one to see corruption” — it can have no broader meaning than the correlative passage, “Thou wilt not leave my soul in hell.” But as the Saviour was left for the time being within the gates of death, so we must suppose a corresponding temporary abandonment to the power of death, which includes corruption. In the case of Jesus, of Lazarus, and of the others that were raised from the dead, I see no reason to suppose otherwise than that corruption commenced as in the usual case.

Now when death has struck down one of our dear ones, it may be two or three days before we are compelled to bury our dead out of our sight; but we must suppose that in each case the destruction of the tissues of the system commences the moment the breath leaves the lips. Therefore, in the case of Jairus' daughter, who was raised immediately — say within half an hour of her death — as well as in that of Lazarus, who had lain so long in the grave that the prudent Martha feared to have the tomb unclosed, we must suppose that the body was restored to life after a portion of its fabric had been destroyed and had passed away into the atmosphere. Now such a partial restoration is just as difficult to understand as one where the component parts are all dispersed and separated. If the one has taken place, then may the other not take place also?

But suppose we allow that in the case of these resurrections there had been no dissolution of any part of the body, the matter remains still the same. If God could for three days keep in place all the particles of matter composing the body of Jesus so that the body could be raised again, why could He not (if such a thing were necessary), keep at hand each of the particles of matter composing each

of the bodies of all the thousands of the dead to restore those bodies of life in the end of time? Adopt what scientific theory you please regarding the cases of resurrection which have already occurred, and the question still remains, Why, if certain bodies have been restored to life, may not the bodies of the countless dead all live again?

The case of which Matthew speaks in his account of the crucifixion is one of especial interest in this connection. He tells us that when Jesus yielded up the ghost “the graves were opened and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many.” When Jesus died graves were opened, showing that in His death the power of death was broken. After His resurrection — not before, for He was the first born from the dead — the bodies of these saints came forth out of their tombs and entered into the holy city, the city of Jerusalem, and as Jesus showed Himself to His disciples, so these appeared unto the living.

Who were these sleeping saints? I have sometimes thought they were men of old who had looked with especial longing for the coming of the Messiah; men who had climbed the mountain-tops of faith, and while the world around them was still slumbering in darkness their eyes had caught from afar the beams of the rising sun. How long had these saints been sleeping? It were at least more natural to suppose that they were the ancient dead whose forms had gone back centuries before to their native dust.

And what became of these risen bodies? Did they, like the body of Lazarus, go back to the grave again, or may we suppose that this was their final resurrection, and that when Jesus ascended up on high these risen saints ascended with Him as first fruits and trophies of His conquest, to grace His triumphal return to his Father's throne? But casting aside all surmises, this much of historic fact remains: that when Christ arose “many bodies of the saints which slept arose and came forth out of their graves” with Him; and if we believe this, must we not believe in the possibility of a general resurrection, as well as in the fact that the rising from the dead is the rising again of the very body that was laid in the tomb?

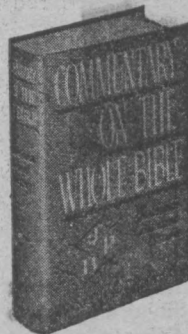
This whole topic is covered by the argument of Paul to the Corinthians: “If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?” If you believe that Christ's body rose from the tomb, how say you that there is no such thing as a body's rising from the tomb? “For,” he says, “if the dead rise not, then is Christ not raised.” If it be absolutely certain that the grave will not give up its dead, then our Saviour, who died and was buried, is still sleeping within its iron portals. If human science

(Continued on page 4, column 4)

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THE BAPTIST EXAMINER

JUNE 25, 1977

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:
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"In the light of Luke 10:7 should we go knocking on doors as some do?"

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Personally, I don't think this verse either proves or disproves door-to-door visitation. This verse is simply saying that when you go into another city and are invited to stay in a home you should stay there. Be thankful for whatever they might have to eat and drink. "... I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). Hebrews 13:5 tells us the same thing: "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee."

Christ told the twelve the same thing when He sent them out. "And whatsoever house ye enter into, there abide, and thence depart" (Luke 9:4). Verse 6, however, says that they "went through the towns, preaching the gospel." I assume that you are wondering about the weekly door to door canvassing that many churches sponsor. I, myself, am not convinced that that is the proper way to visit. Rather than say that every Thursday we will take a systematic approach and cover every block, I prefer to seek the leadership of the Lord and visit those who have been a burden on my heart. I might realize the need of going on Tuesday instead of Thursday and in an opposite direction.

If you feel that you are doing the Lord's will by door-to-door visitation, by all means do it. Luke 10:7 does not say to do it or not to do it.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



If the Lord gives someone the gift for door-to-door witnessing, well and good. Paul taught from house to house (Acts 20:20). But when it comes to every Tom, Dick, and Harry who know no more about presenting a crucified Christ to the lost than a bat knows about trigonometry it becomes an abomination. I have seen some people who had a zeal for this kind of ministry, but their zeal was not according to knowledge.

Several years ago I heard a Baptist deacon doing what he called witnessing to a lost man in a hospital. His zeal was very obvious. But it was pitiful to hear him saying, "Won't you be a Christian? That was all he knew to say. He knew nothing about how to present a crucified Christ to the lost. It would have probably been more pleasing to God if he had spent that time cutting the grass around the church building and dusting the pews.

So, if the Lord has given a person the necessary gift for a door-to-door ministry, and if that per-

son has applied himself to the task of learning how to present Christ to the people, much good can be accomplished. But without that gift, and that learning, I fear more harm is done than good. Really, Luke 10:7 has to do with these men's accommodations. It has nothing to do with their witnessing. When they found a home in which they were welcome, and in which their needs were met they were to call that place home, so to speak, while they labored in that city. Our Lord is certainly not telling these men to stay in that home day and night. That is not what He sent them to do.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



I trust that you will turn to the chapter referred to, and that you will read the first twelve verses carefully. We have the story here of how Jesus sent out seventy into an area which He expected to visit later on. These persons were not to carry any money with them. They were to stay as guests of the people among whom they labored. When they became a guest in a certain home, they were to remain, eating and drinking the things set before them. Jesus didn't consider this an unworthy encroachment, for He said, as recorded in verse 7, "the laborer is worthy of his hire." They were to put up with such hospitality as was given them. But if they entered a town where people would not receive them — where no hospitality was afforded them — Jesus told them (Luke 10:11,12) to leave such places, shaking the very dust off their feet. When He told the seventy to accept the hospitality of those receiving their ministry, He indicated that they should not be going from one place to stay to another. They would doubtless learn from other members of their party about homes where the food was better, but they were not to browse around hunting for superior food and living quarters. They were to stick with their host, and not go "from house to house" (v. 7).

