

America Is Having A Spiritual Blackout Now!

By **RAYMOND WAUGH**
Midland, Texas

PART I God's Omniscience

Who is the God of this world? This may seem to be a simple question. The answer, however, may not be so simple. If we were to suppose that there were eternal truth in the song, "This Is My Father's World," which so many folk like to sing, the answer might be considered simple.

In truth, nevertheless, "This is My Father's World" involves us in a real Scriptural problem. In one place, God informs us, "I pray not for the world" (John 17:9). In another place, God explains, "The whole world lieth in wickedness" (I John 5:19). We may further note, "The god of this world hath blinded the minds of them which believe not . . ." (II Cor. 4:4).

Men may conclude, of course, that God is the God of this world. It is quite evident that God has declared that Satan is the god of this world. There is a very dramatic confirmation of this fact. We may remember that Satan offered Jesus the kingdoms of this world with the words, "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine" (Lk. 4:6-7).

Jesus did not question the validity of the offer!

Satan, then, is the god of this world!

Those who would question this

truth have obviously been deceived by Satan. They are under the power of "The god of this world" who "hath blinded the minds of them which believe not." This is not a new experience for men. It was Satan, in the guise of the serpent, who declared in the Garden of Eden, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods . . ." (Gen. 3:5). Even



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then, if we can receive it, the people of earth, in the person of Eve, were being offered "the kingdoms of this world."

Satan lied to Eve. Satan deceived Eve. Satan caused Eve to believe his, "Yea, hath God said?" (Gen. 3:1). Satan caused Eve to doubt God's Word, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

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Sin is the great block and bar to our happiness, the procurer of all miseries to man, both here and hereafter. Take away sin, and nothing can hurt us; for death, temporal, spiritual and eternal, is the wages of it.

Sin, and man for sin, is the object of the wrath of God. How dreadful therefore must his case be who continues in sin! for who can bear or grapple with the wrath of God!

No sin against God can be of little; because it is against the great God of Heaven and earth; but if the sinner can find out a little God, it may be easy to find out little sins.

Sin turns all God's grace into wantonness: it is the dare of His justice, the rape of His mercy, the jeer of His patience, the slight of His power, and the contempt of His love.

Take heed of giving thyself liberty of committing one sin, for that will lead thee to another, till by an ill custom it becomes natural.

To begin a sin is to lay a foundation for a continuance: this continuance is the mother of custom, and impudence at last the issue.

The death of Christ giveth us the best discovery of ourselves, in what condition we were in that nothing could help us but that; and the most clear discovery of the dreadful nature of our sins; for if sin be so dreadful a thing as to wring the heart of the Son of God, how shall a poor wretched sinner be able to bear it?

THE EVILS OF SIN

By **JOHN BUNYAN**
(1628 - 1688)

"ONE BODY"

By **JAMES GREEN**
Taylorsville, North Carolina

"For as the body is one, and hath many members, and all the members of that one body, being many are one body: so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit" (I Cor. 12:12-14).

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism" (Eph. 4:4-5).

It is my purpose in this study to endeavor to show, by the Scriptures, what the "one body" referred to in these two texts and in various other passages in the New Testament is and what it is not. Numerous ideas and theories have been and are being advanced by theologians and Bible teachers as to the true meaning of the "one body" in our text.

(1) Universal Visible Theory. Roman Catholicism has brought forth and fostered the theory that the "one body" is the universal visible church whose head is the Pope in Rome. I hardly need to say this idea has no basis in Scripture. Even our Protestant friends refute this idea.

(2) The Universal Invisible Theory. This theory was first put forth by Augustine in the 6th century. However, it came into its full development during the period of the Protestant Reformation when the Protestant groups, which came out of the Harlot Church of Rome, were casting about for some means of giving symbolance of legitimacy and authority to their so-called churches and ordinances. I will deal with this theory further in the course of the message.

(3) The Local Visible Idea. This is the position held and taught through the centuries by the true churches of Christ which have never been identified either with Catholicism or Protestantism. Thus this has been the teaching of true Baptists from the time Christ organized His church until now. I am convinced that if we could exclude the writings of the Protestants and study only the New Testament, we could arrive at only

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'THE JEHOVAH TITLES' — A Bible Reading

By **ALMOND BARRELLE**

"They that know thy name will put their trust in thee" (Psa. 9:10).

What varied setting has the wondrous name of God! Treasures of truth are hidden in the titles, each having its distinctive office and depth of meaning. Fresh names and titles of honor are given to men to commemorate their deeds; so our God has titles to mark the mighty victories of His grace. But "their rock is not as our Rock, even our enemies themselves being judges" (Deut. 32:31).

Jehovah is a combination in itself of great perfection and beauty. Taking the first three letters of Yehi (Yeh) "he will be," the two middle letters of Hove (ov) "being," and the last two letters of Hahyah (ah) "he was," and we have Yeh-ov-ah, or Jehovah, in full; "He that always was, that always is, and that ever is to come." In this name, and in its poetic form, Jah (vide Psa. 68:4), the eternities meet, as shown in Revelation 1:4: "From him which is, and which was, and which is to come."

Six of these Jehovah titles in combination are prominent: four of them being historic monuments, recalling to after ages great deliverances of the Jehovah-God; the other two shine brightly in Israel's future, as the promise whereof all grafted in are yet to partake (Rom. 11:17).

1. Jehovah-jireh. "Jehovah will provide" is among the most an-

cient and precious of titles. The occasion of its origin stands out with startling prominence in Abraham's life, as the mightiest illustration of faith. God had commanded him to offer Isaac as a burnt offering (Gen. 22:2). Isaac was endeared by natural ties; he was also the child of promise (Gen. 17:8, 16, 19, 21; 21:12). The covenant had been promulgated (Gen. 17:10-12); the promise had been unfolded by God as the gift to Abraham's seed, of "all the land of Canaan for an everlasting possession" (Gen. 17:8). And the decree was sealed to Isaac by name, "For in Isaac shall thy

seed be called" (Gen. 21:12). God's servant has not forgotten the oath with which the command to sacrifice was irreconcilable. Isaac slain, and the covenant is defeated; and yet the present command must be obeyed: "Behold the fire and the wood: but where is the lamb for a burnt-offering?" (Gen. 22:8). Jehovah-jireh is the monument of faith placed over that altar with the uplifted knife, the bound son of promise, and the angel calling from the heavens, "Abraham, Abraham." Mighty victory of faith answering from God's throne! Worthy of Jesus.

(Continued on page 5, column 3)

Catholics, Protestants And Baptists

By **H. M. CARSON**
Northern Ireland

When Martin Luther raised the banner of revolt against Rome four centuries ago he recalled the people of God to basic gospel truths. The errors of priestcraft and a false sacramentalism were challenged. The doctrine of justification by faith alone was preached again in Europe.

But at one point Luther did not depart from Rome, and his failure here was shared by the other reformers, Calvin and Zwingli in Switzerland, John Knox in Scotland and Thomas Crammer in England. All of them inherited from the Middle Ages the idea that church and nation were one. The church was simply the nation in its religious aspect. Thus when the Popes and the Emperors had contended with each other it was simply a debate as to which of them was to be supreme — but it was in the same community, "the Christian commonwealth." It is for the same reason that countries were divided into parishes. In each locality the population was

viewed as being the church in that area. Hence each infant was christened and received into church membership.

Now Luther showed how much he belonged to this tradition when he made his appeal to the German nobility to help in the reformation of the church. His aim was to produce a Protestant nation. Calvin had the same aim in Geneva, as had Knox in Scotland.

But there were other princes in Germany opposed to Luther and other cities in Switzerland which had no time for Calvin's Geneva. The result was tragic: Rulers took sides in what developed into

(Continued on page 7, column 4).

TONGUES SHALL CEASE

By **HERB EVANS**
Michigan City, Indiana

We are living in a day of counterfeiters. False prophets, false religions, and false professions abound. The latest bit of quackery that has hit the religious scene is the Charismatic Movement. The Bible contains many warnings and admonitions to protect God's people from this sort of thing. "The prophets prophesy lies in my name: I sent them not, neither have I commended them, neither spake unto them: they prophesy unto you a false vision and divination and a thing of nought, and the deceit of their heart" (Jer. 14:14). These words well apply to the nonsense that is being perpetrated among Christendom today.

God's people are not obligated to trust someone else's experience; they are obligated to trust God's Word. We are given two examples of counterfeit prophets in the Book of Deuteronomy. In the one case, the prophets' words

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE ETERNITY OF GOD

"Before the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90:2).

Moses, the writer of this Psalm, in these words gives God the glory of His eternity. He discloses how he served an eternal God Who existed when nothing else did. Mountains to God, though white with the snows of ages, are young things whose birth was but yesterday. Before the universe and angels were created God existed in

all His glory. All creation is mere novelties of time. Our God is without beginning of days, or end of life, or change of time.

Angels and the spirits of men are immortal and without end. But all of these did have a beginning. They were created by the everlasting God. The world is to abide for ever (Eccl. 1:4), yet it was created by God. It may be truly said that God is the only absolute and eternal Being in all the universe. He has an attribute of eternity which is not shared by any of His

creatures.

ETERNITY DEFINED

What do we mean when we say that God is eternal? We mean that the infinitude of God relative to duration is eternal. The Creator is exalted above all the limitation of time. With Him there is no distinction between the present, past, and future; but all things are equally and always present to Him. God's nature is free from all succession of time and contains in itself the cause of time. The

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Eternity Of God

(Continued from Page One)

eternal Being is conscious not, in
time, but of time. God is not in
time, but time is in God. Although
there is logical succession in God's
thoughts, there is no chronological
succession.

Men mark time and write his-
tories, but God does not. To Him
the past, the present, and the fu-
ture are one eternal now. There is
no succession in the Divine mind;
therefore, no new operation takes
place. All the Divine acts are from
eternity. The effects of the divine
acts do indeed take place in time
and by succession, but these have
no bearing on the nature of God,
for He is the originator of time.
He is free to act in relation to
time, and He is equally free to
act outside of its limitations.

ETERNITY DECLARED

The eternity of God belongs to
His infinity. It is many times de-
clared in the Word of God. Abra-
ham called the Lord "the everlast-
ing God" (Gen. 21:33). The Pro-
phet Isaiah made reference to
"the everlasting God, the Lord,
the Creator of the ends of the
earth" (Isa. 40:8). The Prophet
Jeremiah speaks of Him as "the
living God" and "an everlasting
King" (Jer. 10:10). The Apostle
Paul called attention to "the com-
mandment of the everlasting God"
(Rom. 16:26). To Timothy Paul
wrote of "the King eternal, im-
mortal, invisible, the only wise
God" (I Tim. 1:17).

