

Protestant Pedobaptism And The Doctrine Of A Church

By HOWARD OSGOOD

Howard Osgood was born in the parish of Plaquemines, La., January, 1831. He pursued his academic studies at the Episcopal Institute, Flushing, N. Y., and he graduated with honors from Harvard College in 1850. He studied Hebrew in Germany for three years.

On his return to America he became dissatisfied with the teachings of the Episcopal Church, to which he was then united as to the Christian ordinances, and in 1856 he was baptized on a confession of Christ into the fellowship of the Oliver Street Baptist Church, N. Y., by Elder E. L. Magoon.

He was ordained the same year as pastor of the Baptist Church at Flushing, N. Y., which he served from 1856 to 1858. Then he went to North Church, New York City, for five years. He was elected professor of Hebrew Literature in Crozer Theological Seminary in 1868, where he remained until 1874, when he took the same chair in the Rochester Theological Seminary.

He was appointed one of the revisers of the Old Testament (American Committee) and was abundant in his labors. The time of his death is unknown to the editor. Can some reader supply it?

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11,12).

As on the forehead of the high priest who stood in the presence of God there was bound the glit-

tering gold with "Holiness to the Lord" written upon it, so on the brow of His churches has Jesus inscribed these words of light, that they might herald to all the world, that His churches are the manifest miracles of His grace. These words proclaim the genealogy, in eternity and in time, of every soul known as His.

Mark the steps of approach — all who come — receive him by faith — they become sons of God — are justified and adopted — and they do this, not by right of inheritance — not by the unaided exercise of any or all natural gifts — but because they are endowed with the very life of God — are born of Him by the Spirit.

THE ONE WAY OF SALVATION

There is but this one way of salvation for all men — for any man. Its oneness and its perfect adaptation for all speak the love and the wisdom of God. God sends His Word either written, or spoken by human voice. This Word, revealing God's way of salvation through Jesus Christ, is made powerful in the hearts of those that read or hear by the Holy Spirit.

By that Spirit they loathe sin and believe in Jesus as their surety and atonement. With Him they die and with Him they rise. For His sake they are justified, accept-



HOWARD OSGOOD

ed as righteous before God. He was made sin for them that they might "be made the righteousness of God in him"; and by the Spirit

they live unto God, increasing in holiness and in knowledge of their God and Saviour. There is but this one way of salvation revealed. It is revealed for those who can hear and believe. We are never told how God saves those dying in infancy, or those who are bereft of reason. We believe that He does save all infants who die, and saves them through Jesus' blood, but in a way inscrutable to us. Certainly so far as we have any means of judging, He does not save them by faith.

Within the sphere of our consciousness, and according to the Scriptures, the invariable order of the way of salvation is — first, the Word, preached or read; second, faith; third, the life of faith. The order of God's gracious purpose and acts for the salvation of a soul is — first, He chooses; second, He calls by His Spirit through the Word, communicating life and its exercise, faith; third, He justifies; fourth, He glorifies — receives into His eternal kingdom.

This is the scriptural order, and all Protestant confessions of faith agree in this order. There is no

evidence in Scripture that this order is ever reversed, or any step omitted or transposed. The confessions of all saints agree that this is the way by which they are led.

In giving salvation God never deals with men in the mass, always with individual souls. It is a testimony to the unspeakable worth of the soul, to the freedom and mighty responsibility of each man, that God condescends to deal with him as though there were no other man on earth. With each one rests the decision of the question of questions — life or death.

FALSE VIEWS OF THE CHURCH

For 1500 years there has hung around the word "church" and its synonyms in other languages an amount of mystery, to which the New Testament gives no warrant. With some denominations of Christians the church is often spoken of as though, apart from the individuals of which it is composed, "it were a moral person standing to Christians in the same relation in which a mother does to her children. To the church, Christians are said to owe their spiritual (Continued on page 4, column 3)

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

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BRIEF COMMENTARY ON REVELATION

DANIEL E. PARKS
Winston-Salem, N. C.

I. INTRODUCTION TO THE APOCALYPSE

1. The word "apocalypse" (from the Greek: apo, from; calypto, cover) means "unveiling," or, as referred to normally, "revelation." A revelation is something heretofore not seen but now made clearly visible, even as the lifting of a cover from a prepared statue or work of art is called an unveiling, or, a revelation. The same meaning is also applied to the final book of the canon, which is called "the revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which shortly must come to pass" (Rev. 1:1).

2. The authorship of this book is a bit different than the authorship of the other books of the Bible. It is true that all "prophecy came not . . . by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (II Peter 1:21) as they wrote the oracles of God. The Revelation also was inspired, but Jesus Christ had a more prominent role in the Revelation, because "He sent and signified it by His angel unto His servant John: who bore record . . . of the testimony of Jesus Christ" (Rev. 1:1-2). Christ sent the message, Christ's messenger carried the message, and John wrote the message down that we also may have it.

3. The interpretation of the Revelation is a subject that has been debated for centuries. There are four primary interpretations which are here presented:

(1) The non-literal or allegorical approach. The Alexandrian school of theology (via Clement and Origen) propagated this approach. In this view, the Revelation is but an allegory between the forces of God and Satan, comparable to Augustine's City of God which was in conflict with the City of Satan.

(2) The preterist approach. The Jesuit Alcasai (d. 1613) is generally accredited with formulating this view and the Dutch Grotius also propagated it. This view is

similar to the non-literal, and some proponents claim that the Revelation was written in order to show Christianity's triumph over Judaism and paganism, with the present age corresponding to the aftermath of these conflicts. Christianity now enjoying its triumph. The Revelation is (according to this view) a description, not a prediction.

(3) The historical approach. Berengaud (9th cen.) is generally considered to be the formulator of this view, which holds that the Revelation is but a history of Christianity. Usually this view considers the Protestants to be the people of God and the Papists to be part of the beasts of Revelation 13. This view was very popular with the postmillennialists.

(4) The futurist approach. This view considers the Revelation literally and conservatively, and is the view held in premillennialism. The Revelation is a record of "things which must shortly come to pass" (Rev. 1:1) and has not happened yet, except for the introduction to this time as contained in chapters 1-3. This is the view of the present writer.

4. One must be careful concerning the symbolism of the Revelation. One of the most common

fallacies in the interpretation is the practice of pushing the symbolism too far. However, the following list will aid the student in the understanding of the symbolism of the Revelation.

- The seven stars (1:16) represent seven angels (1:20).
- The seven lampstands (1:13) represent seven churches (1:20).
- The hidden manna (2:17) speaks of Christ in glory (cf. Ex. 16:33-34; Heb. 9:4).
- The morning star (2:28) refers to Christ returning before the dawn, suggesting the rapture of the church before the establishment of the kingdom (cf. Rev. 22:16; II Pet. 1:19).
- The key of David (3:7) represents the power to open and close doors (Isaiah 22:22).
- The seven lamps of fire represent the sevenfold Spirit of God (4:5).
- The living creatures (4:7) portray the attitudes of God.
- The seven eyes represent the sevenfold Spirit of God (5:6).
- The odors of the golden vials symbolize the prayers of the saints (5:8).
- The four horses and their riders (6:1ff) represent succession (Continued on page 3, column 1)

KEEPING THE ORDINANCES

DAVE PARKS
Hiddenite, N. C.