The questioner asks "should we

go knocking on doors as some do?" reference must be to people who do visiting for their church and their religion. I would point out that this passage in verse 7 has no reference whatsoever to people who go from house to house to talk with the lost, and to invite people to their church. Personal visitation done carefully out of love for Christ and lost souls, is in no sense objectionable. Every one of us needs to do more of that sort of thing.

I recall a time many years ago when I was called to be pastor of a certain church in a Kentucky town. My wife and I spent one solid week going from house to house, until we had invited everybody in town to attend our church the following Sunday. I had gotten out an attractive handbill telling about the subject I expected to speak on. Some of my members told me that we were wasting our time, but when Sunday came, they saw the results. People came until the auditorium was jammed, and Sunday school rooms had to be opened to hold the crowd. I scattered advertising leaflets telling about our services the following Sunday. As a result, I never had a small congregation during the entire period of my pastorate there.

PAUL
TIBER

PASTOR
NEW TESTAMENT
BAPTIST CHURCH
9272 Euclid-Chardon
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Kirkland, Ohio



Believing that our God is sovereign is not a valid reason for we Baptists to become passive with respect to a gospel outreach, but we must take care that we do not carry Arminian error into our practices.

Modern "evangelism" is by and large, repugnant to me. I find very little basis in the Word of God, for such tactics which depend upon Madison Avenue techniques of promotion and advertising or Hollywood theatrical professionalism which are used in the name of "soul winning." These methods are merely the logical extension of the "invitation system" which is less than 120 years old. Extracting a decision from someone should never be equated with the true gospel ministry and sound preaching of the Word of God.

No, I do not believe that door knocking is commanded in the Bible. The verse in question seems to condemn it and further, the text suggests that human persuasion should play no part in a gospel witness; after all, even the Apostle Paul never persuaded anyone to be saved, nor can we!

Besides all of that, a true gospel witness must begin in the life of the saint so that folks will feel compelled to ask him the reason for the hope which lieth within him.

Satan's Status, Fall

(Continued from Page Two)
not create a Devil, but He did create a creature which originally abode in the truth who became the Devil.

SATAN'S FALL

The sin of Satan is seen in Ezekiel 28 and Isaiah 14. First, I want to continue with the account in Ezekiel 28, beginning at verse 15: "Thou wast perfect in thy ways from the day that thou wast cre-

ated, till iniquity was found in thee." This being who was the sum of created perfection was discovered to have committed sin. He had apostatized from the truth. Then verse 16 says: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire."

When Satan sinned God removed him from Mount Zion. The word "merchandise" which means "to go about" suggests the going about among the angels necessary to secure their allegiance to his program of sin and rebellion. Revelation 12:4 probably indicates that about one-third of the angels joined him in this act of sin. Job 4:18 speaks of "his angels which he charged with folly." The Bible speaks of the Devil and his angels (Matt. 25:41; Rev. 12:7).

Verse 17 reads: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold."

These lofty thoughts which Satan had of himself brought about his ruin. He corrupted his wisdom, yet he did not completely lose it. Pride was at the very heart of his sin. I Timothy 3:6 says: "Lest being lifted up with pride, he fall into the condemnation of the devil." James 3:15 calls pride devilish wisdom. Proverbs 16:18 declares: "Pride goeth before destruction, and an haughty spirit before a fall."

Here was the first sin that broke the calm of eternity, and stirred up the storm that has not ceased to rage, with ever increasing violence; and shall, till Christ quells it forever by His word: "Peace be still." The reason why God permitted Satan to sin is unknown to man. It is one of the secret things which belongs unto the Lord (Deut. 29:29).

The Resurrection . . .

(Continued from page three)
can make it certain that the dead form cannot rise again, then it can do what Pilate's guard could not do — it can keep the Saviour's body within the tomb. On the other hand, if our faith can say with Paul, "But now is Christ risen from the dead," then can we believe that the dead in Christ shall rise with Him. When Jesus Himself burst through the bars of the tomb, He left behind Him a path broad enough for all the armies of His saints to come forth after Him.

III. — But many of the difficulties connected with the doctrine of the resurrection disappear

of themselves on a little reflection. 1. This question, for instance, is sometimes brought forward: The body dies — it decays, and its substance passes into some plant, which is eaten by and becomes part of the body of some other person, who in turn dies, and this same matter enters the system of still a third. Now, how can you say that in each case the same body shall arise when the same particles of matter went to make up more than one body?

This question proceeds on the assumption that, in order to have the same body, you must have the same particles of matter composing the body. But is this assumption correct? You have the same body today that you had yesterday, have you not? But the particles of matter composing your body are not the same now as they were then. By action — by thought, even — there is a continual waste of the tissues of the system, which waste food is required to repair. For every ounce of food incorporated into the system of a full-grown man today there must have been just so much waste of the system since yesterday. Thus the particles of matter composing our bodies are changing — changing all the while — never for two successive moments precisely the same — and physiologists tell us that in the course of seven years or so there is a complete change — that the man of fifty has had the particles of matter composing his system entirely changed something like seven different times. And yet, you say that all the while it is the same body. It is the same body, because the animating principle is ever the same.

Now, if the animating principle of your body has let go some of the particles of matter which it held to itself yesterday, and has taken to itself in their place others from the food which you have eaten today, and notwithstanding this partial change of component particles, you say it is still the same body — what matters it, though the complete change be instantaneous instead of gradual.