One of the titles of God is "Eter-
nity." The correct rendering of I
Samuel 15:29 says: "The Eternity
of Israel shall not lie."

In the Bible God is said to in-
habit eternity: "For thus saith the
high and lofty One that inhabiteth
eternity, whose name is Holy . . ." (Isa. 57:15). The eternal God
dwelt where time was unknown
in a sphere where succession was
not marked. There He abode be-
fore the interminable duration
was broken in upon by the revolu-
tions of years and days. He says:
"Yea, before the day was I am
he" (Isa. 43:13). God is not up in

years, but He is more ancient
than all the days of time (Dan.
7:13).

God is from eternity to eternity.
He inhabits one undivided, unin-
terrupted eternity to which all
time is but a brief moment. The
Prophet Isaiah believed God to be
"the Father of eternity" (Isa. 9:6
improved translation). The ever-
lasting God has been active from
"the days of eternity" (Micah 5:2
margin).

ETERNITY DISTRIBUTED

Eternity is an attribute of the
Godhead. When I say God has
this perfection, I mean all three
of the Divine Persons. God the
Father has the attribute of eter-
nity. He is called "the eternal
God" (Deut. 33:27). The Son has
this quality. Proverbs 8:23 tells us
that Christ as the Wisdom of God
was "set up from everlasting from
the beginning, or ever the earth
was." The same is true of the Holy
Spirit. Hebrews 9:14 mentions "the
eternal Spirit."

ETERNITY DEMANDED

The very nature of God demands
the eternity of the Supreme Be-
ing. There was never a time when
God did not exist. It cannot be
said that God passed from non-
existence into existence. He de-
clares: "I am he: before me there
was no God formed, neither shall
there be after me" (Isa. 43:10).
This can read: "Before me, God
was not formed." Hence the God
of the Bible had a being from
eternity. He is self-existent and
self-sufficient. Men form idol gods,
but no man formed Jehovah. The
gods which men form are false
gods unworthy of worship and
service.

God is the first cause of all
things, and therefore, must be
eternal. If God is the first cause,
then He is without cause. The Bi-
ble speaks of Him as "the first
and the last," a phrase expressive
of eternity (Isa. 41:4; 44:6; 48:12).
This phrase is applied to Christ in
Revelation 1:17 and 22:13. God ex-
isted before any other beings. He
is the infinite, eternal, and un-
changeable Governor of the world
from of old. His kingdom is from
everlasting to everlasting.

In Deuteronomy 32:40 God says:
"For I lift up my hand to heaven,
and say, I live for ever." To lift
up the hand to the Jewish mind
meant to swear a solemn oath.
Angels are said to swear by the
eternal God (Rev. 10:6). Men are
said to swear by saying as "the
Lord liveth" (Jer. 4:2). But when
the Lord swears, He swears by
His own life because He can swear
by no greater. His form of swear-
ing is "as truly as I live, saith
the Lord" (Num. 14:21,28). God
is said to swear by His own life
which is forever.

Creatures die because of their
age. Plants die due to the passing
of time. Even the mountains and
plains change with the course of
nature. But time has no effect up-
on our eternal God. "Of old hast
thou laid the foundation of the
earth: and the heavens are the
work of thy hands. They shall per-
ish, but thou shalt endure; yea, all
of them shall wax old like a gar-
ment; as a vesture shalt thou
change them, and they shall be
changed: But thou art the same,
and thy years shall have no end"
(Ps. 102:25-27; Heb. 1:10-12).

Time impairs all things which
God made. The fashion of the
world becomes obsolete and pass-
es away like the morning dew. The
visible creation as the garment of
the invisible God is waxing old
and wearing out. Yet our God lives
on in eternal youth; no decay hap-
pens to Him; no destruction over-
takes our Eternity. All the perfec-
tions of God's nature are without
any variation from eternity to
eternity.

In Exodus 3:14 it is written:
"And God said unto Moses, I
AM THAT I AM." Here God de-
clares Himself to be the Being of
beings. The sense is not only I am
what I am at present, but I am
what I have been, and I am what
I shall be, and shall be what I
am. This expression could only

come from an eternal and invari-
able Being. The best any man can
do is to say, "By the grace of God
I am what I am" (I Cor. 15:10).
But God can say more than any
creature. He can say, "I AM
THAT I AM." He can say such
because He is an absolute eternal
Being.

ETERNITY DESCRIBED

Several of the Divine attributes
are said to be from everlasting.
All of these attest the eternity of
our God. Romans 1:20 informs us
that God has "eternal power." The
creation of the universe dis-
played this attribute of power, but
it did not mark its beginning in
God. God's almighty power exist-
ed from eternity. If God's power
is eternal, then He must be an
eternal Being.

The mercy of God is said to be
"from everlasting to everlasting"
(Ps. 103:17). From old eternity
God viewed His people as objects
of mercy by eternal election. The
vessels of mercy will be the ob-
jects of it unto the new eternity.
Thus God's mercy is without be-
ginning or end. If His mercy is
such, then God has the attribute
of eternity.

The love of God extends back
beyond the creation of the uni-

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verse. To Israel the Lord said:
"Yea, I have loved thee with an
everlasting love" (Jer. 31:3). The
Bible says that "God is love" (I
John 4:8) in His very essence.
Therefore if God's love is of old,
then God has existed from ever-
lasting.

The psalmist said that God
"keepeth truth for ever" (Ps. 146:
6). God is truth and is always true
to His own nature. He is true to
His covenant, to His Word, and to
His Son. If God keeps truth for
ever, then He must exist forever.

God is said to possess "everlast-
ing kindness" (Isa. 54:8). His kind-
ness continues in and through all
states and conditions that the elect
pass through. Each one of God's
own are the objects of the un-
changing affection and everlasting
favor. If God's kindness is eternal,
then God is eternal.

ETERNITY DISPLAYED

The eternity of God can be
seen in the purposes, plans, prom-
ises, counsels, and decrees of God.
All of these are traceable to eter-
nity past and will last unto eter-
nity future. The psalmist wrote:
"The counsel of the Lord standeth
for ever, the thoughts of his heart
to all generations" (Ps. 33:11).
God's plan is carried out from age
to age, His design runs on from
century to century. His purpose
never changes. His decree is not
frustrated. His program is always
accomplished. No earthly foe can
resist His eternal will since His

power to fulfill His purpose is not
diminished by the lapse of years.

Isaiah tells us: "O Lord, thou
art my God; I will exalt thee, I
will praise thy name; for thou
hast done wonderful things; thy
counsels of old are faithfulness
and truth" (Isa. 25:1). The de-
crees of God are from eternity,
and they are all faithfully per-
formed. Being fixed in the eternal
mind, they are punctually and ex-
actly brought about in time. When
these are done in time they dis-
play to man what God planned
from eternity past.

The Lord does not form new
plans in time which were not in
His mind before the world was.
The undisturbed mind of God ex-
ists in unbroken serenity, produc-
ing ordained results with unerring
certainty. His operations in provi-
dence are according to "the eter-
nal purpose" (Eph. 3:11). All such
purposes and plans were in His
mind from the counsel halls of
eternity.

The choice of some men to grace
and glory was made "before the
foundation of the world" (Eph.
1:4). Christ "was foreordained be-
fore the foundation of the world"
(I Pet. 1:20) to be their Redeemer.
The elect were loved in Christ
their covenant Head "before the
foundation of the world" (John 17:
23-24). God's people were given
grace in Christ "before the world
began" (II Tim. 1:9). These select-
ed ones were promised eternal life
"before the world began" (Tit. 1:
2). The whole scheme of their sal-
vation was "the hidden wisdom,
which God ordained before the
world" (I Cor. 2:7). These eternal
acts of the sovereign Being dis-
play His eternity.

ETERNITY DISCLOSED

There are some hints of God's
eternity to be discovered in a
number of things. It may be in-
ferred from His "everlasting cove-
nant" (II Sam. 23:5; Heb. 13:20).
The Covenant of Grace was made
by the Trinity from everlasting
and it will last to everlasting. This
covenant will endure immovable
and unalterable because its source
is the eternal God. This covenant
is the eternal plan of the Divine
Mind. This covenant assures the
elect of eternal happiness.

The eternal God can be seen in
the fact that He is blessed for
ever. Paul addressed Him as "the
Creator, who is blessed for ever"
(Rom. 1:25). Writing to Timothy,
he says the "only wise God" is to
have "honor and glory for ever
and ever" (I Tim. 1:17). God is
glorified and will be glorified to
eternity. Since God is an everlast-
ing Being He alone is worthy to
be eternally served and adorned.

The attribute of eternity can be
gleaned from the statements "the
Lord is King for ever" (Ps. 10:16)
and "the Lord sitteth King for
ever" (Ps. 29:10). Daniel wrote:
"His kingdom is an everlasting
kingdom, and his dominion is from
generation to generation" (Dan.
4:3). There can be no everlasting
kingdom unless it is ruled by an
everlasting God Who is the Su-
preme King.

God cannot be measured by
space or time. Psalm 90:4 de-
clares: "For a thousand years in
thy sight are but as yesterday
when it is past, and as a watch in
the night." II Peter 3:8 says:
"One day is with the Lord as a
thousand years, and a thousand
years as one day."

To our eternal God a thousand

years is like one day or even three
hours of a night. A millennium is
a long period to man who is a
creature of time. In this period
nations can rise and fall, dynast-
ies can come and go, elaborate
systems of philosophy can begin
and end, generations of men can
be born and die. But all such
things and events are nothing to
the eternal God. To our God a
thousand years of human history,
whether past or to come, are as
present to Him as that done in
the last hour.

ETERNITY DEDUCED

The practical lessons which we
gather from a discussion of this
subject are worthy of considera-
tion. First, the doctrine of God's
attribute of eternity causes us to
realize we serve "an incorruptible
God" (Rom. 1:23). His infinity,
His eternity, His spirituality, His
immateriality, and His majesty
distinguish Him from all creatures.
He is "immortal" (I Tim. 1:17),
and has "immortality" (I Tim. 6:
16). All the wicked men and evil
angels in the world cannot destroy
Him; yea, not even Satan and all
his demons. To even suppose such
a thing as a dead God is the
height of infidelity. Eternity can-
not cease to be. Our God is "alive
for evermore" (Rev. 1:18).