A true New Testament church of Jesus Christ has a serious responsibility, that of keeping the Lord's ordinances. When Jesus Christ went back to Heaven and left His church which He had built in the world, He told that first church and all succeeding churches after them to teach their disciples to keep and observe all things that He Himself had taught the first church (Matthew 28:20). We believe that the authority and doctrines and ordinances of that first church founded by Jesus Christ have been preserved down to this time and that there are churches right now in the world who qualify to be called the Lord's churches because they submit to the pattern and order He established.

Furthermore, we believe we are

one of that kind. If I did not believe the church of which I am a member and privileged to pastor was of that kind which Jesus Christ organized, built, authorized and commissioned, I would commence right now a search for one of that kind and would not rest until I had found it. I challenge you to do the same. The Lord Jesus said that HE HIMSELF would build His church (Matt. 16:18).

So then, Paul, as an apostle of Jesus Christ and an inspired writer of the New Testament letters to the churches, says some years later to the congregation at Corinth: "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (I Cor. 11:1-2).

Some noteworthy observations (Continued on page 8, column 1)

What Does It Mean To "Be" In Christ?

By JOHN CUMMING

There are three expressions to describe our relationship to Christ. There is first, to be "without Christ," the state of nature. There is, secondly, to be "in Christ," the state of grace. And there is, lastly, to be "with Christ," the state of glory. To be "without Christ," is our state by nature; to be "in Christ," is our state by grace; to be "with Christ," is our destiny, our happy destiny hereafter.

"What is it to be in Christ?" The language, my dear friends, is most expressive. If I am to describe it generally, I would say it is to look for salvation through His blood

alone: to feel that if God were to sink me to the depths of everlasting ruin, He would not pronounce upon me a sentence greater or more severe than I have deserved, and yet to feel that if, in the name and through the righteousness of Christ, He were to raise me to glory too brilliant for mortal eye to look on, and too magnificent for the human mind to conceive, God would not bestow upon me a boon greater than Christ's merits entitle me to.

To be in Christ, if I may paraphrase it, is to feel that Christ paid all we owed to God, and purchased for us far more than God owed to us — that He is our only way to know God, and the only way for God to receive us — that He is the only channel for us to reach God, or for God to come down to us; it is to feel that Christ's sacrifice is the only expiatory sacrifice for sin, and that it is not only access to God, provided by infinite wisdom, but that it is the very expression and evidence of God's love to us. Our Saviour is precious, not simply as making it possible for God to forgive us, (just as it is made possible for the queen of England to forgive the sentences of a convict, and to remit it), but inasmuch as He shows that God will not merely forgive us, and leave us to live the lives of forgiven convicts, at a distance, but that He will take us to His bosom as justified, and redeemed, and converted, and adopted sons.

The expression "in Christ" is a very peculiar one; and I am quite sure that you may see, by the (Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE VALUE OF A FRIEND

"A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother" (Prov. 18:24).

Just what is a friend? A friend is a person attached to another by affection or esteem, an individual who is not hostile toward another person. Friendship is the sweet attraction of the heart toward the merit we esteem or the qualities of character we admire. It produces a mutual inclination between two or more persons to promote each other's interest, knowledge, virtue, and happiness.

What would this earth life be without this cheering, enriching blessing? Kings have preferred friendship to their thrones (Ps. 55:14). Friendship is a jewel as rare as it is precious. It is the sweetest and most satisfactory connection in our mortal existence. It relieves our cares, raises our hopes, and abates our fears. It doubles our joys and divides our grief.

The language of friendship is as varied as the wants and weaknesses of the human race. To the timid and cautious it speaks words

of encouragement. To the weak it is ready to extend a helping hand. To the bold it whispers a word of caution. It is ready to sympathize with the sorrowing one and to rejoice with him of good cheer.

Friendship is not confined to any particular class, or color of skin, or society, or any particular geographical locality. No surveyed chart, no national boundary line, no rugged mountain, no deep ocean puts a limit to its growth. Wherever it is watered with the (Continued on page 2, column 1)

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BRIEF NOTES

Due to conflicting circumstances,
the Landmark Baptist Church of
Collinsville, Ill., and Pastor Wayne
Davis have cancelled their Bible
Conference which was to be held
Sept. 15-17. I would ask any
reader planning to attend this
meeting to please take note of this
cancellation.



The Value ...

(Continued from page one)

dew of kindness and affection,
there you will be sure to find it.
True friendship blooms only in
the soil of love and a self-sacrif-
icing heart. There it enjoys per-
petual summer, diffusing a sweet
atmosphere of peace and love.

WE MUST HAVE FRIENDS

The Bible teaches a man is to
have friends in our text. It says:
"A man that hath friends . . ."
II Samuel 13:3 says: "But Am-
non had a friend." Job 2:11
speaks of "Job's three friends." In
II Samuel 15:37 there is men-
tion of "Hushai, David's friend." Christ
referred to the brother of
Mary and Martha as "our friend
Lazarus" (John 11:11). John the
Baptist was the "friend of the
bridegroom" (John 3:29). Abra-
ham was called "the friend of
God" (Jas. 2:23).

The bond of friendship is often
closer than the natural ties. Deu-
teronomy 13:6 mentions "thy
friend which is as thine own soul." A
true friend will stick with us
in thick and in thin. He will
be more loyal than a brother in
the flesh. David did not always
get along with his brothers in the
flesh (I Sam. 17:28), but he always
fared well with his friend Jona-
than. The Scriptures say that
"Jonathan Saul's son delighted
much in David" (I Sam. 19:2) and
loved David "as his own soul" (I
Sam. 18:3). David's love for Jona-
than was reciprocal. At Jona-
than's death David exclaimed: "I
am distressed for thee, my brother
Jonathan; very pleasant hast thou
been unto me; thy love to me was
wonderful, passing the love of
women" (II Sam. 1:27).

THE BAPTIST EXAMINER
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PAGE TWO

Bad habits are like a comfortable bed; easy to get into, but hard to get out of.

FRIENDSHIP TO BE CULTIVATED

To have friends we must culti-
vate friendship. Our text says:
"A man that hath friends must
show himself friendly." To keep
friends we must love them and do
good to them. In order to gain
their affection you must bestow
your affection upon them. The
way to be loved is to be lovely.

The friendship of Ruth and Na-
omi endured because both culti-
vated it daily (Ruth 1:16; 2:11,18;
3:1-14; 4:16). David sought always
to acknowledge the kindness of
his friends (I Sam. 30:26-31). Paul
wrote a letter to Philemon to pre-
vent his friend's wounded sensi-
bility (Phil. 8:20). The Apostle
to the Gentiles was always con-
siderate of the comfort of his
friends (Tit. 3:13). To show our-
selves friendly by kindness and
loving deeds cements friendship to
last as long as the everlasting
hills.

A FRIEND LOVES AT ALL TIMES

Proverbs 17:17 declares: "A
friend loveth at all times, and a
brother is born for adversity." Ad-
versity is the only true scale
to weigh friends in. True friend-
ship will stand the shocks of ad-
versity, as iron is more strongly
united the fiercer the flames. A
friend may not be known in pros-
perity, but he cannot be hidden in
adversity.