If, lying in the grave, the animating principle of your body suffers every particle of matter now composing it to escape, and then, by and by, aroused by Jehovah's voice, it arises and takes to itself, not as now from food and drink, but, as in the beginning, from the dust of the earth — not as now, in seven years' time, but in a moment, in the twinkling of an eye, it takes to itself enough, though entirely different particles of matter, to rebuild the frame — the body with which it lay down and the body with which it arises are the same body in precisely the same sense as the body you have now is the body you had yesterday, or last week, or ten years ago.

2. To some, the rising of the (Continued on page 5, column 2)

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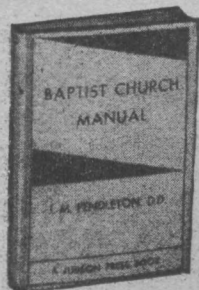
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"CONSENT THOU NOT"

By MEDFORD CAUDILL
Bremen, Indiana

"My son if sinners entice thee, consent thou not" (Proverbs 1:10).

The most difficult word in the English language to learn to pronounce is NO. Many people never learn it during their whole lives.

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Naturally, there are many reasons given to you by your friends, or so-called friends, to entice you to participate in things you know you ought not do. Be sure you examine those reasons very carefully. Usually they won't stand the test of even a brief examination.

"Everyone is doing it" is often used and it does sound impressive. Think first, however, about who is everyone? Does the preacher do it? Do your parents do it? If you have good Christian friends, do they do it? Many times it turns out that everyone only includes those who are trying to get you to do things their way.

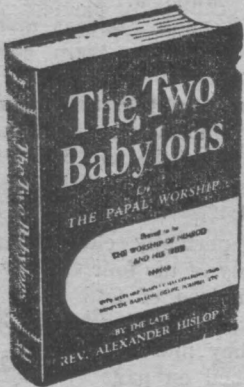
"You're chicken," is another frequent phrase. If you give in to that argument, you only prove that you are afraid of the opinions of your taunters. The Bible says that "the fear of the Lord is the beginning of knowledge" (Prov. 1:7).

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scarred by the power of the great enemy, but glorified, and thus made worthy to be the companion of the glorified spirit. The brow that was furrowed with care shall be fair with immortal beauty. The eyes that were dim with watching and with weeping shall kindle with undying radiance. The form that was bowed with trouble and with burdens shall be erect with immortal vigor, and the whole frame shall be transformed into the glory of God's own image.

When John in his wondrous vision beheld the risen Lord, it was not as the Lord once was, with visage marred more than any man, and His form more than the sons of men; it was not as the Lord appeared when He thirsted by the well of Samaria, or tottered beneath the burden of the cross. But "his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass as if they burned in a furnace, and his voice as the sound of many waters."

So, when the disciple shall rise to meet his risen Lord, he shall be changed into that same glory. As he went down into the grave in the likeness of the first Adam, he shall rise therefrom in the likeness of the second Adam. In weakness, in suffering, in pain and in death, he has borne the image of the earthy — in brightness, in beauty, in glory and in power, he shall bear the image of the heavenly. As the human form in its first creation must have been the perfection of beauty and strength, much more, created anew in Christ, shall it be the model of every physical glory and excellence.

IV. — But some one may inquire regarding the nature of the bodies of the risen saints. On this point no one can speak with any definiteness. The Apostle tells us that the bodies of those who are alive at Christ's coming shall be "changed." The body of Elijah must have undergone some change at his translation. The body of Jesus now in glory is, of course, different from what it was on earth. So the bodies of the rising saints shall undergo a transformation. Weakness shall gird itself with power — the corrupt shall become incorruptible — dishonor shall be arrayed in glory — and the natural body, the body which we possess in common with the brutes, shall become a spiritual body — one which we shall possess in common with the angels.

But just in what this transformation will consist, it were vain to speculate. If, on the morning of creation, there had been presented a handful of the dust of the ground, not the loftiest angelic intellect could have described from it the form and properties of the man that was to be created therefrom. If there were brought before us from some distant land a seed which we had never seen before — a black and shrivelled seed — not by placing it under the most powerful microscope; not though the keenest scalpel unwound the folds of its tissues; not though the most skillful chemistry analyzed its substance, could one describe the stately plant, the beautiful flower, the luscious fruit which should spring from that shapeless seed. No more by the widest range of

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surmise can we, from the body of the present, describe that body which shall be.

We sometimes read detailed descriptions of the scenes of the resurrection. We are told just how bone shall come to bone, and how the new body shall take form. But it is safer not to go beyond the statements of the Scriptures — the sum of which statements is merely this: Jesus had a body like ours; that body, dying, was laid in the grave; that same body rose from the grave, and, ascending up on high, is now glorified at God's right hand. So, though the bodies of His saints go down into the grave, they shall rise therefrom, and, glorified, shall ascend to meet the Lord in the air, to be forever with him.

As to the details of the resurrection, it is not probable that we could understand them if they were all laid before us. But though many questions we might ask are left unanswered, the great truth itself stands clearly forth, that as Jesus now sits at the right hand of God in that form which was born of a woman, so, though our bodies slumber for a time in the grave, they shall arise, and in them shall we exist forever.

V. — The doctrine of the resurrection conveys certain important lessons.

1. It teaches us the dignity of the human frame. Some schools of philosophy have regarded matter as inherently vile — as the seat of all sin and evil. On this idea many religionists have despised the body — subjecting it to neglects and tortures — thinking that the more the body was oppressed and trampled on the more completely was the spirit freed. So often in our own time do we hear of the cumbering clay, the burden of the flesh, as if the body were but a clog from which the spirit might well desire to part forever.

But the doctrine of the resurrection teaches us that this body of ours is not in itself sinful; that it is only the abused servant of the wicked soul; that if the plague-spot of sin be upon it, it is merely the livery of its tyrant master, the reprobate mind. This human body God has thought fit to be the eternal dwelling place of the glorified spirit — nay, even the King of kings and Lord of lords has thought it not unworthy to be worn by Him in the robe of His majesty on the great white throne of eternity. If, therefore, the eternal duration of the mind makes it worthy of culture — if its exalted destination renders it worthy of respect — then should the body also be honored and esteemed, for it shall exist as long as the mind shall exist, twin

sister of the spirit in the heirship of eternity.