Second, this truth should in-
crease our faith in God's promises.
If our God shall never die, then
we dare not doubt His promise to
us of "eternal glory" (I Pet. 5:10)
(Continued on page 3, column 1)

BRIEF NOTES

The Grace Missionary Baptist
Church, 2750 South 53 West Ave.,
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O'Neal have been blessed by the
Lord in establishing three mission
works.

A mission has been started in
Davenport, Wash., under the di-
rection of Elder Bill Smith. Bro.
Smith may be contacted at P.O.
Box 497, Harrington, Wash. 99134,
or by phone at 509-253-4709.

Another missionary from the
church, Bro. Bob Cuthbertson, has
established a Bible study in his
home in Yates Center, Kansas.
Bro. Bob's address is 211 East
Butler, Yates Center, Kans. 66783.
His phone is 316-625-3243.

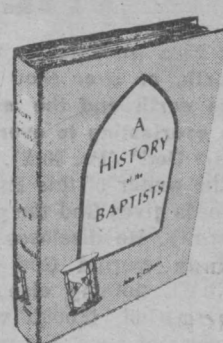
On January 6, 1978, the Grace
Missionary Baptist Church organ-
ized the mission in Kirksville, Mo.,
into a New Testament Baptist
Church. It was organized with 17
members. Elder Bruce Morgan
is pastor of the new church. His
address is 804 East Orchard,
Kirksville, Mo. 63501. His phone
is 816-665-2559.

Those living in the areas men-
tioned are urged to visit these
places.

Elder O'Neal wishes to express
his appreciation to the many
brethren and churches that have
come to his aid due to his wife's
sickness. Bro. O'Neal says,
"Thanks to all who helped. May
God bless you."

The Grace Baptist Church, 170
Deaton Street, Hazard, Ky., is
without a pastor and small in
number. Unless some brother is
willing to work with this small
group their future is dim. It would
be wise if some church or church-
es would come to their aid.

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call 606-439-1295 for more informa-
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THE BAPTIST EXAMINER

FEBRUARY 4, 1978

PAGE TWO

Eternity Of God

(Continued from Page Two)

and "eternal life" (Tit. 1:2). When we suffer afflictions we can justly expect the everlasting God to grant unto us an "eternal weight of glory" (II Cor. 4:17). When this mortal life ends the immortal God will take us to a home "eternal in the heavens" (II Cor. 5:1). As surely as the Lord lives each believer can expect to "receive the promise of eternal inheritance" (Heb. 9:15).

Third, this attribute of God should inspire us to a higher plane of Christian living. What a privilege to serve an eternal God! When our strength fails we always find "the Lord is everlasting strength" (Isa. 26:4). When we are fearful of our path in this world of sorrow ye can say: "Lead me in the way everlasting" (Ps. 139:24). When darkness reigns in these terrestrial realms we find in our God "an everlasting light" (Isa. 56:5; 63:12). Come what may in either life or death, the infallible Word assures us: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

Fourth, this teaching should awaken in sinners the reality of "everlasting punishment" (Matt. 25:46) and "everlasting fire" (Matt. 25:41). The eternal God has promised "the vengeance of eternal fire" (Jude 7) to all unbelievers. Their suffering will run parallel with the line of eternity. Their punishment will have a beginning but no end. Their torment is for ever and ever (Rev. 14:11) since it proceeds from the God of eternity. Lost men would do well to consider that they live on the verge of "eternal damnation" (Mark 3:29).

One has well warned sinners of an eternity without Christ by saying: "How long sometimes a day appears . . . And weeks how long are they . . . Months move as if the years . . . Would never pass away . . . But days and weeks are passing by . . . And soon must all be gone . . . For day by day the moments fly . . . Eternity comes on . . . Days, months, and years must have an end . . . Eternity has none . . . It will always be as long to spend . . . As when it first begun."

Fifth, it is good news to those awakened by the Spirit. The God of the Bible saves "with an everlasting salvation" (Isa. 45:17). Jesus said: "He that believeth on the Son hath everlasting life" (John 3:36). Those who believe on the eternal Son have "everlasting life" and "everlasting consolation" (II Thess. 2:16). They discover that Christ is "the author of eternal salvation" (Heb. 5:9). Heaven be praised! Our eternal God saves with an eternal salvation!

Sixth, this fact about God shows the great gulf between God and man. Mere mortals can never understand to perfection the eternity of God. Eternity begins where hu-

man computation ends. If you were to take a man possessed of the greatest mind that the world has ever known, and let him think backward or forward until his mind would break, then you would have the beginning of eternity. There is no beginning to God; there is no end to the One who inhabited eternity.

Eternity stands always fronting God;

A stern colossal image with blind eyes,

And grand, dim lips, that murmur evermore

"God, God, God!"



Spiritual Blackout

(Continued from page one)

Satan's appearance was appealing!

Satan's words were smooth and enticing!

Satan's attitude seems good!

Satan's thoughts seemed reasonable!

Satan came as "an angel of light" offering life!

Satan's deception concluded in death!

Satan is still in the deceiving business!

Thankfully, in that early moment of human history, God's omniscience was evident. It is said of Jesus much later in history, "He knew all men, and needed not that any should testify of man; for he knew what was in man" (John 2:24-25). God knew the end before the beginning with absolute certainty even in that first era of human history.

If we read the Scripture with care, we discover that God did not say, if "thou eatest thereof." God very clearly and most specifically said, "In the day that thou eatest thereof thou shalt surely die." God knew the end from the beginning. He was and is, and ever shall be, OMNISCIENT!

Rebellion

Regardless of the disdain and mockery with which men and women may approach the Word of God, the truth still is that Satan deceived the woman. Adam was much more than a great zoologist, for he had the philological capability of naming the creatures of earth. Too, Adam was knowledgeable of the Word of God which he had received. God explains that Adam was not deceived. God's word is final in this, "And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:14).

Satan who had defiled God's Universe with his, "I will's" (see Isa. 14:13-14) was evidently quite busy in the Garden of Eden. He apparently found rebellious Eve a willing subject for his subtle, smooth conversation. Eve obviously did not feel the need of seeking the counsel of her husband, and she became susceptible to Satan's deception. In fact, the rebellious

IS "THAT" IN THE BIBLE?



Question:

"WHAT THREE BOYS HAD A FATHER 500 YEARS OLD?"

Answer: Shem, Ham and Japheth, Genesis 5:32.

"And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth."

wife of earth's first husband defied his instructions and succumbed to Satan's subtle entreaty.

That rebellion persists even to this generation in which we are living. There are multitudes of women and men in this generation who make it their business to promote and encourage rebellion of the women.

God speaks rather clearly to such as these in His references to them as "Traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof . . . for of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts" (II Tim. 3:4-6). God explains further, these are "Ever learning, and never able to come to the knowledge of the truth," and that they "resist the truth" as "men of corrupt minds, reprobate concerning the faith" (II Tim. 3:7-8).

As rebellious, Scripture-rejecting Eve once defied God and her husband, so these rebellious women today follow a similar pattern. As a result, homelife in America, and even around the world, is in shambles. Perhaps half of the children in America today are involved with three or more parents. There are many, many others who cannot name their father with any certainty.

A multitude of other women are boldly and brazenly defying the plain teaching of the Word of God, and this defiance is reaching into every religious spectrum in our land. Although the Apostle declares unequivocally, "A bishop then must be blameless, the husband of one wife . . ." (I Tim. 3:2), these rebellious, Scripture-rejecting women insist on ordination. Some have even gone so far as to state that "The ordination of women is essential to show the 'other side' or the feminine side of Jesus."

Such blasphemy may appeal to godless men!

Such blasphemy may intrigue deceived women!

It speaks, however, to spiritual incorrigibility!

Had there been any question about the maleness of Jesus when He hung naked upon the cross, every historian since Josephus would have made sport of His plight. Jesus, on the cross, however, was shown to be man in His ultimate humility. Therefore, every supposed picture of a draped Jesus, or any three-dimensional figure of a draped Jesus on the cross or off has been a satanic deception of the first magnitude, a lie designed in the heart of him who "is a liar, and the father of it" (John 8:44).

The women who indulge in such, of course, are joining Eve in her acceptance of Satan's, "Yea, hath God said?" (Gen. 3:1). The men who participate in such depraved deception are as those "who creep into houses and lead captive silly women laden with sins, led away with divers lusts."

Separation

Jesus dramatizes the issue for (Continued on page 4, column 3)

"ONE BODY"

(Continued from Page One)

one conclusion. The term "one body," as it is used in reference to the New Testament church, refers to a local, visible assembly of the kind our Lord instituted during His personal ministry on earth.

Many and great are the errors which have arisen from and fed upon an erroneous concept of the "one body." With this in mind let us see "what saith the Scriptures?"

I. SCRIPTURES IN WHICH THE CHURCH IS REFERRED TO AND DESCRIBED BY THE FIGURE OF A BODY.

In Romans 12:4-5 the body is shown to be an organized, working, living organism. Here we read: "For as we have many members in one body, and all members have not the same office: so we being many, are one body in Christ, and every one members one of another." As we read on in the verses which follow, we find the various members of this "one body" at Rome instructed as to the work and use of each gift of grace. How would you organize the members of a universal invisible something into a cooperative, working body?

In I Corinthians 10:16-17 the "one body" is shown assembled and eating the bread of the Lord's Supper. The text says: "The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." Where in the New Testament do we find an example of anything other than a local visible assembled church partaking of the Lord's Supper?

In I Corinthians 12:12-28 the body is set forth as having the ability to exercise itself in harmonious cooperation of the various members. It is represented as seeing, hearing, smelling, suffering, and using the various God-given gifts and offices. Can a universal invisible body do this?

In Ephesians 4:4, 11-16 the "one body" is presented as being edified by the Scriptural exercise of its various members. "He gave some, apostles; and some, prophets, and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ . . . But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." How would you be able to tell when the universal invisible body is edified?

In Colossians 1:18 we read: "And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the preeminence." Here we have body represented as being in obedient response to Christ. Is there any way to know when this is so in a universal invisible body?

In Colossians 2:19 the body is said to receive nourishment and as a result to increase or experience growth. How could you know whether this were true or not in a universal invisible body?