A friend loves us through evil
as well as good reports. He does
not change when circumstances
change. He is the same in wealth
or need. He is not ashamed of
poverty and prison. Joseph loved
his brethren in their adversity, al-
though they had been very unkind
to him in times past. Epaphrodi-
tus was a friend to Paul who was
in prison at Rome (Phil. 2:25-26).
The disciple whom Jesus loved,
the Apostle John, stood with
Christ when all others forsook
Him and fled (John 19:25-27).

Thank God for an old and trust-
ed friend. He will stand up for you
when others seek to ruin your rep-
utation. He will wish you well in
distress. He will excuse your
faults, draw a cover over your
sins, bury your weakness in silence
and proclaim your virtue upon the
housetops. When sickness calls
you to retire from the busy world,
he will be with you in your gloomy
retreat. He will sit by your bed
or wheelchair to listen at your
tales of suffering and administer
balm to your fainting spirit. When
death shall burst asunder every
earthly tie, he will stand at your
grave weeping and say: "Lover
and friend hast thou put far from
me, and mine acquaintance into
darkness" (Ps. 88:18).

FRIENDSHIP CAN BE LOST

If a man is cruel and unkind to
his friends he will lose them.
Such acts cool friendship from day
to day, cause confidence to gradu-
ally give way to cold civility, and
this swiftly becomes icy husks of
neglect and repugnance. The
death of friendship is a very sor-
rowful affair indeed. It is a loss
which time cannot compensate nor
eternity repay. Friendship is like
a vase, which when once broken,
can never be trusted after.

To throw friendship away by
neglect, caprice, unreasonable dis-
gust, or needless offense, is to
show that we are unworthy of the
blessing of friendship. Friends
are sometimes lost because of
false reports and slanderous state-
ments. Too often the words of
others are exaggerated or taken
out of context. Even well-meant
words may be misinterpreted.
Such things make friends angry
and past speaking.

Proverbs 17:9 informs us: "He
that covereth a transgression
seeketh love; but he that repeat-
eth a matter separateth very
friends." The same book in chap-
ter 16, verse 28, reads: "A
forward man soweth strife; and a
whisperer separateth chief
friends."

Whenever misunderstanding
arises among friends they need to
get together and discuss their dif-
ferences. They must not just sit
around and pout about these mat-
ters. They must not let their mis-
understandings ripen into resent-
ment and hatred. Jesus said:
"Moreover if thy brother shall tres-

BIBLE CONFERENCE OF PILGRIMS HOPE BAPTIST CHURCH

The Pilgrims Hope Baptist Church, 3084 Woodrow Rd., Memphis,
Tenn., and Pastor Charlie Souder will host a Bible Conference
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pass against thee, go and tell him
his fault between thee and him
alone: If he shall hear thee, thou
hast gained thy brother" (Matt.
18:15). According to our Saviour,
the falling out of friends is to be
followed by the renewing of friend-
ship.

FALSE FRIENDS

Few persons are so fortunate
as to secure in this life the hap-
piness and advantage of a few de-
voted friends. One true friend is
worth more than a caravan of
lukewarm souls who profess friend-
ship but whose affection is so un-
certain we fear to put it to the
test lest it be gone forever. Friend-
ship must be tested by time and
experience.

A thousand transitory friends
meet us along the crowded
thoroughfares of life, but when we
try their durability in the sieve

of false friends (Ps. 35:11-16; 41:9;
55:12-14,20-21; 88:8,18). When
Christ needed His friends the most,
they all forsook Him and fled
(Matt. 26:56). The Apostle Paul
experienced "perils among false
brethren" (II Cor. 11:26). With
friends like these a man should
pray to God that he has no
enemies.

SLOW TO GIVE UP A FRIEND

Friends are too valuable to give
up over trivial matters. We should
hold our friends to our hearts with
hooks of steel. Cling to your
friends with the greatest of cau-
tion. If they reprove you, thank
them; if they grieve you, forgive
them; if circumstances have torn
them from you, circumstances
may change and make them yours
again. Be very slow to give up
an old and trusted friend. A true
friend is such a rare thing to have
that you are blessed beyond the
majority of men if you possess but
one such in a lifetime.

In Proverbs 27:10 it is written:
"Thine own friend, and thy fath-
er's friend, forsake not; neither
go into thy brother's house in the
day of thy calamity: for better is
a neighbor that is near than a
brother far off." Solomon exem-
plified his own rule by cultivating
friendship with Hiram, his fath-
er's friend (I Kings 5:1-10). The
failure to obey this rule cost his
foolish son his kingdom (I Kings
12:6-19).

Never forget the rare worth of
an old friend. Never be tempted
by the lure of advantage to incur
the risk of losing him. His house
may be your shelter in the day of
calamity (Prov. 18:24). Never for-
get his memory when he is laid
in the grave. Whenever his name
is mentioned after his decease, let
fond memories crowd your brain
and carry you to past scenes and
places when you enjoyed his com-
panionship.

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OUR VERY BEST FRIEND

Where do you really find a friend
like the one mentioned in our text,
who sticks closer than a brother
in the flesh? In the absolute sense
he can be found only in the One
who became our Brother that He
might cleave to us closer than a
brother (Heb. 2:11, 14-18). Jesus
Christ is the greatest, best, most
loving, most interested and
faithful of all friends. He loves
us at all times. He is a friend to
them who have no other friends.
He is a friend who will never
let us down; a friend who abides
when all others pass away.

What a friend we have in Jesus,
All our sins and grief to bear!
Can we find a friend so faithful
Who will all our sorrows share?

Christ is a present friend known
and tried to be true and faithful
in all seasons. In temptation He
is our succor; in hardship our
Comforter; in sickness our Physi-
cian; in death our Eternal Life;
it eternity our Everlasting Refuge.
What an honorable Friend! Let us
lean upon Him and put no con-
fidence in the flesh.

Jesus Christ proved His friend-
ship by giving the ultimate sacri-
fice. "Greater love hath no man
than this, that a man lay down
his life for his friends" (John 15:
13). No higher expression of love
could be given. Life is the most
valuable object we possess. When
a man is willing to lay his life
down for his friends, it shows the
utmost extent of love. Such love
among friends is rarely witnessed.

ARE WE A FRIEND TO CHRIST?

Jesus Christ said: "Ye are my
friends, if ye do whatsoever I com-
mand you. Henceforth I call you
not servants . . . but I have called
you friends" (John 15:14-15). When
we do what Christ commands, we
show our friendship to Him. True
friends can trust each other. Can
Jesus Christ trust us to be obedient
to Him? True friends are loyal
to each other. They will not let
each other down. Are we always
loyal to our blessed Lord?

THE FRIEND OF SINNERS

When Jesus Christ lived upon
earth He was known as "a friend
of publicans and sinners" (Matt.
11:9). The lost sinner has no bet-
ter friend than Jesus Christ, for He
"came into the world to save sin-
ners" (I Tim. 1:15). In Mark 2:17
our Lord said: "I came not to call
the righteous, but sinners to re-
pentance." "While we were yet
sinners, Christ died for us" (Rom.
5:8). The Lord Jesus is the Sav-
iour of every sinner who repents
of his sins and believes in Him
with all his heart. Of Christ the
Scripture says: "This man re-
ceiveth sinners" (Luke 15:2).