2. The doctrine of the resurrection lights up the darkness of the grave. As we recall the truth that the dead shall rise again, the thoughts of many a one go back to some sacred spot where precious dust is sleeping. But as the Saviour was destined to remain but three days in the tomb, so the bodies of the saints shall be left there only for a season. As we lay the pious dead to rest; as we look down into the awful chasm of the grave, we can even then begin to sing our song of triumph. "Exult not, O, grave, over thy victory, for soon it shall be rent from thy grasp. Only for a little while — but for a little while shalt thou retain the dear form we now surrender to thee." For, as the stone was rolled away from the door of the Saviour's sepulchre, so shall be rent the gates of the tombs where His loved ones are sleeping. The angels that watched by the sepulchre of Joseph of Arimathea, they hover above the spot where each of Christ's saints is sleeping, and not one shall be left in the power of the tomb. From the drifting currents of ocean; from the confused trenches of the battle field; from the unmarked grave in the distant lands of earth, they shall all come up in glad answer at the call of their Lord. He knoweth His sheep by name, and the grave must give them back every one. "Wherefore, comfort one another with" (Continued on page 6, column 1)

If I Could Only See

(Continued from page one)
your watch as security." Wouldn't you go away thinking to yourself — if you didn't say it out loud — "This man may call himself my friend; I consider him a miserable pawn-broker."

Trust is a beautiful and holy thing between man and man; and how much more between man and God! And so, as those for whom Christ died, let us not demand proof and security of our Master before we will trust Him. Let us trust Him first, and freely, and eternal life shall be our security.

It has always seemed to us that Thomas not only lost a great blessing, but inflicted a great humiliation on his Lord, when he demanded to thrust his finger into His wounds before he would believe. He treated Him as we would treat a suspected imposter. If a man were to ask our sympathy, as claiming to be a soldier who had fought our battles, and who asserted that he had a bullet wound in his body, we might be justified in demanding that he should slip off his clothes and show us the wounds; but we surely ought not to treat the Son of God in that manner. His Word ought to be our law; His assertions our security; His promise our indubitable assurance.

"Because thou hast seen me, thou hast believed," said Christ to Thomas; "blessed are they that have not seen, and yet believed" — they only have known what faith is, trust is. And there is a real exhilaration and delight in that. I remember thinking, one summer day, as the children were leaping to my arms so eagerly from a farmer's hay-mow, while older persons climbed down the ladder so carefully and cautiously, "Ah, that is the difference between faith and reason: the one throws itself into Christ's arms with such abandon; while the other climbs down the rounds of argument and logic so timidly and carefully, till it reaches the ground. Oh, the joy, the elasticity, the exultation, of true faith! "In whom, though now ye see Him not, yet, believing, ye rejoice with joy unspeakable and full of glory." —THE WATCHWORD, February, 1879.

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The Resurrection . . .

(Continued from page five)
these words."

3. The doctrine of the resurrection sets forth the need and glory of redemption. I have been speaking merely of the resurrection of the dead in Christ, for it is their case alone to which the Apostle alludes in writing to their Thessalonian brethren. But there is a resurrection of the unjust as well as to the just — a resurrection to damnation as well as a resurrection to life. As for those who refuse all part in the redemption purchased by Christ, they must rise still in "the image of the earthy" — rise to a continuance of the pains which they have inherited as members of a sinful race — which they have increased by their own transgressions, and which must continue to increase as long as they continue to sin.

On the other hand, redemption by Christ implies that these weak and suffering bodies of ours shall be delivered from the power of sin and pain, while evil passions and sinful habits — diseases of the soul — these, too, shall all be done away. Let us rejoice that this deliverance is offered us — let us hasten to accept it. And may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good word and work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever.

(BAPTIST DOCTRINES, pp. 547-566, 1880 Edition)

Baptism In Water

(Continued from page one)

presence can be promised, the law can never be changed or superseded. What it enjoined is necessarily of perpetual and universal obligation. And as His omniscience looked through all ages, considered all countries and climates, recognized all differences in men, and noted all variations of their condition, so no exception and no exemption and no modification of this law can be claimed by any man, anywhere, under any circumstances that come within the limits of possible obedience. The very order of the several obligations of this law is an essential feature of the law. We may not reverse or transpose these obligations without nullifying the law itself, and incurring the sin of willful and aggravated

disobedience. What, then, is the prescribed order of these several obligations? On your consciences, purified by His blood, let me now place them:

1. "Make disciples." Pardon me if I call your attention to the fact that "teach" in our English version mis-translates the Greek, "matheteusate," a different word from the "teaching," "did askontes," in another clause.

2. "Baptizing them," that is, the disciples.

3. "Teaching them," that is, the baptized disciples, "to observe all things whatsoever I have commanded you."

There is the divine order from which we may not depart without sin. First, make disciples, then baptize the disciples, then instruct the baptized disciples to observe all His other commandments. We may not baptize them before disciplining them. We may not require them to observe other ordinances before baptizing them. We may not claim or expect the fulfillment of His promise to be with us always, unless we do what He has commanded, and as He commanded it. Before examining in detail the import of this divine law of baptism, it will be profitable to fix in your minds a few principles fundamental to the interpretation of any law, and so recognized by all competent authorities.

(1.) The words of a law are to be understood in their plain, ordinary, and popular sense. (2.) From the words of the law there can be no departure. (3.) When the law is uncertain, there is no law. (4.) The expression of one thing is the exclusion of another. (5.) "It avails little to know what ought to be done, if you do not know how it is to be done." (6.) "Where anything is commanded, everything by which it is to be accomplished is commanded." (7.) The law requires absolute obedience. "Obedience is the essence of the law" — (See J. T. Christian, "Immersion"). (8.) A law to be binding must definitely invest some one with its execution or enforcement.