Finally, in Colossians 3:15-16 the body is admonished to give thanks, and to teach and admonish "one another in psalms and hymns and spiritual songs." I know of no way this could be carried out by a universal invisible body.

There is no way that any universal, invisible church can fulfill the requirements of the above mentioned Scriptures. Neither can any universal visible church such as the Roman Catholic Church fulfill them. But a local visible New Testament assembly can meet every requirement without difficulty, as each Scripture speaks of a body that acts locally and visibly in some capacity.

II. A DEFINITION OF THE TERM — "ONE BODY"

1. As it is used in common language, a body is an organism composed of various organized, assembled, or fitly joined together parts. I see no way that one can conceive of a body apart from that description. Each body is organized, assembled and fitly joined together, in other words, each member in its proper place. A stack of arms, legs, eyes, feet, etc., do not make a body. These can properly be called a body only when each is properly fitted in its place. A body by its very nature must be a local visible assembly.

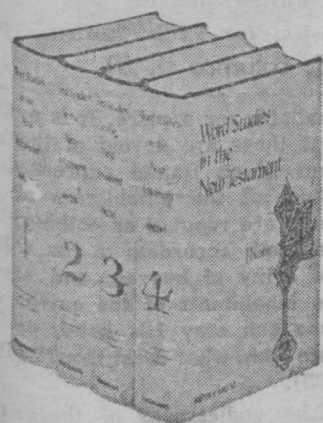
All parts of this body are interdependent and cannot live or act separately, disjointed, dismembered and dispersed from the whole.

2. The term "one body," when used in Scriptural references to a New Testament Church.

In this case it is used as a descriptive phrase to describe a particular characteristic of the Lord's Ecclesia (church) and should never be used alone as a basis upon which to formulate a doctrine.

The primary New Testament word for church is "ecclesia," and all other words or phrases used to describe or denote the New Testament church must be interpreted so as to agree with the meaning of "ecclesia."

All Greek scholars agree that the first or primary meaning of "ecclesia" is a local, called-out assembly. Other meanings (Continued on Page 4, Columns 4 and 5)



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PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Is it Scriptural to take the Lord's Supper to sick persons, in their home?"

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



This question can be answered in two words — **absolutely not**. What would be the reason for taking it to them? Are you saying that a person must take it in order to be saved or to keep saved? It is not a sacrament that gives grace. Grace is unmerited favor, not a gift for obedience to certain acts.

When the Lord instituted His supper, He showed by His methods that it is a closed communion. The man who owned the house was not invited and Judas had already gone out. I Corinthians, chapter 11 in talking about the Lord's Supper is speaking of the church coming together (vs. 18-26). When the one loaf is broken it pictures the body of Christ whose body was broken for our sins. It also pictures the one church and each member partakes of it. This must be done as a church ordinance and not for individuals.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



The ordinance of the Lord's Supper has come to be a very mixed-up affair. One of the most common of errors I have ever observed is the observance of the Lord's Supper with the use of bread that contains yeast, and the use of grape juice that has never gone through the leavening process. Symbolically, Christ is declared a sinner. The Bible's symbol of evil is leaven. When the Passover was observed by the Jews, during the Passover season, Jews were not allowed to even have any leaven material in their homes, and if such was found there, the penalty was expulsion from the Jewish nation. This is set forth in the book of Exodus.

But the question is asked here as to whether or not the Lord's Supper may be given to a person who is at home sick. One can readily see that such a thing would probably be a warm expression of love and esteem. However, this

does not make it Scriptural. Scripturally, I know of no place in the entire New Testament where there is either command or example for such. The Lord's Supper was designed to be strictly a church ordinance, where a group of members express their thanks to Christ for the shedding of His blood. When the ordinance is taken out to and fro among sick members, concern is turned away from Christ, in the direction of church members who are physically ailing.

PAUL FIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
272 Euclid-Chardon
Road
Kirkland, Ohio



I think not. It is obvious that the last Passover meal, in which our Lord gave to His church, the Memorial Supper, was eaten in one place with the group assembled.

Paul, the Apostle declares that the churches should similarly observe it (I Cor. 11:23). Paul further declares that the privacy of the home is the place for ordinary dining and drinking, but **not** for the memorial Supper which is reserved exclusively for the Assembly (I Cor. 11:22).

E. G. COOK

61 Cambridge
Birmingham, Ala.



PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.

So far as I am able to know there is nothing said in the Bible about this subject. So my answer to the question will have to be based on my great respect for church authority. If a member has the flu, pneumonia, or some other illness that in all probability he, or she will soon recover and thereby be able to be present at the next time the church observes the Lord's Supper I would not be in favor of it by any means. But if some dear member is a bedridden invalid and that member has a great desire to share the Lord's Supper with the church I can see no reason why the church cannot vote to authorize the pastor and deacons to carry the bread and the wine to his or her bedside. I do not claim to be an authority on this or any other subject in the

dear old Book. I just base my above answer on my belief that the Lord's church has the authority to do that which is not forbidden in the Book.

Spiritual Blackout

(Continued from page three)

He emphasizes that the way to life is "strait," and that the way to death and destruction is "broad!" He specifies, "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Mt. 7:13-14). Clearly, every generation consists for the most part of the multitudes who are deceived by Satan and who choose the broad way that leads to destruction.

Religious groups, denominations, and fellowships may boast of their thousands or millions of members and never realize that they, thereby, indicate that they are under the condemnation of God. These may boast of their wealth, their influence among men, and their ability to influence God and never comprehend that such boasting is evidence they are on the broad way, and that the key to their every success is crass, Christless compromise. These may resort to religious union in order to enlarge upon what they suppose they already have. Every such move, however, will evolve from and revolve about a compromise of belief, a turning from the truths of the Word of God — if they ever knew them — and a turning to social, spiritual, and satanic scheming of men.

David once numbered Israel, and then quickly realized that he had sinned against God. Multitudes of religious folk today think to "array their hosts" of followers that they might impress their contemporaries or influence God, but they simply do not comprehend their sin. Some account for their seemingly innumerable hosts in reports about which they boast and which they use to impress others with the "rightness," the "value," and the "godliness" of their cause or causes.

Satan obviously has completely blinded these deluded religious multitudes. They apparently have never come to any degree of Scriptural understanding of God's use of Matthew 7:13-14 or the meaning of His references to a "remnant" or a "little flock" (see Isa. 1:9 and Lk. 12:32).

There are others perhaps who may be called religious charlatans and spiritual frauds. If one has ears to hear and eyes to see, he or she can know that every media available to man is being used by these to "hawk" their unscriptural, unspiritual, godless ideologies. Any hour of any day or night, one may know that these supposed religious leaders and ministers are presenting themselves in a glowing verbal or literary light as intermediaries between God and men (or women).

It is evident that the people, in their Scriptural and spiritual ignorance, are not aware that no one goes to God unless he or she goes directly through the Lord Jesus Christ. The carnality and depravity of these charlatans is such that they pretend that they can make an impression upon God

"ONE BODY"

(Continued from Page Three)

have been given to ecclesia by religious teachers through the centuries since the New Testament was written, but in that age it always was used in its first or pure sense.

All who fail to follow the above principle, when interpreting the Scriptures having to do with the Lord's church are subject to great and grievous error.

3. The word "one" in the phrase "one body" may mean either one in a certain locality, as in I Corinthians 1:12-13; or one of a certain kind, as in Ephesians 4:4.

Now let us consider the—

III. ARGUMENTS OF UNIVERSAL-INVISIBLE CHURCH ADVOCATES.

They say . . .

1. "If the term 'one body' refers to each local visible assembly, then you have a monstrosity—a head with many bodies."

I will use only two of the many passages which could be used to answer this objection. Note I Corinthians 11:3 in which Paul says: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man." Paul is using the same terminology here as when he refers to Christ as the head of the church. He is not saying there is one universal invisible man, when he says that Christ is the head of every man. Indeed it is the very opposite; one head over many men. Again, he is not referring to one universal invisible woman when he says "the head of the woman is the man." We easily recognize that he is speaking of womankind, using the one to describe the many. Isn't this exactly what he does when he says "the head of the body is Christ."

Note also I Corinthians 10:17 in which the apostle says to the church at Corinth: "We are all partakers of that one bread." Is he speaking of one universal invisible loaf of bread? No, the very simplest person would know that he is speaking of one kind of bread. Just so, he speaks of one kind of church in Ephesians 4:4.

2. Again they argue: "But only in the universal invisible church can we find a church 'without spot or wrinkle or any such thing' in fulfillment of Ephesians 5:27. There is so much error and unrighteousness in the visible church it cannot possibly meet the requirements of the above mentioned passage."

In answer to this objection I need only to remind you that Ephesians 5:27 has reference to the time future when Christ shall present the church in glory "without spot or wrinkle or any such thing." This is the glorified church. So you see, brethren you cannot find that perfect church in the invisible church now because no single individual on earth has reached that perfection yet. And even the staunchest universal, invisible church advocate will acknowledge that many members of his so-called church are still in their sinful, fleshly bodies, hence not yet without spot or wrinkle or any such thing.

Only in the glorified church can this verse be fulfilled, and when it is, the church will still be a local visible assembly.

IV. WHY SUCH A FRANTIC CONTENTION FOR A UNIVERSAL INVISIBLE BODY OR CHURCH?

Why is the universal invisible church so important to our Protestant friends? Why do they so frantically cling to this indefensible doctrine? Surely there must be some reason why they, and even a number of "Baptists" are embracing this doctrine today. There are indeed some reasons for this erroneous doctrine, even though I doubt its adherents will acknowledge them. Note some of these with me.

1. It provides a way to excuse the unscriptural practices in "so-called churches." Thus we hear them make the statement: "Well, after all the mode, subject, purpose, and authority for baptism is not so important, because, you know, we are all baptized by the Holy Spirit into the one true body of Christ so water baptism is not really all that important." With this and other similar statements they excuse what they know to be error as to their manner of baptism by sprinkling, pouring, etc.

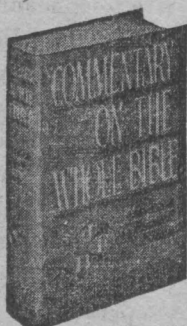
In fact, one of the main reasons for Protestantism's pro-

(Continued on page 5, columns 4, 5)

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FEBRUARY 4, 1978
PAGE FOUR

or have some undue influence upon Him because of the multitudes who will join them in their much praying. As it was said of some in another day, it may be said of these, "Beware of the Scribes which love . . . salutations in the marketplaces, the chief seats . . . and the uppermost rooms at feasts; which devour widows' houses, and for a pretence make long prayers; these shall receive the greater damnation" (Mk. 12:38-40).