The sinner who believes in the
Friend of sinners can say:

I have found a friend in Jesus,
He's everything to me,
He's the fairest of ten thousand
to my soul;
The Lily of the Valley, in Him
alone I see
All I need to cleanse and make me
fully whole.

Revelation . . .

(Continued from page one)

- cessive events in the developing Tribulation.
- The fallen star (9:1) is the angel of the abyss, probably Satan (9:11).
- Many references are made to Jerusalem: the great city (11:8). Sodom and Egypt (11:8), which stand in contrast to the new Jerusalem, the heavenly city.
- The stars of heaven (12:4) refer to fallen angels (12:9).
- The woman and the child (12:1-2) seem to represent Israel and Christ (12:5-6).
- Satan is variously described as the great dragon, the old serpent, and the devil (12:9; 20:2).
- The time, times, and half a time (12:14) are the same as 1,260 days (12:6).
- The beast out of the sea (13:1-10) is the future world ruler and his empire.
- The beast out of the earth (13:11-17) is the false prophet (19:20).
- The harlot (17:1) variously described as the great city (17:18), as Babylon the great (17:5), as the one who sits on seven hills (17:9), is usually interpreted as apostate Christendom.
- The waters (17:1) on which the woman sits represents the peoples of the world (17:15).
- The ten horns (17:12) are ten kings associated with the beast (13:1; 17:3, 7, 8, 11-13, 16-17).
- The Lamb is Lord of Lords and King of Kings (17:14).
- Fine linen is symbolic of the righteous deeds of the saints (19:8).
- The rider of the white horse (19:11-16, 19) is clearly identified as Christ, the King of Kings.
- The lake of fire is described as the second death (20:14).
- Jesus Christ is the Root and Offspring of David (22:16).
- 5. The Revelation is clearly outlined in 1:19 as (1) things which thou hast seen (chapter 1), (2) things which are (chapters 2-3), and (3) things which shall be hereafter (chapters 4-22).
- Merrill Unger develops this view by breaking the divisions down as follows:
 - (1) The Patmos Vision, Ch. 1 (The Things Seen, 1:19a)
 - (2) Letters to the Seven Churches Ch. 2-3 (The Things Which Are, 1:19b).
 - (3) Climactic Events of History, Ch. 4-22 (The Things Which Shall be Hereafter).
 - A. The Divine Throne in Heaven, Ch. 4-5.
 - B. The Great Tribulation on Earth, Ch. 6-18.
 - a. Seal judgments, 6:1-8:1.
 - b. Trumpet judgments, 8:2-11:19.
 - c. Seven personages, 12:1-13:18.
 - d. Preview of the end of the Great Tribulation, 14:1-20.
 - e. Bowl judgments, 15:1-16:21.
 - f. Judgment of Babylon, 17:1-18:24.
 - C. The Second Advent and Armageddon, Ch. 19.
 - D. The Millennium, the Last Judgment, and
 - E. The Eternal State Ch. 20-22
- Mr. Unger feels that this outline is in accordance with the correct approach to the interpretation of the Revelation (i.e., the futuristic approach) and also with the early church fathers, for they "evidently favored the futurist view because of their belief in the imminent return of the Lord, His subsequent earthly kingdom (cf. Acts 1:6), and in a period of great trouble preceding and inaugurating that kingdom. Justin Martyr, Irenaeus, Hippolytus, Tertullian, and Victorinus held literal views of the future kingdom."
- The following subjects of the Revelation will now be eschatologically traced:
 - (1) The Church
 - (2) The Tribulation and the Antichrist,
 - (3) The Second Coming and Millennium
 - (4) The Resurrections, and
 - (5) Eternity.

II. THE CHURCH

1. This doctrine is treated only in chapters 2-3 ("the things which are"), although chapter one prepares the way to this section. After this section, the teachings concerning ecclesiology are absent, which will be explained later in the discussion concerning the rapture of the Lord's people of this present "church age."
2. This section is addressed to seven churches in Asia Minor, namely: Ephesus, the orthodox church; Smyrna, the persecuted church; Pergamos, the worldly church; Thyatira, the idolatrous church; Sardis, the formalistic church; Philadelphia, the weak but loyal church; and Laodicea, the lukewarm and self-satisfied church. Some have tried to fit these churches into historical eras of church history, a scheme that seems to fit surprisingly well, with Ephesus corresponding to the late apostolic age (33-100 A.D.); Smyrna to the times of severe persecution under the Romans (100-300); Pergamos to the period of the marriage of church and state during the early days of the papacy (300-800); Thyatira to the period of great papal gains and idolatry (800-1500); Sardis to the reformation era when a few remained faithful but practically stifled in the formalism of that era (1500-1800); and Philadelphia and Laodicea co-existing to the present age, with Philadelphia representing the true and faithful, Sardis the churches going farther into apos-



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

For September 24, 1978

Philip 1:18.

As we have noticed before, the Apostle Paul consistently found an avenue leading from every situation to cause both thanksgiving and rejoicing. This should serve as a reminder to each Christian to look beneath the surface in our daily activities before we let any situation remove us from faith, fellowship and following Christ.

Verse 18

"What then?" Paul's strong feelings and emotions again spring forth, as on many other occasions (Rom. 8:31; 6:1). He saw the mighty hand of God in its mysterious movement in both the faith-

tasy. However, a better interpretation is that these were seven particular churches that co-existed, representative of all churches that exist at any one time.

3. The end of the present church age is clearly seen by the absence of churches and also language pertaining to churches in the preceding tribulation era. Also indicative of the conclusion of churches on the earth is the language of chapter 4, verses 1-2:

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"A door was opened in Heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said 'Come up hither, and I will show thee things which must be hereafter.' And immediately I was in the spirit: and behold, a throne was set in Heaven, and One (God—ed.) sat on the throne." Such language can be interpreted to portray the opening of Heaven's portals, the sounding of the trump of God, the snatching away of the spirits of all God's people of the present age (both the living and departed), and their gathering at the throne of God, which events are commonly called "the rapture." Thus ends the present church age; still future, but imminent.

III. THE TRIBULATION AND THE ANTICHRIST

1. This era will be the start of the final portion of the outline in 1:19, i.e., "things which shall be hereafter." To be sure, in 4:1, where this age begins, it is referred to as the age of "things which must be hereafter." It will "be a time of trouble, such as never was since there was a nation even to that same time" (Daniel 12:1). There has always been tribulation on this earth, but this will be the time of "great tribulation" (Matthew 24:21); "a day of darkness and of gloominess, a day of clouds and of thick darkness . . . there hath not ever been the like, neither shall any more be after it" (Joel 2:2); "for in those days shall be affliction, such as was not from the beginning of the creation which (Continued on page 6, column 4)

ful, the unfaithful, and the unsaved.

"Notwithstanding." In spite of the motives, the methods, and the mean intentions of some, Paul would not yield the field to them, or allow them or other Christians to think the battle was lost; his God was able; his God was the God of wisdom, power, and purpose.

"Every way." Thank God, not only every way, but all the way God was at work.

"Whether in pretense or in truth." How is it with us? May we examine our words, walk, and worship. Are we following Christ for the loves or out of love? Is it because of external pressure or internal pressure?