Bearing these general principles in mind, give me your fixed attention that I may impress on your hearts, indelibly, certain essential features of this great law of baptism:

I. To whom was this command given?

Certainly, it is addressed to somebody. All laws intended for practical use must charge some one with their execution. A statute is void on its face that makes no provision for its enforcement. It must specify by whom it is to be executed. To whom then did Jesus speak? Certainly, not to strangers

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or enemies. Nor would He commit the ordinances of His kingdom to those who despise and rail at them. Nor would He trust this law of baptism to men who would speak slightly of it, or depreciate it, or publish books against it. Think you the Lord Jesus Christ would select as administrator of this ordinance a man who before and after administering it in the name of the Holy Trinity would publicly ridicule it as indecent and unbecoming? Does such a man or his work deserve respect? Would any of you be willing to submit to baptism at the hands of a man, or count his baptizing as worthy of recognition, who to gain a member or for any other purpose, will administer a religious rite against his own conscience and then deride his own act? Be sure the law of baptism provides a different sort of administrator. This ordinance was committed to those who loved it and were themselves obedient to it. But more definitely, to whom?

Note carefully that the occasion was by special appointment before His death (Matt. 26:32), repeated after His resurrection (Matt. 28:7-10; Mark 16:7), designating a particular mountain in far-off Galilee (Matt. 28:16). From two passages in Matthew (26:32; 28:16) we know the eleven apostles were present, the highest officials in His kingdom. From others (Matt. 28:7,10,17; Mark 16:7; I Cor. 15:6) it appears that it was a gathering of the church, including disciples in Galilee as well as from Jerusalem. To these disciples, His ecclesia, "the called out," themselves baptized believers and organized, with officers and laws, to them He committed this law of baptism. The apostles themselves, prophets, teachers, healers, pastors, and evangelists were all "set in the church" (I Cor. 12:28; Eph. 4:11-16). Officers, whether special or ordinary, passed away, but the church was an abiding institution (Matt. 16:18) and to be forever "the pillar and ground of the truth" (I Tim. 3:15); with power to fill offices when vacated by unworthiness or death (Acts 1:15-26; 6:1-6; II Tim. 2:2; I Tim. 3:1-16; Titus 1:5-9), that the ministry of the word might be perpetuated.

So that the law of baptism was committed to His church, to be administered by officers of its own appointment until "the end of the world." Bear this fact in mind: The administrator of baptism ought not only in his individual capacity to be one who loves, honors, and has himself obeyed this ordinance, but particularly, he must have been directly appointed thereto by God Himself, in originally establishing His kingdom, or ever afterward by the church, Christ's executive on earth till He comes again. An official act must be performed by an officer. An officer must have been put in office by the organization under which he holds office and to which

he is responsible for the exercise of official functions.

Take a simple illustration: It has been said that a Welshman recently arrived in this country, and being desirous of citizenship, but ignorant of the method of becoming a citizen, stated his desire to an Irish friend whom he had known in the old country. The Irishman, willing to serve his friend in so laudable a purpose, procured a form of the oath of naturalization, administered it solemnly to the Welshman and gave him a certificate of the fact as evidence thereof. But when the Welshman, at the next election, sought to exercise the privilege of citizenship, he was challenged by one of the judges of the election: "Are you a citizen of this country?" "I am." "Where is the proof of your naturalization?" The Irishman's certificate was submitted and rejected. The Welshman protests: "Why, I am a citizen at heart, and have sincerely taken the prescribed oath in the very words of the law, and honestly intended thereby to comply with the law, and here is written evidence from the good man who administered the oath." To whom the inexorable judge replied: "My friend, we do not dispute anything you say. Your good intentions and your state of heart are not denied. But the law which prescribed the oath you took also prescribes who shall administer it. No matter how good a man your Irish friend may be, nor how honest his purpose, he had no legal authority to administer the oath to you. Your certificate is no more than blank paper; you must stand aside until you comply with the law."

So baptism is null and void unless administered by legal authority, no matter what the intent or act of the subject or administrator. No organization can stand which leaves to aliens the administration of its laws, and particularly its initiatory ordinances. Let us now consider:

II. The subjects of baptism.

Who must be baptized? What says the law? "Go ye, therefore, make disciples of all nations, bap-

tizing them." Is this command of Jesus in harmony with the example of Jesus? Let us appeal to the record: "Jesus made and baptized more disciples than John" (John 4:1). This is valuable testimony, because:

1. Those to whom the law of baptism is now entrusted were quite familiar with His previous example, which so clearly and authoritatively interprets and construes in advance the law given to them.

2. It shows that Jesus, during His lifetime and in their presence, first made disciples and then baptized them. The very thing they are now required to do.

3. It shows that John the Baptist also, with whose work they were equally familiar, first made disciples and then baptized them.

It follows that as they knew how John made disciples before baptizing them, and how Jesus made disciples before baptizing them, they were instructed by these examples how they were to make disciples before baptizing them. They could not be ignorant of the import of this term of the law, "make disciples," since it had been already construed and its meaning fixed by the Lawgiver Himself. Nor need we be ignorant, since the record of what John and Jesus did is before us. How, then, did Jesus and John make disciples? Hear the record: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:4). "Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14,15).

These Scriptures are very clear. They show that John and Jesus, both preached the gospel. That they called on their hearers to do two things — repent and believe. That those who repented of their sins and believed in the Lord Jesus Christ were ready for baptism. In plain words, that repentance and faith constituted discipleship. To make disciples, therefore, means that by preaching the gospel men should be led to repentance and faith. John refused to baptize the impenitent and unbelieving Pharisees, who sought baptism on account of their being natural descendants of Abraham. (See the record, Matt. 3:7-9). Of Jesus also it is said: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12,13).

It is perfectly clear from the testimony of the four Gospels, that only children of God were to be baptized. Referring to the Spirit's work they must be born from (Continued on page 7, column 3)

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

Amy Carter's nursemaid has become a member of President Jimmy Carter's congregation. With the President attending, Mary Fitzgerald, 33, was baptized at First Baptist Church of Washington, D. C., May 22.