Men such as this know nothing of a Sovereign, Omniscient, Omnipotent God. These appear to question, "There is none good but one, that is God" (Mk. 19:17), and assume, instead, that God is an evil ogre who is ready to pounce upon the poor creatures of earth except for the amased prayers of these whose "intermediations" are

available for a price. It is evident that these are devoid of the wisdom which Daniel expressed in, "And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, what doest thou?" (Dan. 4:35).

The godlessness of these religious hosts is not really new. Such dedication is seen in the life of Cain who "brought of the fruit of the ground an offering unto the Lord" (Gen. 4:3). The conclusion, however, is sad for "to his offering He (God) had not respect" (Gen. 4:5).

Later, we learn, "There were giants in the earth" and "the wickedness of man was great in" (Continued on page 5, column 2)



SHOWING GRATITUDE TO GOD FOR HIS BLESSINGS

NELLIE M. MASON
Aripeka, Florida

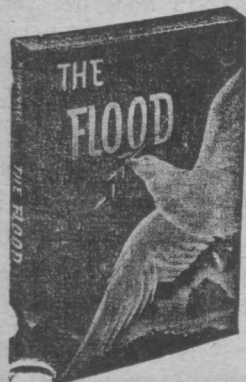
After reading an article in Radio Bible Class's little devotional book for this date written by Henry G. Bosch, I felt sure you girls who read the column in THE BAPTIST EXAMINER entitled "For Christian Girls," would enjoy and profit by what he had to say, so this is not original with me.

He said a lady once wrote him and said she wanted to testify of God's goodness to His children in answering their sincere prayers. When she was ten years old, she started to limp and soon became paralyzed in her left leg. They were poor, yet her dad continued to seek new medical advice, and consulted five specialists. Some had different opinions as to the cause of the illness, but all agreed that she would never walk again! For three months she lay in bed absolutely helpless. Her leg wasted away until it appeared to be nothing but skin and bones. Everyone marveled at her courage, and no one expected that she would ever be restored to health. With all her heart she asked the Lord to permit her to walk again, and He graciously honored her request. The answer came through another doctor who soon had her on her feet — although she had to learn to walk all over again. She realized that many people make promises to God they never keep, but when she was paralyzed, she vowed in her childish way that if the Lord would restore her, she'd never complain again about the distasteful task of doing dishes. With His help, she has kept that pledge, and she eagerly and cheerfully volunteers for that job wherever she goes! It's her favorite household chore, for it reminds her of her vow and the Saviour's goodness to her.

Mr. Bosch goes on to say that maybe you have made some promise to the Lord in a time of crisis. He has graciously delivered you from distress, but you haven't kept your word. If so, "Defer not to pay that vow" (Eccl. 5:4). And then show your gratitude by testifying to others about the goodness of God, by paying your vows with praise and delight and

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the Lord will double your blessings.

Even though you may not have been in such a terrible condition as the above ten-year-old girl, and need God's help so desperately, you girls should be grateful to Him for His watchcare over you from day to day, keeping you from accident or harm. When I hear of the many cases among our friends and acquaintances who have terminal illnesses and lay there dying by degrees, or such things as shingles or erysipelas, with itching that is unbearable if you can't scratch, and yet you know you shouldn't, since it would make it worse, then thank the Lord He has delivered you from these terrible afflictions.

I am now 75 and my health is perfect, and people sometimes tell me I don't appreciate my good health, but they are wrong, for I do appreciate it from the bottom of my heart, and thank God daily for sparing me from these many diseases mankind is afflicted with. So learn to be grateful to God for all the blessings which come your way, girls, and see God's hand in your being spared from dangers or adversities you might have experienced — and didn't. I'm as grateful for the good health He has given me all these years as I would be if He had cured me of cancer. Learn to pray for His help in even the little things of your life which are annoying, for He is never too busy or indifferent to listen to His own children.

Spiritual Blackout

(Continued from page 4)

the earth . . ." (Gen. 6:4-5). These were not believing as Noah, God's "preacher of righteousness" (II Pet. 2:5). They paid a tragic price for their unbelief as they traveled the broad way, "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man" (Gen. 7:21).

In their unbelief and desire to believe Satan's, "Yea, hath God said?" and "Ye shall not surely die" (Gen. 3:1,4), these may relate this experience of men with I Peter 3:18-22 and suppose men have a "second chance" at life beyond death regardless of their unbelief here. God, however, clearly declares that the unbelievers in the day of Noah heard the Gospel "while the Ark was a preparing."

Even then, God was separating men on the basis of their beliefs and their unbeliefs. The unbelief of the antediluvians was obviously eternally fatal. The words of the prophet concerning separation at death are clear, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). This "everlasting contempt" is in the order of the "everlasting punishment" which Jesus explained in Matthew 25:46.

The theme is continued by God in other passages. In one, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). In another, "It is appointed unto man once to die, but after this the judgment" (Heb. 9:27).

This was God's message in the day of Abel!

This was God's message in the day of Noah!

This was God's message in the day of the prophets, even as it was His message when Jesus walked upon the earth incarnate in human flesh. This was God's message in the days of the Apostles. This is God's message in the day in which we live, and if we truly believe, His message should be ours.

(To be continued)



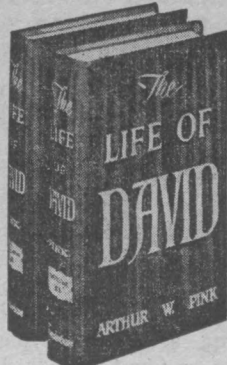
"The Jehovah Titles"

(Continued from page one)

the Jehovah of the ancient world, and the true Lamb of God, strikingly typified by Isaac on the altar! God's provision of a lamb to take the sinner's place!

Isaac is still preserved to Abraham to inherit Canaan, the type of all temporal things of which he held the sole heirship. The Jehovah-jireh title covers completely, if we will, the earth life and all its needs; a monument under whose shadow we may lie down and rest, while it memorializes the Lamb: "In the midst of the throne, as it had been slain" (Rev. 5:6). "He that spared not his own Son, but delivered him up for us

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all, how shall he not with him also freely give us all things?" (Rom. 8:32). Kindred with this title is Jehovah-rohi, "Jehovah my Shepherd," as found in the wondrous 23rd Psalm.

2. Jehovah-rophca, "Jehovah that healeth thee;" or, as some of the older versions render it, "I am Jehovah thy Physician." "If thou wilt diligently hearken to the voice of the Lord thy God . . . I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee" (Ex. 15:26). The same Jehovah that provides the Lamb to atone for sin, is able to heal disease, when Faith lays hold of the blessing. The Psalmist groups the two as if in remembrance of these Jehovah titles: "Who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:3). But how quickly we fly to an earthly physician, in bodily ailments, as if "Jehovah that healeth" had delegated this power to human and even sinful hands! Long life was a special gift to the saints of old (Prov. 3:2,8,16); and in the Millennium "the inhabitant shall not say, I am sick" (Isa. 33:24). And when the Lamb came, as provided of God, He illustrated in His earthly ministry the power of healing, and proved that He was the (Continued on page 6, column 1)

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PAGE FIVE

"ONE BODY"

(Continued from Page Four)

moting the universal invisible body theory was due to the fact they had no authority for their ordinances nor for their churches except that of Roman Catholicism, which they themselves called the "Great Harlot." They denounced her and declared her ordinances null and void. Since they themselves came out of this harlot church and had only her baptism, they are faced with a great dilemma. They must either acknowledge that they have no baptism and no scriptural lineage, and present themselves to one of the despised Anabaptist assemblies of that day for Scriptural baptism, or else they must find some mystical authority for their existence and some means of excusing their lack of Scriptural baptism. They chose the latter course and formulated and fostered the myth of the universal, invisible church.

2. This doctrine is also precious to its advocates because it provides a way to excuse and ignore false doctrine in their "so-called churches." They are constantly telling us that we should not be so concerned with these "non-essential" doctrines in the Scriptures. In fact, they insist that we are down-right bigoted if we insist on strict adherence to our Lord's teaching concerning such doctrines as baptism, the Lord's Supper, Scriptural authority, church perpetuity, etc. After all, they say, "we are all members of the 'true church' and should all forget those 'little old' non-essential doctrines and just fellowship on the essential doctrines."

My question here is: Who decides which doctrines are essential and which are non-essential? Who gets to decide? Will they let us decide, or better still, will they let the Scriptures answer? No, they will not, because they have already decided for us all, and their decision is that all those doctrines which expose their errors are non-essential and those that do not are essential. Thus, by hiding under the cloak of the universal invisible church they excuse all their false doctrine.

3. There is yet another reason why the universal invisible church (body) advocates cling to this theory, and here is where many "Baptist" get on their hand-wagon. It provides a vehicle for unionism and ecumenicalism. It is only by holding the universal invisible concept of the church or body that "Baptists" can join together with Protestants and Catholics in revival meetings, in pulpit affiliation and other union activities. This is the only way the various Protestant churches can overlook their own doctrinal differences and unionize in meetings and other religious activities.

When a Baptist church joins with these other denominations in union services, that church, by its action is saying one of two things to the world. They are declaring that these Protestant religious orders are indeed Scriptural churches with Scriptural authority, or else, that there is not any such thing as a real Scriptural local church in the world, and only the universal invisible body is Scriptural. Either way they excuse and promote error and the ecumenical movement by their actions. May the Lord help Baptists to be true to the faith which has been preserved for us by the blood of martyrs.

V. THE DANGEROUS AND DESTRUCTIVE EFFECTS OF MAKING "ONE BODY" TO MEAN THE SO-CALLED "TRUE CHURCH" OR UNIVERSAL INVISIBLE CHURCH.

To make the "one body" mean a universal invisible church and then call it "the true church," as Scofield does 38 times in his footnotes, cannot help but have a destructive effect upon Scriptural local churches as well as individual Christians. This must be its ultimate effect because —

1. It downgrades every local church as not being a true church. I say to you emphatically that I detest and resent any doctrine or practice which belittles and downgrades the Lord's local assemblies. But why do I say this doctrine downgrades the true local church? Because the Scriptures declare there is only one kind of church. If that kind of church is universal invisible and it is the true church, then the local visible assembly is an untrue church and has no scriptural basis or authority for either its existence or its ministry. See how this doctrine downgrades and acts destructively against the real local churches.