"Christ is preached." Paul never defended nor commended ungodly motives or practices, but he found abundant reasons to rejoice as he heard the gospel of Christ proclaimed. The reason for this is evident as we read Romans 1:16 and I Corinthians 15:3,4 and I Corinthians 1:21. We too should never commend false churches or false preachers or even true preachers who have been overtaken in a fault; but may we ever praise the Lord when Christ is preached.

"And I therein do rejoice, and will rejoice." How beautiful this is! Instead of the actions of those who were preaching with an ulterior motive discouraging Paul, it merely was turned into an opportunity for Paul to rejoice. Further Paul says, I am determined that it will continue to be like this.

Verse 19

"For I know this shall turn to my salvation." This is a book of confidence, assurance and sureness. Instead of adversity stopping the missionary endeavors of Paul, he had seen time after time it used to further the gospel (verse 12). God had used the winds of opposition to move Paul in the right direction, when the enemy thought he was being pushed in the wrong direction.

"Through your prayer." Many prayers are called forth from God's children, as God uses difficulties and trials to exercise His children. Again we see God's use of means in providing for His children. First we pray, then give both our means and our selves to help others.

"And the supply of the Spirit of Jesus Christ." Spiritual prayers and scriptural prayers are called forth and produced by the Holy Spirit. Paul knew that human effort in itself was not enough, and

so he always looked to the source of all help; the supply of the Spirit (John 14:16-18; 16:13; Acts 1:8; I John 4:4).

Verse 20

"According to my earnest expectation and hope." Because Paul had been introduced to the God of all grace and knew what He was, he always looked for the best even when things were at their worst. He was consistently optimistic in this regard. Listen to him as he sings, prays, and preaches with all confidence, looking for "that blessed hope."

"That in nothing I shall be ashamed." Paul lived his life in the Word of God, and he knew he would never have to apologize for this or be ashamed of it.

"But that with all boldness, as always so now also." He saw no reason to change his course or his doctrine. It was good when he began his Christian life and was still the only way. Neither friend nor foe could divert him from this (Acts 21:12-14; 20:18-24).

"Christ shall be magnified in my body." Paul is a classic example of one who had presented his body a living sacrifice to God (Rom. 12:1). He had yielded his members as instruments of righteousness (Rom. 6:19). He let his light so shine before men (Matt. 5:16).

"Whether it be by life, or by death." Many times we say we are ready to die for Jesus, but we should first be ready to live for Jesus. To be willing for God to use us in any way He chooses is the highest goal of a Christian.

Verse 21

"For to me to live is Christ, and to die is gain." Only one who fulfills Gal. 2:20 can say this. Christ living in us and through us is Christ being formed in us. We are transformed into the same image by the Spirit of God (II Cor. 3:18). Then we shall be like Him for we shall see Him as He is. Surely this is gain.

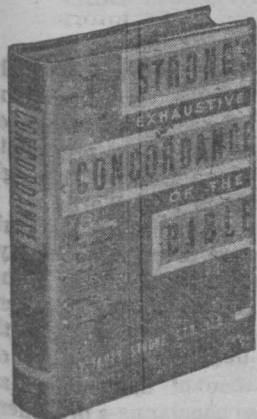
Verse 22

"But if I live in the flesh, this is the fruit of my labour." Any Christian, particularly any preacher should be concerned about the fruit of his labor. Paul could rejoice because God in mercy had honored his service.

"Yet what I shall choose I will not." Even though I am certain whether I live or die Christ shall be magnified, I am not sure how to choose, so I must pray. "Thy will be done." How we need to ponder this in view of the many choices we are called upon to make in this world.

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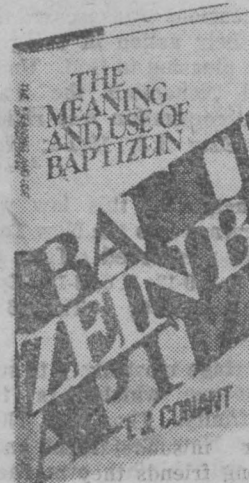
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Does the Bible teach racial intermarriage?

PAUL
TIBER

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The Bible does not teach for or against racial intermarriage, but it does teach in the sanctity of marriage. In other words, every marriage should be entered into after careful prayer and deliberation as to whether or not there are serious inherent obstacles which might turn out to be more than the marriage can bear.

Mixed marriage, whether it be racial or religious, poses serious threat to marital success because of cultural, social, and family considerations. Mixed marriage then is unwise even though there is no clear scriptural warrant against it.

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South Shore, Ky.



On the contrary — the Bible teaches strict separation in marriage. God has taught His chosen people down through the years to marry only among their own people. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son" (Deut. 7:3). "Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: those lands . . ." (Ezra 9:1-2). "Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" (Neh. 13:27). See also Ex. 34:12; Ezra 9:12, Neh. 10:30, and Mal. 2:11.

The above passages show clearly that Israel was not to marry outside of their race. We are to follow the precepts taught them — yet we are to go even farther. We are not to marry anyone who has not been saved by the grace of God. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And

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what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people" (II Cor. 6:14-16).

Why does God teach such separation? "Can two walk together, except they be agreed?" (Amos 3:3). Because the ungodly mate will turn the godly away from serving God as he should. "For they will turn away thy son from following me . . ." (Deut. 7:4).

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COOK

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So far as I am able to know the Bible has nothing to say concerning racial intermarriage as such. God commanded the children of Israel not to intermarry with the heathen people among them. But that has nothing to do with intermarriage between the different races in the world today.

From the teaching found in Gen. 1 it would appear that everything that God created was to bring forth seed after its own kind. And while Adam and Eve were not told specifically to do that, I am persuaded that it was meant that they were to also bring forth seed after their own kind. I am not scholar enough for me to tell you how all the different races came into being. But I am fully persuaded that if God had wanted a race of people who were half white and half black He would have brought it into being. If a black man marries a white woman their children will not be like either the father or the mother. So in a sense they are bringing in a new race, and I fear it is not well pleasing to God.

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No. The general teaching of the Bible advocates marriage within respective races. The prohibition against interracial marriage was established by positive law as regards the nation of Israel (Deut. 7:3). Many of the Israelites on various occasions transgressed this law, but their action in doing so was never pleasing to God. Under Ezra and Nehemiah the law against miscegenation was rigidly enforced (Ezra 9:2; 10:1-5; Neh. 13:23-25).

The principle of this law was carried forward into the New Testament, and reenforced (Matt. 18:15-17; I Cor. 5:9-13; 2:6,14-18; Eph. 5:11; II Thess. 3:6; I Tim. 6:5; II Tim. 3:5).

The marriage most likely to succeed is the one which has the greatest affinity. Thus it is, NOT only the New Testament saint to marry with his/her own race, but within the same faith. The ideal marriage is the one consum-

mated by members of the same race in the same church. An heiress in Israel was to marry within her own race, moreover she was to marry within her own tribe, so as her inheritance would not pass from her immediate tribe to another tribe (Num. 36:6-8).