Miss Fitzpatrick was serving a murder sentence when she worked as Amy's nursemaid under a prisoner work-release program while the President was governor of Georgia.

Here is a great lesson in Baptist church polity. Every member of a Baptist church has an equality of rights and privileges. President Carter and Amy Carter's nursemaid, Mary Fitzgerald, both have only one vote in the business meeting of the First Baptist Church.

The ground in front of the cross of Christ is level. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

On May 17, in Los Angeles, President Carter was asked about Federal assistance for abortions, and he responded: "I am against abortion. I think abortion is wrong. I'm doing everything I can as President to make abortion unnecessary. We propose that government not help abortions."

On May 18, in Tel Aviv, Menachem Begin, a 63-year-old former terrorist, was elected Prime Minister of Israel today in an upset victory over Shimon Peres of the ruling Labor Party. Begin's Likud Party has won 41 of the 120 seats in the Knesset (Parliament), a plurality that gives it the right to form a new government.

Alexei Bychkov, General Secretary of the All-Union Council of Evangelical Christian-Baptists in the U.S.S.R., and Michael Zhidkov, deputy chairman of that organization, have been identified again as members of the Soviet secret police — K.G.B.

Yevgeni Bresenden, 36, an electrician by trade, has appeared before the Commission of Security and Cooperation in Europe, in Washington, D. C., and revealed that these two leaders are "considered by every Christian in the Soviet Union like professional K.G.B. agents."

In reply to Rep. John Buchanan (R-Ala.), who fathered the bill that passed in Congress last year calling for the release of Pastor Georgi Vins and others imprisoned in Russia, Mr. Bresenden further said: "Every Christian (in the Soviet Union) feels they (the Baptist leaders) have betrayed (his) interests . . ." A Soviet police officer told a Christian in a Soviet concentration camp: "Why aren't you like the leaders of the church — Christian and members of the Communist Party?" (CHRISTIAN BEACON, 5-19-77).

An increasing number of doctors are committing suicide according to UPI report from Maywood, Ill. The cause is depression, alcoholism, and drug use.

TORONTO (EP) — The Peoples Church, Canada's largest evangelical congregation, has pledged \$1,129,788 for world missions this year, according to Pastor Paul B. Smith.

LOS ANGELES (EP) — James Eugene Ewing, whose financial expertise has aided other Christian organizations, has filed for bankruptcy after suffering financial losses in publishing World Compassion magazine and operat-

ing the Church of Compassion in Los Angeles.

Ewing has been highly regarded for many years as a master of soliciting contributions through mail appeals. In years gone by he allegedly saved Evangelist Oral Roberts from financial depression, assisted Rex Humbard, aided Billy James Hargis and other television evangelists in their fun-raising activities.

Some 50 lawsuits have been filed against Ewing. A voluntary bankruptcy petition filed with Judge Richard Mednick listed more than \$2.7 million in secured and unsecured claims, but only \$486,000 in assets, according to Los Angeles Times reported Robert Rawitch.

Given to extravagant living, Ewing has been divorced from his wife. He is now legally free to start anew in Los Angeles or elsewhere and may locate in Florida where he is currently holding a crusade.

VATICAN CITY (EP) — Pope Paul has urged Roman Catholic bishops in Scandinavian countries to form ties of "sincere friendship" in the name of our one Saviour and Lord Jesus Christ with the Lutherans in their countries.

But the pontiff warned the bishops against adopting "an ambiguous ecumenism which renounces its own original context and is passively ready to let itself be absorbed."

The Pope addressed the members of the Scandinavian Catholic Bishops' Conference, who were in Rome for their regular "ad limina" visit.

WASHINGTON, D. C. (EP) — Bills to prevent child pornography have been introduced in the U.S. Congress and in state legislatures, and investigations are underway in several cities including Chicago.

More than 25 per cent of members of the House of Representatives have co-sponsored a "Child Abuse Prevention Act" which calls for up to 20 years' imprisonment and/or a \$50,000 fine for producing pornography involving children or knowingly permitting a child under 16 to be photographed in sexual

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acts or simulated sexual acts.

The House bill also calls for a sentence of up to 15 years and/or a \$25,000 fine for shipping or selling such material.

MINNEAPOLIS (EP) — Can a church organize in such a way that all its members can avoid paying income taxes?

No, says Dan Rehak of the Internal Revenue Service (IRS) in St. Paul. Or rather, what he said was: "Based on present law as I know it and as it's being interpreted around the country, members of such a group would not be granted tax-exempt status."

However, David Holmes, of the Miletus Church, Inc., in suburban Wayzata, says it's not only possible, it is being done by his group. Members of Miletus Church can legally avoid paying income taxes without being required to apply for tax-exempt status, he says.

Members do not pay state income taxes either, he adds.

The Miletus Church — a group that attracted attention recently by supplying school materials to the Jacob Hatanpaa family of Schroeder, Minn., which faced jail for refusing to allow the children to attend public schools — is no ordinary Christian denomination.

It functions as a religious order, similar to orders of nuns and monks in the Roman Catholic Church, and calls each member family an "integrated auxiliary" of the order.

Mr. Holmes says that by organizing itself as an order the Miletus Church can offer its members exemption from paying income taxes. Any other church could do the same, he said, "and I expect multitudes will."

PONTIAC, Mich. (EP) — An unwed mother who used heroin during her pregnancy has been charged with the "child abuse" of her seven-week old baby, born as a heroin addict.

Probate Judge John J. O'Brien of Oakland County said "this is a precedent-setting case. It raises questions about the rights of the mother, the state and the unborn child — something like the abortion issue."

Oakland County court officials took the baby, who has now recovered from his addiction, from his mother and placed him in the temporary custody of his grandmother.

Child abuse charges were filed against the mother on the ground that she continued to take heroin during pregnancy with the full knowledge that her baby would likely be born addicted, according to authorities.

WASHINGTON, D. C. (EP) — Some chaplains and officials at the University of Maryland have expressed "unease" at the presence of a Hare Krishna chaplain on campus.