2. It perverts the New Testament concept or meaning of the Greek word ecclesia. As has already been shown, all honest Greek scholars acknowledge the primary meaning of ecclesia is a called-out assembly.

"The term church is derived from a word signifying 'to call out,' it is therefore an assembly of those called out." (Bishop Davenport. Incidentally, this scholar was not a Baptist). Now if this definition of ecclesia is right; and any honest Bible student must admit that it is; then any other use or forced meaning of the word must be a dangerous and deceptive perversion. How careful we must be about taking from or adding to the Word of God.

3. It helps pave the way for the one-world church of Antichrist. Indeed, many Bible students believe that the present drive by many religious leaders of our day is nothing short of setting the stage, and preparing the religious world for a worldwide church. In fact, this is the stated goal of the ecumenical (Continued on Page 6, Columns 4 and 5)

"The Jehovah Titles"

(Continued from page five)
true Jehovah-ropheca of the world, to save not only from sin, but sickness as well.

Mysteriously connected with sin, truly, in its origin, is disease; how natural that its healing should be conjoined with sin's forgiveness: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14,15). What more favored place for the Healer of soul and body than the chamber of affliction! One well-pleasing to God is disciplined, that he may yet bear more fruit, as Job (see John 15:2); to another the Lord bestows loving reproof, because of some malady of soul (I Cor. 11:30; James 5:15,16; Job 33:19-29). If to the Lord were brought in faith all these ills, what fullness of health to body and soul would Jehovah-ropheca bestow!

3. **Jehovah-nissi**, "Jehovah my banner": "And Moses built an altar, and called the name of it Jehovah-nissi" (Ex. 17:15). Kindred with this title is **Jehovah-tse-tahoth**, "Jehovah of hosts," I Sam. 1:3-11; also **Jehovah-heleyon**, "Jehovah Most High," (Psa. 7:17; 47:2; 97:9).

Amalek had assailed Israel at Rephidim, and been defeated by the uplifted hands of Moses. God promises to blot out the remembrance of Amalek, and Moses accepts the promise, and the altar is erected as a constant uplifting of hands to God (Psa. 28:2; 134:2; 141:2), thus confessing perpetual dependence; and this altar is named "Jehovah my banner" (Ex. 20:24). Too often God's people put confidence in other beings than **Jehovah-nissi**, the true banner of trust, evermore to find in the end an Ai-like defeat (Josh. 7). Paul's victories were won through **Jehovah-nissi**: for he said, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4; Psa. 27:1-3; 118:6-16; 138:1-3).

"Mid mightiest foes, most feeble we are,
Yet trembling, in every conflict they flee:
The Lord is our banner; the battle is His;
The weakest of saints more than conqueror is."

This **Jehovah-nissi** altar, built by Moses — one honored in the severest trials of leadership — is for every Christian, in the multiform trials and reverses of earth. We may go victoriously forth, appropriating this as our battle-cry, **Jehovah-nissi**, "Jehovah my banner!"

4. **Jehovah-shalom**, "Jehovah send peace," another altar-title:

"Then Gideon built an altar there unto the Lord, and called it **Jehovah-shalom**" (Judges 6:24). Kindred with this title of peace is that of sanctification, also, **Jehovah-h-mekaddeshcem**: "Jehovah that doth sanctify thee" (Ex. 31:13; Lev. 20:8; Ezek. 20:12). Gideon's altar was the token, by fire, of coming victory over Baal; and peace was its preparation and seal. "Shalom" means completion, then payment; reminding us that the peace of God is based on a finished work—

"Stable is Jehovah's throne,
Forevermore the same."

"Peace with God (Rom. 5:1) through our Lord Jesus Christ," is ours the moment we believe. "The peace of God," wrought in us, is no less glorious; but, as it is in us never perfected here below. In Colossians 3:15, it is connected with our walking in love toward all saints; in Philippians 4:7, with our carrying everything to God in prayer.

But the **Jehovah-shalom** of the Old Testament, is in the New "the God of peace." In Romans 16:29, the God of peace, it is said, "shall bruise Satan under your feet shortly," thus giving courage; in I Thessalonians 5:23, we see that He searches our inmost being; and in Hebrews 13:20, the Shepherd of the sheep is raised up by "the God of peace" to unite all to do the one will, and worship the one name, of the true **Jehovah-shalom**.

Israel, oppressed and robbed by Midian, is a fitting type of the energy of evil that accomplished Jesus' death, now let loose in ten-fold power and with all "deceivableness of unrighteousness." How comforting that **Jehovah-shalom** should have left us so glorious an inheritance: "Peace I leave with you, my peace I give unto you." Fire from the rock (surely not by human power) was the token to Gideon of the accompanying words, "Peace be unto thee; fear not: thou shalt not die;" while the answering altar, **Jehovah-shalom**, heralds to us, though far distant, from Ophrah of the Abiezrites, its blessed light and peace. Though the "mystery of iniquity" may rage about us, and its waves overflow us, "The Lord (Jehovah) sitteth upon the flood; yea, the Lord (Jehovah) sitteth King for ever. The Lord (Jehovah) will give strength unto his people; the Lord (Jehovah) will bless his people with peace" (Psa. 29:10,11). Paul Gerhardt knew afflictions many, but, through **Jehovah-shalom**, could sing—

"Give to the winds thy fears;
Hope, and be undismayed;
God hears thy sighs and counts thy tears,
God shall lift up thy head."

5. **Jehovah-tsidkenu**, "Jehovah our righteousness." "In his days Judah shall be saved, and Israel shall dwell safely: and this is his

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name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**" (Jer. 23:6; 33:17). The four **Jehovah** titles already considered, the Provider, the Healer, the Conqueror and the Peace, all refer to the past; while the two remaining are on the pages of prophecy, pointing to Israel's blessed future. The name of this glorious Saviour-King for the Millennial earth, of the city and nation itself, is to be **Jehovah-tsidkenu**, where holiness shall be written even upon the bells of the horses. First a tent, afterward a temple, with a sanctuary (Ex. 25:8), i.e., a holy place did God require, with the symbols of righteousness about Him. Scotland's persecuted ones used this title as a "watchword," or "countersign," when they met, because it was unknown to their enemies. So **Jehovah-tsidkenu** is to be the watchword of the coming kingdom, "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22).

"A righteousness I must have," says one, "as broad as the law, as spotless as the light, and richer than an angel ever wore; and Christ is that righteousness for me." Christ for us as our robe (Rom. 3:4,5); and Christ in us the hope of coming glory (Rom. 8). "The law of the Spirit of life in Christ Jesus" is the proof of "no condemnation" (Rom. 8:1,2); but it is also the power that has freed me "from the law of sin and death." Thus with the leper: it was the "oil" put upon the "blood," to complete the consciousness of an accepted healing (Lev. 14). We are made "partakers of the divine nature" (II Pet. 1:4), "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4). This is only possible because He who is mightier than the flesh dwells in us to quicken our "mortal bodies" — pledge of the coming resurrection. But love is the leading fruit of the Spirit and the "fulfilling of the law" (Rom. 13:10). This **Jehovah-tsidkenu** is a fellowship title; therefore, the birthright possession of every believer.

(Continued on page 8, column 4)

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"ONE BODY"

(Continued from Page Five)

leaders. Further, those who believe the Bible, believe that this one world church will be the church of Antichrist. But what has paved the way and removed the obstacles, making possible the rapid advance of the ecumenical movement toward its "super church?" Could any of it have been accomplished apart from the cooperation and unionism fostered and promoted by the universal invisible church doctrine? The cry of the ecumenical one world church advocates is the same as that the universal church advocates, "Ignore all but the essential doctrines." Can we not see the destructive end to which the universal invisible theory leads?

4. It promotes disloyalty to the local assembly, hereby weakening it and reducing its effectiveness. If you doubt that statement, you need only to listen to many of those who became disgruntled in the local assembly and separate themselves from it. Go to them and remind them of their need of the services, fellowship, teaching, etc. of their local church. Remind them of their responsibilities of helping and laboring together in church capacity with the Lord. Many of them will answer, "Well, those things don't matter, I'm a member of the 'big church,' I'm a member of the 'true church!'" My, how effectively Satan has used this doctrine to weaken and promote disloyalty to real visible assemblies.

5. It eliminates any practical vehicle or agency for carrying out the great commission. If the true church or the one body is some mystical, universal, invisible body, you have no practical or workable agency in the world to carry out the great commission of evangelizing, baptizing and teaching. The universal invisible church never sent a missionary, never baptized a convert and cannot teach Christians to observe all the Master's commandments.

6. Finally, it leaves the believer without spiritual protection and makes him easy prey to every false teacher and doctrine. He thus becomes like a sheep outside the fold, and away from the shepherd's care; and an easy prey to every wolf in sheep's clothing. Surely this is one of the main reasons for the rapid spread and growth of false doctrines and false teachers in this age.

VI. EXAMINE THE TEXT IN ITS CONTEXT.

This is a necessary rule of interpretation if we are to avoid dangerous error. It is the only way to really know what the Scriptures say. Someone gave me a little note a year or so ago. It went something like this: "If you would know the meaning of a text, it will be greatly helpful if you look to see what went before, and what follows after, and who was speaking, and to whom, and for what purpose." This little rule will help us greatly in the study of the "one body" in our text.

1. With that rule in mind let's look into the context of our text. To do this we must begin in the very first chapter of the book. Here we read verse two in order to find out to whom this letter was written. Thus we read: "Unto the church of God which is (universal invisible, oh, excuse me, I misread it)." "Unto the church of God which is at Corinth." I take it then, that the people he is writing to and the one body spoken of in I Corinthians 12:12-13 are still the same people, the same church and the same body as in chapter one, the local church at Corinth. Certainly this was a local visible assembly.

2. This was a church exceedingly blessed with spiritual gifts which were exercised and put to use in that local assembly. In I Corinthians 1:7 the apostle tells this local church they are so enriched by Christ "that ye come behind in no gift." As you continue to read this same letter to this same local body, you come to chapter 12:1-30, where he takes up the matter of these spiritual gifts. Thus, I Corinthians 12:12-13 does not take up some new subject setting forth some new or different body, but is simply giving instruction to that body, the local church at Corinth, addressed in chapter one, as to the proper use and exercise of the spiritual gifts in that local assembly.