The marriage contract demands more than that the entrees be of the opposite sex, the affinity and complement is to be of such degree as to form earth's most perfect union. ". . . They two shall be one flesh" (Eph. 5:31). While the electing love of God knows no race barriers, diversity in color, culture, character, and Christology, all stand as barriers to achieving the oneness demanded by the Bible for marriage. Sovereign election does not destroy sexual distinction, neither does it erase the demarcation line between the races. The order of the sexes is eternal, and so are the races. Israel is an eternal nation (Matt. 19:28; Luke 1:33; Jer. 31:35-36) and segregation between Jews and all other nations will be the order in the eternal age (Isa. 2:2-4).

God originated marriage in the garden of Eden, with ONE MAN and ONE WOMAN, and certainly they were of the same race. The divine character of marriage given to Adam and Eve (Gen. 2:24) in the garden by God was referred to by Christ, wherein He said, ". . . Have ye not read, that He which made them at the beginning made them male and female . . . and they twain shall be one flesh" (Matt. 19:4-5). Being of one race and one religion are prerequisites to becoming one in the conjugal state. God made everything to reproduce "after his own kind" (Gen. 1:11-12; 21:25; 6:20). Equal rights in the gospel gives no right to break this eternal law.

It is not good that man should be alone, but it is better to be alone, than to be under the handicap of an interracial or interreligious marriage. I do not believe one race is inherently superior to another, but I am persuaded it would be better for all concerned to marry within their own race.

The Doctrine . . .

(Continued from page one)

birth, the church educates her children, nourishes them with her ordinances, prays for them, and, if needs be, corrects them." That such an idea is a pure figment of the imagination; that no such thing exists as this corporate entity, this metaphysical abstraction, this abstract personality performing acts of thought and will distinct from those of the individual members who compose the body — is patent to every reader of the New Testament.

With a church, as with each Christian life, there is an intimate, essential connection between the outward form and the internal spirit — between doctrine and life. The tree is known by its fruit. There can be no contradiction between God's doctrines and His precepts. The positive commands of God are — must be — in absolute harmony with His doctrines. There can be no contradiction between His doctrines of salvation and His precepts concerning His churches.

What His churches are to be, how constituted, how maintained, is not a question of subordinate interest, but of paramount importance. One thing is certain, they must be, in their origin and continuance, in exact accordance with the doctrines to the world — "the epistle of Christ written with the Spirit of the living God." If our constitution of a church is scriptural, it will be in harmony with other doctrines of God's grace. If it is unscriptural, it will conflict with those doctrines, and be-

fore the world and on the minds of the members who uphold such a church will certainly tend to obscure, if not to efface those doctrines.

Both Luther and Calvin saw clearly that the central point of their controversy with Rome was just this doctrine of a church. Luther says: "What is the dispute between the Papists and us? It is the dispute about the true Christian church. The dispute is not whether we must believe the church — whether there is a church — but which is the true church." Calvin says: "We only contend for a true and legitimate constitution of the church, which requires, not only a communion in the sacraments which are the signs of a Christian profession, but, above all, an agreement in doctrine."

Luther and Zwingle and their followers separated from and condemned the Romish Church, not on account of the Romish constitution of a church, but on account of the false doctrines which Rome taught respecting salvation. In thus separating from Rome and preaching the truth, they deserve the highest commendation. But they retained essentially the Romish constitution of the churches.

The central point of the controversy between Baptists and Protestant Pedobaptists is not the doctrines of grace — for, thanks be to God, we generally agree there — but it is the constitution of a church. And this we hold to be a point of supreme importance for the free course of the Word of God on earth. Baptists are thought to be great schismatics because, agreeing with evangelical Protestants on the great doctrines of the gospel, antecedent to the doctrine of a church, they refuse to acknowledge Pedobaptist churches as rightly formed, or to hold their administration of the ordinances as scriptural. Having granted so much, it is assumed we ought to grant everything else. We refuse to walk together where we think others offend against Christ's truth; but we joyfully walk with them where we are agreed. And this point of difference involves not merely that which is outward and subordinate, but draws in its train immediate consequences which affect the doctrines of God's grace to sinners.

The earliest Protestant divisions of the Pedobaptists were between the Lutherans and Zwinglians, afterwards Calvinists. They differed, and differ still, mainly in their views of the Lord's Supper.

The Presbyterians differed from the English Established Church mainly on the orders in the ministry and their powers.

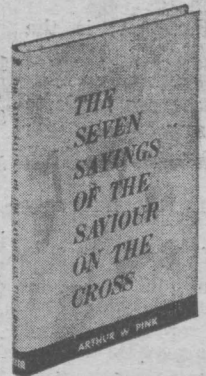
The Independents differed from the Presbyterians on the powers of the individual churches.

The Methodists differ from other evangelical Protestants in their aristocratic form of church government.

But they all have at the base the same constitution of the churches. And the Baptist, existing before either of these denominations, stands opposed on deep-

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est principle to that constitution. Our opposition is not like that between themselves, on points of acknowledged secondary interest, but on one point of primal fundamental importance . . .

If the order and plan of salvation has been correctly stated, there are no materials on earth out of which to form a church — God's society — God's assembly — but those who are born of God. That unbelievers are found in the churches is not due to the defect in the model, but to the defect that inheres in human judgment.

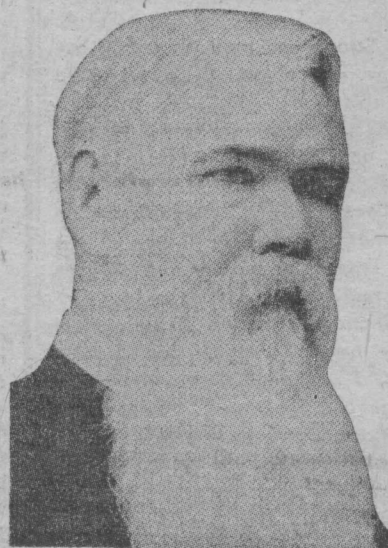
THE CHURCHES, THE MIRACLES OF THE SPIRIT

The churches, then, were to be the flower and fruit of salvation. God's choice, God's call by His Spirit and Word, regeneration, faith, justification, adoption — such is the gracious process necessary to the formation of a church; for it is the process invariably pursued in the formation of all its parts. The churches were by their very existence to testify to all the way by which they were led. A church so formed is the constant manifestation of the Spirit. Let the Spirit cease to convert men and bring them to such a church, and it dies out with the first generation. How different would have been the story of church history if, instead of bringing into the churches by blood, by the will of the flesh, by the will of man, the churches had been kept to their original constitution, dependent only on the Spirit of God for increase.

The Baptist holding these views is compelled to object most strenuously against the constitution of all Pedobaptist churches, not simply in the interest of the form of baptism, but far more in the interest of the only way of salvation. Their churches are, to our view, formed in direct transgression of God's way of salvation; their constitution is at war with the doctrines of God's grace, and (Continued on page 5, column 3)

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THE BAPTIST EXAMINER
SEPTEMBER 16, 1978
PAGE FOUR



The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

HOW LONG WILL YOU LIVE?

By DAN PHILLIPS
Bristol, Tenn.

"And David swore moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death" (1 Sam. 20:3).

1. WHERE ARE YOU GOING WHEN YOU DEPART THIS LIFE?

Unless Jesus comes in your lifetime, you must die and leave this world. Heb. 9:27 says: "And it is appointed unto man once to die." Ecclesiastes 3:2 says, "A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted." Sometime read the next seven verses of this chapter.