Baptism In Water

(Continued from Page Six)

above (John 3:3-8). Referring to the exercises of their own minds, to which they were led by the regenerating Spirit, they repented toward God and believed on Jesus Christ. Two other considerations made it impossible for the disciples to whom Jesus committed the law of baptism to misunderstand its import: First, their own experience. They knew how they were disciplined. They knew what had been required of them. Second, to guard them effectually and infallibly from the mistakes of a treacherous memory, the Holy Spirit was promised to them, whose abiding inspiration would bring to their remembrance everything that Jesus had done or taught (John 14:26; 16:13).

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To put our own minds at rest forever on this subject, we need only one more testimony, which is also here before us. From the subsequent record do we find, as a matter of historical fact, that the church, carrying out this law of baptism, made disciples before baptizing them, and required the same constituent elements of discipleship — repentance and faith? In other words, how did their deeds construe the law? We find an answer in the book of their deeds, called "The Acts of the Apostles." Of the assembled Jews, gathered to the national feasts in Jerusalem out of all nations under heaven, those only who repented and gladly received Peter's word were baptized (Acts 2:38-41).

When Philip preached in Samaria he baptized only men and women who believed the gospel (Acts 8:12). When Peter preached to the Gentiles in Caesarea, they were not baptized until God had granted unto them "repentance unto life," and had "purified their hearts by faith" (Acts 10:47; 11:18; 15:3). The jailer and his household at Philippi were not baptized until all had heard the gospel preached and "rejoiced, believing in God" (Acts 16:30-34).

Only after the Corinthians had heard and believed were they baptized (Acts 18:8). Indeed, Paul announced the universality and perpetuity of the law to the Ephesian elders at Miletus: "Testifying, both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21), and he declared to the Hebrews the doctrinal foundation: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from

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can show any warrant in the New Testament for other subjects of baptism. The best scholars of those who baptize other subjects than penitent believers, admit there is neither plain precept nor example in the New Testament to justify their practice. They might have said that the New Testament is as silent as the grave concerning any other subjects of baptism. And yet, baptism is a New Testament ordinance. There alone we find the law which enjoins it. That law admits of no exception for king or peasant, male or female, young or aged. Suppose I should baptize an impenitent unbeliever, who believed neither in the Father, Son nor Holy Spirit. How would my formula sound: "I baptize thee into the name of the Father, and of the Son, and of the Holy Spirit?" Would it not be more than a farce? Would it not express falsehood?

III. What is the baptism itself. While I could prove to you from the lexicons and from usage, that the Greek word "baptizo" means to dip or immerse as much as our English word "dip" means to dip or immerse; and while among unbiased scholars this question is as much settled as the fact that Columbus discovered America or that Cornwallis surrendered at Yorktown; and while if physically able (Continued on page 8, column 1)

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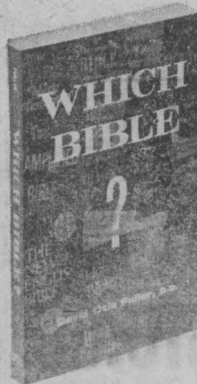
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dead works and of faith toward God" (Heb. 6:1).

Because the Scriptures are so clear, so unequivocal, and so numerous, which teach that to make disciples is equivalent to leading men to repentance and faith, I said this morning in the sermon that I would let my right arm drop to my side in everlasting paralysis before I would do so rebellious, so unlawful a thing as to baptize man, woman, or child without evidence of personal discipleship — personal repentance and personal faith. No man living

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Baptism In Water

(Continued from page seven)

I could cite authority and admissions until the rising sun, I prefer to take the Book itself and show you from inspired words just what baptism is. I will let Scripture interpret Scripture.

Just here let me impress one thought, which, if carefully considered, will save you from any trouble whatever about Greek lexicons, or citations from the classics: The Lord Jesus Christ Himself fixed the meaning of the word forever by His own baptism. Admit for argument's sake that the word had a thousand meanings, in the act of His baptism He designated the particular meaning which would define His ordinance. When John baptized Him, no matter how many modes the word might admit, the thing which John did, and he did only one thing, settles the mode forever.

Now if I can satisfy myself from the record what John did to Jesus, that ends the controversy for me. I am going to follow him. It matters nothing to me what kings and queens and lords have done. Nor do I care what my father or mother or wife has done. I will follow Jesus; and His disciples, to whom He committed the law to baptize, should understand from His example what meaning He attached to the word. We have before us, therefore, but a short and simple task. Here are all the Scriptures which tell of the baptism of Jesus: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God de-

scending like a dove, and lighting on him; and, lo, a voice from heaven, saying This is my beloved Son in whom I am well pleased" (Matt. 3:13-17).

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:9-11).

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased" (Luke 3: 21,22).

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we, also, should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5).

"Buried with him in baptism, wherein, also, ye are risen with him, through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

These five are all the passages of Scripture which tell of the baptism of Jesus. Now, with this record before us, we are to determine, not why Jesus was baptized, but how? Our object is to determine what was done in order to fix the meaning of a word. Mark carefully the following points:

1. He was baptized in a river. Mark says: "In the Jordan," more correctly, "into the Jordan" (eis)

(Mark 1:5,9,10).

2. That after baptism He came "up out of the water" (ek) (Mark 1:10).

3. That in His baptism He was buried. "We are buried with him by baptism" (6:4). "Buried with him in baptism" (Col. 2:12).

4. That in His baptism He was also raised up again. "Wherein, also, ye are risen with him" (Col. 2:12).

5. That this burial and resurrection in water was a likeness of His actual burial and resurrection. "For if we have been planted together (revision, 'united together') in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

Thus the Scripture interprets itself and defines its own terms. Jesus was buried in baptism. We are buried in baptism. Therefore we are risen with Him in baptism. The baptism of Jesus was a likeness of His own burial and resurrection; therefore in our baptism we are united with him (revision) in the likeness of His burial and resurrection. That Jesus was immersed in the river Jordan by John the Baptist is as firmly established as a historical fact by unbiased scholarship of all faiths, as that He was born in Bethlehem of Judea. As to the why, unbiased testimonies diverge. As to the how, the fact, the act, they concur. The how, the fact, the act, is what we now seek. What was done to Him that He commanded. While the Jordan flows into the Dead Sea, and while the Bible record remains the meaning of the word is fixed. The burial and resurrection in water are essential to the act of baptism enjoined on us. Whether it be in a river, lake, tank, or baptistry, is immaterial. And you now are to be buried with Christ in baptism, and to be raised with Him. Such baptism is current coin with all faiths, because ancient, apostolic, biblical.