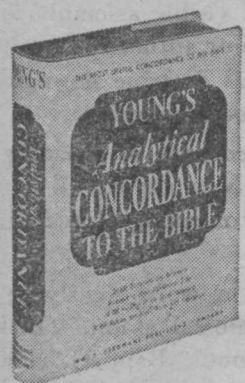
3. This was a local body or church troubled by contention and schism among its members (1:11). These problems seemingly were the result of their mis-use and abuse of the spiritual gifts (12:25). Again, it is the same body, same church, and same subject in chapter twelve as in chapter one.

4. Paul, in I Corinthians 1:12-24 is using the analogy of the human body to teach each member of the local visible church at Corinth how he ought to function in harmony with other members in the "one body" of that local assembly.

5. Paul says this body of which he writes is one in which the Lord has placed each member. Note in chapter 12:18 Paul says, "But now hath God set the members every one of them in the body, as it hath pleased Him." Compare that with Acts 2:47 which says, "And the Lord added to the church daily such as should be (or were being) saved." Every Bible scholar will acknowledge that the church the Lord added to in Acts 2:47 was the local visible church at Jerusalem. Why don't they use the same interpretation here in I Corinthians 12?

6. Finally, look at I Corinthians 12:27. "Now ye (the same church, body, assembly addressed in I Corinthians 1:2 . . . "the (Continued on page 8, columns 4, 5)

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Some people think they are big shots just because they explode.

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

LONDON (EP) — Britain is becoming less Christian because of declining membership while other religious bodies are increasing in strength, according to the first United Kingdom Home Missions Handbook published by the Evangelical Alliance.

Detailed figures reveal that whereas 45 per cent of the adult population of Britain went to church regularly in 1851, the proportion has slumped to 18 per cent. The decline in Christianity is spread uniformly across the United Kingdom except for Northern Ireland, where 76 per cent of the adult population still go to church.

Commenting on the statistics in the handbook, Tom Houston, executive director of the Bible Society, wrote, "The most significant fact is the rapid growth rate of other religions. Britain is not only becoming less Christian because of declining faith among former adherents. It is increasingly anti-Christian because of the rise of other faiths."

Before his death, Bing Crosby wrote a guest column in the Los Angeles HERALD EXAMINER which in part said: "I was laid up for five or six weeks lately—hospitalized—and, of course, I saw lots and lots of TV. It became apparent to me that very slowly and very subtly writers and producers are working nudity, permissiveness, irresponsibility, profanity, scenes of semi-explicit-sex, provocative dialogue, smutty innuendoes and situations into their shows. Moral responsibility is almost indiscernible."

A 90-page attack against the leadership of the Worldwide Church of God, founded by Herbert W. Armstrong, has been published. It is called AMBASSADOR REPORT and was put out by those who have broken away from Armstrongism.

The expose alleges mishandling of funds by top church leaders who demand 30 per cent of the annual income of their members. The report alleges the Armstrongs have a yield of more than \$60 million a year in tax-free income and that the cult received \$2.5 million in a federal handout.

One article purports to be an interview with a woman who claims to have had an affair with Garner Ted Armstrong, who is president of Ambassador College. According to the magazine, Mr. Ted Armstrong admitted that he had illicit sexual relations with a possible 225 women, many college coeds.

On the back page in full color is a picture of Herbert W. Arm-

strong's residence, 210 South Orange Grove, Pasadena, California. It is a two-story mansion of about 7,200 square feet. Just across the street, a similarly sized estate in a run-down condition is listed at \$425,000. Then there is the picture of Garner Ted Armstrong's residence, 312 Waverly Drive, Pasadena, California, which has a tax assessment of \$398,000.

America's Playboy Preacher, Ted Armstrong, does not believe in Hell, neither does his father. Perhaps this exposure reveals why they take this un-Christian position.

The ravaged Hurva Synagogue in the Jewish Quarter of Jerusalem's Old City will rise again, but some of its toppled stones will remain on the site as a reminder of the building's despoliation, according to the JERUSALEM POST (12-13-77). Construction is expected to be completed by 1980.

The Hurva dates back to 1770, when Hassidim purchased land and built a small synagogue. In the middle of the 19th century, bolstered by an influx of Ashkenazim from Safad, the population of the area grew and needed a larger building for holding prayer services. With help from Sir Moses Montefiore, the Rothschild family and Indian Jews, Rabbi Yehuda Hehassid rebuilt and expanded the Hurva. Until the War of Independence, it served as a spiritual center of the community.

When Israelis regained entry to the site after Jerusalem was reunited in the Six Day War, they found the synagogue in ruins. In 1968, a well-known Philadelphia architect and city planner, Louis Kahan, suggested a grandiose structure 25 meters tall—about as high as the Dome of the Rock and as bulky as Jerusalem's Binyanei Ha'ooma. The proposed capacity of 2,000 seats, large forecourt and open piazza led critics to charge the architect with pretensions of rebuilding the Holy Temple.

It has been suggested that every synagogue in the world be asked to contribute to the costs of building, and that yeshiva students volunteer to join in the construction work.

Is this the beginning of the construction of the tribulation temple mentioned in the prophecies of Daniel, Paul, John, and our Saviour? Students of prophecy would do well to keep their eyes on the Hurva.

According to an article in the RICHMOND NEWS-LEADER (12-7-77), Robert S. Alley, chairman

of the religion department at the University of Richmond, said that Jesus "never really claimed to be God or to be related to Him." "For the last 1,800 years, the Christian church has been preaching something about Jesus that He probably didn't say about Himself," the educator and Southern Baptist clergyman told a group of professed atheists at the First Unitarian Church, 1000 Blanton Ave.

This religious infidel continued, "I see Jesus as really a Jew. I don't imagine for a minute that He would have had the audacity to claim the Deity for Himself."

Alley said he felt comfortable among the atheists at the meeting. He called biblical literalists and fundamentalists "stupid." The effort to keep God in the public schools is a "dangerous thing" and the portrayal of America as a God-fearing nation "boils my blood," he said.

Such silly and stupid statements from a religious infidel makes the blood boil in the body of every godly person on earth.

FRANKFURT, West Germany (EP) — A contingent of shaven-headed, robed followers of the Hare Krishna sect marched into court beating drums and chanting here as they went on trial on charges of begging more than \$1 million under false pretenses.

Fourteen sect members were represented by 18 defense lawyers who asked the judge to allow pauses every 90 minutes to enable their clients to "follow their religious duties."

The monks collected 2.4 million marks, the equivalent of \$1.1 million, in West Germany between May and September of 1974 alone. They told shoppers from whom they solicited the money that it was destined for hungry children in India. Only \$6,800 went for that purpose, the prosecution charges.

KATHMANDU, Nepal (EP) — Nepal, the world's only Hindu kingdom, now has its first complete Bible in Nepali, the kingdom's official language.

A special thanksgiving service was held here recently by members of the nation's tiny Christian minority to mark the occasion of the new publication.

The New Testament has been available in translation since 1821, but the Old Testament was last translated and printed in Nepal in 1914. There were fewer than 10 copies of the Old Testament surviving in the country.

JERUSALEM (EP) — A draft law against "unfair" missionary activities in Israel has come under fire from a Roman Catholic leader in Jerusalem and from the head of the Israeli Secularist League.

The bill, introduced by Rabbi Yehudah Abramowitz of the ultra-Orthodox Agudat Israel Party, would make it a criminal offense to offer material inducements for conversion to another religion.

It is currently being debated in the Israeli Parliament (Knesset).

Dr. Uzi Ornan, a professor at Jerusalem's Hebrew University who heads the Israeli Secularist League, has strongly denounced the draft law, calling it a "charter for persecution of Christians," since, he said, "even innocent talk may be construed as 'unfair' inducement."

NEW YORK (EP) — President Carter has thanked a Brooklyn Catholic priest-composer and a choir for a song dedicated to the President and based on the Biblical quotation used in his inaugural address.

WASHINGTON, D.C. (EP)—The Carter Administration has agreed to allow 5,000 additional Soviet refugees, most of them Jews, to immigrate to the U.S.

LONDON (EP) — Two British and a New Zealand scientists say the biblical star of Bethlehem,

which they call a "giant thermonuclear space explosion," could happen again.

The conclusion emerged from studies of records by ancient Chinese and Korean astronomers who are believed to have seen the phenomenon.

The information is contained in an article published in the prestigious journal of the Royal Astronomical Society.

WASHINGTON, D. C. (EP) — The downward trend in reported serious crimes in the U.S. continues, with a drop of six per cent for the first nine months of 1977, compared with the same period in 1976.

The figures were reported in the Uniform Crime Reports of the Federal Bureau of Investigation, released here by Attorney General Griffin B. Bell.

All categories of crime showed a decline in 1977 except two: forcible rape, up eight per cent, and aggravated assault, up three per cent.

The number of violent crimes as a group (murder, forcible rape, robbery, aggravated assault) dropped by one per cent. The number of property crimes (burglary, larceny-theft, motor vehicle theft) dropped seven per cent during the first 10 months of 1977.

"Most reassuring," Mr. Kelley said, "is the fact that for four consecutive quarters, beginning with the last quarter in 1976, a decrease in the number of Index offenses has been reported. Law enforcement's efforts are showing results, and these results are welcome news to everyone."

TRENTON, N.J. (EP) — The New Jersey Supreme Court has struck down as an invasion of privacy a rarely endorsed state law forbidding sexual relations between a man and an unmarried woman.

Catholics, Protestants

(Continued from page one)
a religious war which dragged on until ultimately Europe was virtually partitioned into the Protestant North and the Roman South. In fact this simply perpetuated the principle which had already become acceptable to so many—

"Whatever the region a man lives in, that will determine his religion."

So, if a man was born in Germany he was willy-nilly a Lutheran, if in Spain a Roman Catholic, if in Scotland a Presbyterian.

But there was a third group at the time of the Reformation, who refused to conform to what they believed to be an unbiblical idea. This whole idea of the 'Christian nation' they rejected for it had no place in the New Testament. True, the Old Testament had its king appointed by God to rule over the godly nation. But the Old had given way to the New. The only king now was Christ and the people of God were not those who happened to be born in a land termed Protestant, but were those born again of the Holy Spirit. The idea of national churches into which every member of a nation was incorporated in infancy they repudiated. The church, they said, is a company of believers and admission to membership is by the New Testament ordinance of baptism administered to believers only.