There is a set time for everything under the sun. God is in control of this old world. He is sovereign and is never taken by surprise. Man has a time to be born and a time to die. When your time comes, no doctor, medicine or fake healer can save you. Voltaire, the famous French infidel had the best of doctors, but the Lord took him out of the world of the living, his time had come. Joseph Stalin, leader of the Soviet Union in the 1940's with the best doctors money could buy, died while his doctor watched helplessly. Kings, national leaders, young people and babies die because it is appointed unto man to die. No one is promised a determined life span.

You have no doubt set high ideals for yourself, and probably have great plans for the future, and look forward to the day that you are of age if you are young. To you that are older and married you look for the day that everything will be paid for so that you can breathe a little.

Beloved, I would like to ask you a very important question, in all your plans for the future, have you made any definite plans for eternity? This world and life here are not everything. It will soon pass away. It is appointed unto man to die. Life is like a vapor of

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smoke, you see it and it fades away.

All that I have said should not pass in one ear and out the other. The most important thing to you is to have salvation, eternal life, and the next thing is spiritual growth and development. Without Christ as Saviour there is no real purpose to life. There is no hope, no future. Those who know not the Lord Jesus Christ as Saviour are bound for an endless destiny of suffering and punishment in Hell and the lake of fire (Rev. 20:11-15).

II. LIFE LOSES ITS TRUE MEANING AND VALUE WHEN IT IS MISSPENT IN WORLDLY PLEASURE AND SIN

Life is lost when it is wasted in laziness and confusion, doubt, fears and unbelief. Life is sometimes freely given over to evil habits and corruption and shamefully destroyed by wickedness. This means that one's life can become vain and worthless. But, thank God, it doesn't have to be that way; both soul and life can be saved through Christ as Lord and Saviour.

III. SOLOMON, THE WISEST MAN EXCEPT THE LORD JESUS HAS SOME GOOD ADVICE FOR YOUNG PEOPLE

He says, "Remember now thy Creator in the days of thy youth" (Eccl. 12:1). Solomon warns the young that the only wise thing to do is that you should always remember that there is a God who will judge the ungodly and that you should live a good moral life and you will never regret it.

You might say, young people don't die. Three of my baby sisters and one brother died as babies. My firstborn, Jimmie, died at 7 years old. I helped in the funeral of three teenage bodies who got killed on the Park Way a few years ago. They were three cousins, in the same funeral home in three caskets with three families mourning, buried in three graves side by side. This was one of the saddest funerals of my ministry. I was called to preach and bury a stillborn child. I have had funerals where people died in their eighties. People die of all ages. It is one appointment we all must keep unless our blessed Lord comes and raptures us out while we live. But those who are not saved will not go in the rapture, but be left to go into the Tribulation — that terrible time when God will pour out His wrath upon this old world.

IV. DON'T LET ANYONE TELL YOU TO HAVE YOUR 'FUN' WHILE YOU ARE YOUNG, OR YOU ARE ONLY YOUNG ONCE

This is unsound advice, no true friend would give you this kind of advice. The wise Solomon said to remember thy Creator. You need to be saved and have eternal life and to know the Lord Jesus Christ as Saviour.

Titus 3:5 says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."

Genuine salvation is God's gift apart from works of any kind. You are saved by grace through faith, and that not of yourselves. It is the gift of God (Eph. 2:8,9). Do you really believe that you are hopelessly lost? Will you by the leadership of the Holy Spirit turn from your unbelief in genuine repentance toward God and trust in the Lord Jesus Christ? John 5:24 says, "Verily, verily, He that heareth my word, and believeth on him that sent me, HATH (present now) everlasting life, and shall

not come into condemnation; but is passed from death unto life." Romans 8:1 says, "There is therefore NOW no condemnation to them which are in Christ Jesus." Trust Him.

The Doctrine . . .

(Continued from page four)
at war, too, with their own confessions of faith.

We are exhorted to renounce our views of the form of baptism, so that there may be no division between us. But back of our view of the form of baptism there lie difficulties in the way of union far greater than any outward form. We do not mean to insinuate that we do not believe them Christians. God forbid that we should harbor such a thought of the thousands on thousands who in so many points have adorned and illustrated Christian life, and who are now zealous for God and His Christ. We believe them, as bodies, to be eminent in Christian virtues. We do not sit in judgment on their Christianity to condemn it. But this we say, that while we may so highly regard them, we are compelled to bear our testi-

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mony — unequivocal and earnest — against what we esteem to be grievous errors against the doctrines of God.

PEDOBAPTIST ERRORS

1. It is an error to admit unbelievers to church membership.

While in all Pedobaptist confessions the very essence of the churches is made to consist in faith, they are guilty of the palpable contradiction of intentionally and constantly introducing those who do not believe — who cannot believe — as members of churches.

I know that each Pedobaptist denomination has its own mode of explaining this away — each differing from the other. Either one of two things they should do before inviting a Baptist to renounce his clear views and consistent practice concerning the church — either alter their confessions or cease their practice, which is at war with their confession. We agree with them that the very essence of the churches is faith, as it is the essence of the life of each member; and we rejoice that they confess this; and we beseech them, for the glory of our Master and Redeemer, to put away the inconsistency of their practice.

2. It is an error to make church membership precede the hearing of Word.

This leads us to notice another difficulty of much more moment. The Scriptures know nothing, we know nothing, and Protestant confessions know nothing, of churches which are not the body of Christ. To be in the church, is, according to the New Testament, to be in Christ. Not that the church and Christ are synonymous; but because none were to be admitted but those who gave evidence of being in Christ. Now, the Scriptures represent the external instrument of our union with Christ and His church to be invariably His Word. "We are born again by the Word of God," Peter says (1 Pet. 1:23); and Paul, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17); "How shall they believe in him of whom they have not heard" (Rom. 10:14); "Of his own will begat he us with the word of truth" (James

AS FRESH AS MORNING DEW

By Raymond A. Waugh

In the penned words of Genesis,
The beginning is proclaimed.
Then, in John's Gospel,
These precious truths are explained.

In the beginning, we hear,
God created the heaven and the earth,
But after a time,
There was evidence of dearth.

Then, our hearts are delighted
To know that He made everything;
The creatures that crawl,
And the ones that have wings.

Most glorious of all,
The truly faithful must shout:
He made man in His image,
Despite all of our human doubts!

God was obviously in charge,
His message was clear.
And, in John's good effort,
He gave a word precious and dear.

In the beginning was the Word,
But there is eternally more;
He was God with God
And Heaven's only open door.

He makes the truth plain,
That the Word, He was God;
And the One whom He praises
Was in the beginning with God.

Now, we can walk as He walked
With glorious light from above;
Our hearts ever tendered
By His riches of grace and love.

Our testimony ever centers
On the death that He died;
Living for us fully,
But for our sins — crucified!

Thankfully, death could not hold
This Word who was God;
He broke earth's dark fetters
And arose from earth's clods.

He lives, even now,
Ascended to God's glory we know,
But He will return in triumph,
In Heaven's bright glow.

He is older than the hills,
For He's the Ancient of Days
Yet, He is truly as new
As the Morning Star's rays.