As late as 1846, the "Methodist Discipline" asserted that Christ was baptized "in the river of the Jordan," and that "buried in baptism" alludes to water-baptism. But I care little for testimony not in the Book itself. That the disciples to whom Christ committed the law of baptism so understood the meaning of the word will appear sufficiently from a single example recorded: "And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing" (Acts 8:38-39).

On this passage, Dr. Carson says: "The man who can read it, and not see immersion in it, must have something in his mind unfavorable to the investigation of truth. As long as I fear God, I cannot, for all the kingdoms of the world, resist the evidence of this single document. Nay, had I no more conscience than Satan himself, I could not as a scholar attempt to expel immersion from this account. All the ingenuity of all the critics in Europe could not silence the evidence of this passage. Amidst the most violent perversion that it can sustain on the rack, it will cry out immersion, immersion." I believe it is also Carson who elsewhere says: "The idiot boy who ran after a wagon all the way from Glasgow to Edinburgh to see if the hind wheel would overtake the fore-wheel had an errand, though it was only a fool's errand. But if Philip and the eunuch descended from that chariot and both went down into the water after anything else for baptism than immersion, they had less, even, than a fool's errand."

(Continued Next Week)

The Poor Huckster

(Continued from page one)

AM; and I cannot doubt that 'Jesus Christ is my all in all,' for He says He is, and how can I doubt that?"

"Well," said another, "but some times I lose my evidence and my graces, and then I get very sad."

"Oh," said Jack, "I never lose anything, for, in the first place, 'I'm a poor sinner and nothing at all,' — no one can rob me if I am nothing at ALL; — and, in the second place, 'Jesus Christ is my all in all,' and who can rob Him? He is in Heaven. I never get poorer, for I am always nothing; but I always have everything."

Then another began to question him thus: "But, my dear friend Jack, don't you sometimes doubt whether you are a child of God?" "Well," said he, "I don't understand you, but I can tell you I never doubt but that I'm a poor sinner and nothing at all, and that 'Jesus Christ is my all in all.'"

"Ay, ay," said the other one, "But sometime I make great advances on the road to Heaven, and then I feel a great deal better, but I often go back again, and that causes me trouble."

"But," said Jack, "I never go forward, for I'm always 'a poor sinner and nothing at all'; but I cannot go back, for 'Jesus Christ is my all in all'; and blessed be God, He will not go back, and I am safe."

Always after that in the villages they used to call him "Happy Jack," for he was that, and the reason was that you could not drive him from that simple standing point! "There is nothing in me; I believe in Jesus Christ; I deserve punishment! I am lost in myself, but I trust in Him Who came into the world to save sinners, and He will not let me perish."

Mississippi Baptists

(Continued from page one)

People continued to come into the country, and among them some Baptists. William Chaney, a Baptist deacon, and his son, Bailey E. Chaney, a licensed preacher, came from South Carolina. There came also one Harigail from Georgia, and also Barton Hannon and William Owen, all of whom were, or became, Baptist preachers. Harigail proved to be a man of more zeal than discretion and proceeded to denounce the Catholics in unmeasured terms. This, together with the conversion and active labors of De Alvo, who had become a deacon, incensed them, and they determined to make an example of some of the leaders. William Hamberlin, Richard Curtis, Jr., and Stephen de Alvo were selected as the chief offenders. This

was about 1793 or 1794.

A letter was written by Gayoso, the Spanish commandant, to Curtis, expostulating with him upon his course. To this Curtis replied bluntly, and an order for his arrest was issued, and he was brought before Gayoso, April 6, 1795. After threatening to send Curtis, Hamberlin, and De Alvo to work in the mines of Mexico, they were discharged with an injunction not to offend again. An edict was also issued that if nine persons were found worshipping together, except according to the forms of the Catholic Church, they should suffer imprisonment."

But the church continued to meet privately for worship, and Mr. Curtis officiated publicly in a marriage ceremony in 1795. This was considered a violation of the law, and an attempt was made to arrest him, but he made good his escape, in company with Hamberlin and De Alvo, and they made their way on horseback across the country to South Carolina, where they arrived in the fall of 1795. A number of others were also persecuted. At the end of two years and a half Curtis returned, having been ordained during his stay in South Carolina.

The country having passed into the hands of the United States, the Baptists henceforward had rest, and prospered greatly. In 1798 an arm of Salem Church was extended into Williamson County, and "the Baptist church on Buffalo" was constituted. Another church was formed in the same county in 1800, called Good Hope, and two in Amite County, Providence, in 1805, and Ebenezer in 1806. These churches, in 1806, united, and formed the Mississippi Baptist Association.

Thomas Mercer came into this region in 1800, and David Cooper, a learned and pious man, in 1802. They were soon joined by a number of young ministers, who afterwards distinguished themselves in this part of the state, and through whose instrumentality Baptist sentiments were propagated in Mississippi and Louisiana. The Association became an active body, and its missionaries penetrated to the remotest settlements. In 1820 the churches contiguous to Pearl River were dismissed to form the Pearl River Association. In the decade from 1830 to 1840 the churches were torn by internal dissensions, on account of Masonry, missions, and Campbellism. In the conflict, old Salem suffered her light to be extinguished. From that time forward population rapidly increased, and many able and zealous ministers entered the field, and Baptist sentiments took a deep hold upon the people.

In 1880 there were in Mississippi 59 Baptist Associations, 1537 churches, 831 ordained ministers, and 122,369 members.

(BAPTIST ENCYCLOPEDIA, pp. 801-802, 1881 Edition).

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