They faced bitter opposition and indeed persecution in which many of them perished. They were nicknamed 'Anabaptists' (re-baptizers), a title they would have rejected for they did not baptize 'again,' since in their view infant 'baptism' was no baptism at all. This testimony they sealed with their blood as they faced the combined hostility of Reformer and Roman. Which brings us to the strange title of this article!

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The term 'Protestant' did not appear at the very beginning of the Reformation. Like other such titles it was coined during the movement because of a significant event. In 1529 the princes met together to discuss a religious settlement. The Emperor wanted a return to obedience to Rome. The Catholic princes supported him, but those sympathetic to Luther refused. It was their famous 'protest' at this gathering at Speyer, which earned them the title 'Protestant'—henceforth to become the proud title of the anti-Roman countries.

But, very significantly, it was at this same gathering at Speyer in 1529 that they showed their united opposition to the Anabaptists. Protestant and Catholic, bitterly opposed as they were, united to pass a decree declaring the death penalty for any who should baptize someone already christened in infancy. That edict had its bloody outworking as hundreds, if not thousands, of Baptists perished.

Had you put to an ordinary Baptist about the year 1540 the current Belfast question, Are you a Protestant or a Catholic?, he would have said, Neither—I am just a Christian!

These early Baptists were accused of all kinds of malpractices. Just as we face the fact today that Jehovah's Witnesses and Mormons practice what they would call 'believer's baptism,' so they face a situation in which they were lumped together with all kinds of extremists. But, in fact, their's was a quiet, consistent testimony. On the matter of obedience to the state they had no difficulty—they were law-abiding citizens, whether the government was Roman or Protestant. But on the vital issue of the independence and the essentially spiritual nature of the church they could not compromise. Their opposition, however, was not violent but passive—they suffered and died.

Their successors have maintained the same witness. Men must not be persecuted for their religious opinions. Love, not hatred, grace, not the sword, are (Continued on page 8, column 3)

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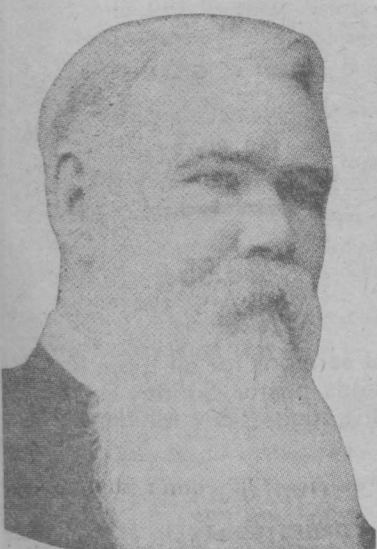
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KHYM, Gilmer, Tex.	Sun. 1:00- 1:30 p.m.	1060	5,000 AM
WYRD, Syracuse, N.Y.	Sun. 12:00-12:30 p.m.	1540	1,000 AM

Tongues Shall Cease

(Continued from page one)
do not come to pass. In the other case, the prophet's words do come to pass. In any case, the Bible believer is not left without instruction. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18:22).

"... And the sign of the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of the Prophet... for the Lord your God proveth you, to know whether ye love the Lord your God..." (Deut. 13:2). The modern Charismatic Movement includes those that remain in a system that venerates the goddess Mary. Consider the magicians of Egypt that duplicated Moses' miracle and the Peepers and Mutterers of Isa. 8:19 who had familiar spirits.

"Whoso boasteth himself of a false gift is like clouds and wind without rain" (Prov. 25:14). The child of God should immediately be suspicious of any "Tongues (Gift)" claimants that do not obey the rules outlined in I Corinthians 12 or that do not speak in the kind of tongues that were spoken on Pentecost. God said that He

would speak to the Jews in other tongues (I Cor. 14:21) and on the day of Pentecost the foreign Jews visiting Jerusalem heard the Word of God in the languages of their homelands (Acts 2:4,11).

The rules for speaking in tongues if we could assume the gift was for today, are found in I Corinthians 12:27-40 as follows: 1. It was to be done only by two or three. 2. It was not to be done by everyone at once but by course. 3. Somebody was supposed to interpret or translate the words of the speaker into the language of the hearers (as Tabitha is translated or interpreted as Dorcas in Acts 9:36). 4. Women were not to speak. 5. Speakers were not to lose self-control as their spirits were subject to them. 6. There was not to be any confusion. 7. Everything was to be done decently and in order. The jabber that is being uttered today is not a real language and you will always find one or more of the rules of I Corinthians 12 broken. However, we are not able to accept that tongues are for today. The modern day jabber is not out of the mouth of the Lord!

The real gift of tongues has ceased; we read in I Corinthians 13:8-12: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part

shall be done away. When I was a child, I spake as a child; but when I became a man, I put away childish things. For now we see through a glass (mirror — James 1:23), darkly; but then face to face: Now I know in part; but then shall I know even as I am known."

The New Testament, settled in Heaven, was about to replace the partial knowledge and special gifts which were to be done away. The early Christians were children in the faith and spoke as children. As the early church looked into the Old Testament mirror (James 1:23), church truths were not altogether clear or complete to them. The completed mirror allowed them to have a complete, clear, face to face, bright, view of themselves and their dispensation. Paul then knew as he was known; his exploits being recorded in "that which is perfect," the Bible.

To believe this passage refers to the resurrection or the second coming of Christ is to ignore three things as follows: 1. Paul was speaking of something coming that was already in existence, "that which is perfect." 2. Paul spoke of "that" which is to come not "He" who is to come. 3. The New Testament Christians, before the resurrection or the second coming, were to "henceforth be no more children"; and to "grow up into him in all things"; and to be perfected (By that which is perfect, the Bible) through the administration of pastors and teachers, according to Ephesians 4:11-15. Grow up Charismatics; put away your childish toys; tongues have ceased!

(In TIMES LIKE THESE, November, 1977).

Catholics, Protestants

(Continued from page seven)
the compelling instruments of the gospel. Hence, tolerance was for them an essential element of gospel witness. It was not that kind of tolerance which means flabby indifference, but a tolerance rooted in the love of Christ.

When the Pilgrim Fathers left England to escape Anglican persecution they established their own brand of Congregational intolerance in New England. It was the Baptists of Rhode Island and the Quakers of Pennsylvania who pointed the way to a tolerance in which every man is equal before the law and is treated with impartial justice.

Thus history lives on! Ireland today is partitioned — not just politically, but by a supposedly religious barrier. Viscount Craigavon's claim that we have 'a Protestant Parliament for a Protestant people' stood over against the Irish Free State's constitution with its exaltation of the Roman Church. It is the old pattern and it is just as unbiblical as it was four centuries ago. We look around the so-called Protestant nation and we see thousands dead in sins, needing to be born again.

As far as we are concerned there is no fundamental difference between an Orangeman and a Hibernian, a Unionist and a Republican. All of them need the new birth. Without it, whatever their religious profession they are lost.

It is because of this common spiritual need that we must maintain the historic Baptist witness which called for tolerance and justice for all. This is a definite need today, not only for peace in our Province, but if we are to have the right to present the gospel to our Roman Catholic fellow-citizens.

We will face opposition on this stand. It may not be the same as the Baptist martyrs of the sixteenth century, but it will be real none the less. We will be dis-

"ONE BODY"

(Continued from Page Six)

church of God which is at Corinth") are the body of Christ, and members in particular." Man, that verse drives the nail in and clinches it, doesn't it?

CONCLUSION — ONLY ONE KIND OF BODY.

If the "One Body" in I Corinthians 12:12-13; Ephesians 2:16; 4:4, etc., is the universal invisible church or "mystical body," then our local visible churches have no scriptural warrant or authority for their existence, because Ephesians 4:4 declares there is only "one body," or one kind of body. If that body is universal invisible the local church has no right to exist, hence no right to either preach the gospel nor administer the ordinances.

On the other hand, if the "one body" spoken of above applies to each local visible, New Testament church, then there can be no such thing as a universal church.

Exclusive Not Inclusive

The term, "one body," in its Scriptural setting is exclusive not inclusive. Instead of including all saved folk, regardless of religion or doctrine, as the universal invisible advocates teach, this term actually excludes all who do not conform to the New Testament pattern of the "one baptism" and the "one kind of body."

Let me close with a quote from B. H. Carroll, who says of this term as it is used in Ephesians 4:4:

"Applying it, as we must, to the institution Christ established, it overturns the claims of all human institutions claiming equality with God's institution, or assuming the right to be recognized as a branch thereof. Applying it, as Paul does, to a particular church, the only expression of the institution, it excludes all so-called churches not modeled after the New Testament pattern in terms of doctrine, membership, polity, ordinances and officers" (B. H. Carroll, "Interpretation of the English Bible," Vol. XV, p. 142).

missed as apostate, or traitors or worse. Our preaching will be twisted to prove that we deny the fundamentals of the gospel. But what do the opinions of men matter? The situation is tragic. The gospel is being equated with bitterness, hatred and violence. It is time for us to sound boldly a new note, not for Protestantism or for any one political theory but for the crown rights of Christ and the honor of the gospel.

(IRISH BAPTIST, November, 1969).

"The Jehovah Titles"

(Continued from page six)

6. Jehovah-shammah, "Jehovah is there" — another glorious title, designating the place where God Himself dwells. "It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there" (Ezek. 48:35). Wherever God's grace is, there He dwells, whether with "a contrite and humble spirit" (Isa. 57:15); amongst "two or three" (Matt. 18:20); in Jerusalem of the next age, when she is a city of holiness: "unto the city of the living God, the heavenly Jerusalem," to which we have already come (Heb. 12:22); or in

the finished and perfected new Jerusalem of an eternal and new earth and heavens (Rev. 21:2). At the very end of the thousand years' reign of Christ, when God and Magog shall come against the "camp of the saints" (cf. Jehovah-tsidkenu) "and the beloved city," Jehovah-shammah shall be the crowning title, and enemies shall read its import by the light of the devouring fire descending upon them from Heaven.

This Jehovah title with Ezekiel was connected with Israel's temple, the pattern of which could only be seen as they became "ashamed of their iniquities" (Ezek. 43:10,11). "Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house" (Ezek. 43:12). Holiness is the very substance of the Jehovah-shammah name, and this shall be the eternal glory and excellency of the tabernacle of God with men when "He will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God" (Rev. 21:3). May holiness so be ours even in this earth-life, that it can be said of this place where we sojourn, Jehovah-shammah, "the Lord is there." — (THE WATCHWORD, May, 1879).

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