Every Word He has given,
From whatever view,
Is a glorious, eternal message
As fresh as the morning dew.

So, when reading His infallible Word,
Whether early or late,
At noontime or at midnight,
Forget completely about dates.

In the inerrant message of God,
There is time's eternal release
For all peoples and cultures
Who, in faith, truly seek peace.

1:18).

But if before hearing, before faith, before the apprehension of the Word, either an outward ordinance or the collective church is placed as the means of union with Christ, there arises a positive contradiction between the Scriptures and the constitution of such a church. Nay, the union with Christ by that act is asserted to be, not internal and spiritual, but external and formal. The first thing needed is, not the word and faith, but the church. If the church ever rightly — according to God's purpose — precedes the Word in the salvation of any soul, then why do we never hear the apostles exhorting men to join the church that they may come to Christ, but always hear them insisting on attention to the Word, that men may be saved?

By the constitution of Pedobaptist churches, a grievous injury is done to the Word of God and to thousands of souls, in reversing God's order of salvation. The rightful place of the Word is usurped by the church. The place of absolute truth for the enlightenment of the soul is taken by the

broken lights of human representatives of that truth; and with thousands there is ever a film over their eyes as to the relation the Word holds to the church and to their salvation.

Nor does the error stop here, as all church history shows us. When the Word and its work are put away as prerequisites of church membership, and the church assumes the place of the Word, and is the external means for uniting souls to Christ, that which is merely formal and outward becomes its greatest power, and that which is internal and spiritual is secondary. That which is outward in it assumes immense importance in the eyes of its upholders, and its polity and government are to be maintained at every expense for the good of souls.

It is one of the most marvelous, enigmatical facts of history, that all Protestant Pedobaptist churches, coming forth from the (Continued on page 6, column 1)

The Doctrine . . .

(Continued from page five)

tyranny of Rome, and protesting against her tyranny over the consciences of men, should have become in a few years almost as bitter persecutors of their form of faith as Rome was for hers. Luther and Melancthon persecuted; the Reformed Church of Holland persecuted; the Established Church of England, the Presbyterians of Scotland, the Presbyterians and Independents of England, the Congregationalists of New England — all fell into the same error as Rome had done, and defended it on the same grounds. Can this strange inconsistency be explained? There is only one solution apparent. Differing as they did from Rome, yet they actually formed their churches on the same basis as that of Rome. The church was put before the Word; and, in their view, the salvation of souls demanded its existence; and with a quiet conscience its upholders could punish, with all bodily misery and deprivation of goods, those who denied its validity.

On the other hand, from the first hours of the Reformation till the present, no Baptist church can be shown which has ever favored or defended the same. Their witness has been clear and unmistakable on the side of religious liberty, not tolerance — freedom, not sufferance — not for themselves alone, but for all men. This, surely, is not due to any intellectual or moral superiority on the part of Baptists, but must be due to a principle that inheres in their religious thinking; and I take it, that principle is to be found in just this holding the precedence of the Word of God to the church. In their view every man must come face to face with the Word of God. But that he must be convinced, and must decide the supreme question concerning his soul's life, before he possesses any qualification for membership in a church. Having referred him there, the decision is between him and his God — and no outward means of flattery or of punishment can effect the change, which is the work of God's Spirit alone.

When a Pedobaptist argues with a Romanist against the fundamental constitution of the Romish Church, he always takes the full Baptist position — but when he argues in favor of the Pedobaptist churches, he is compelled to take the Romish position and use Romish arguments.

3. It is not in accordance with the scriptural plan to make church membership precede regeneration.

The church is according to the Scriptures a society of those born of God, regenerate persons. This birth, this regeneration, is the work of the Spirit alone; and its result, immediate, invariable, and indestructible, is life — not capacity for the reception of life — not powers which may develop into life, but life itself. So that they who are born again, born of God,

live unto Him a life which is totally different from their natural life; and by this life alone can the new birth, regeneration by the Holy Spirit, be recognized. But the wilful, persistent introduction of unregenerate persons into a church, and ascribing to them any interest whatsoever in it, is to do despite to the Creator Spirit who formed the world, and forms every soul that is born again. They are thereby asserted to have been born unto God by blood, by the will of the flesh, by the will of man; which to our eyes appears to be as flat a contradiction of God's plain Word as it would be possible to make.

All who come to God, all who belong to Him, all who have any part or lot with Jesus, are represented by the Scriptures as called by the Spirit — "called you out of darkness into his marvellous light" — called according to God's purpose. This is the peculiar office of the Holy Spirit. All who are so called, do come to God. This word in its use in the Scriptures does not signify a mere external speaking the invitation of God, but it also means the sure operation of the Spirit on the heart, by which one is made gladly and longingly to hear the Word of God. Those thus called are the sons of God. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. For as many as are led by the Spirit of God, they are the sons of God." But to teach or imply that those who have never known the gracious work of the Spirit, and of course give no evidence of it, are in any sense members of Christ, is to strike at the very root of salvation — the work of the Holy Spirit. The work of the Spirit precedes the reception of Jesus, which is accompanied with the gift of the privilege of becoming the sons of God.

And just as surely do the Scriptures teach us that where the Holy Spirit does not thus work to bring to life, and open the heart and the ear to long after and hear the Word of God, there death reigns. There are, there can be, no neutrals between the state of death and life. Men are either dead in trespasses and sins, or they are alive unto God through Jesus Christ our Lord. "That which is born of the flesh is flesh," or as another Scripture states it, is death, "for the mind of the flesh is death." And that which is born of the spirit; or as Paul states it, is life, "for the mind of the Spirit is life. Now if any man have not the Spirit of Christ, he is none of his." But when the Spirit calls, then He "beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ." If the Spirit has given one life, if the Spirit has called him out of darkness into marvellous light, then, but not till then, has he any qualification, or any right to admission to the household of God, unless we acknowledge that there

IS "THAT" IN THE BIBLE?



Question:

WHAT WAS "THE PRINTERS BIBLE"?

Answer:

Psalm 119:161 reads: "Princes have persecuted me without a cause." The first word printed "Printers" by a careless printer in an edition sometime before 1702.

may be dead members of Him who is Life itself.

It may be objected to us that there are undeniably many members of Baptist churches who give no evidence of spiritual life. We grant it. But no Baptist church ever admitted them knowing them to be dead. They desired admission and gave credible evidence on their entrance that they were born of the Spirit — and on that evidence they were admitted. That afterwards they proved to be dead, only shows that men striving after God's model may often be led astray by Satan, transformed into an angel of light.

(PROTESTANT PEDOBAPTISM AND THE DOCTRINE OF A CHURCH, pp. 3-20).

"Be" In Christ . . .

(Continued from Page One)

simple contrast which I will make, that it is not an ordinary expression, denoting merely, as some think, that we are to follow Christ. We do not say a pupil is in his teacher, a patient in his physician, a son in his father, or a servant in his master; we say the pupil follows his teacher, the patient follows his physician, the son obeys his father, the servant serves his master. Then if this peculiar expression, "in Christ," is constantly employed in Scripture, if the ordinary phraseology of life is designedly outraged by a strange and uncouth expression of relationship, are we not warranted in inferring that there is some great reason for this change — something more than the Socinian means by following Christ?

The Scriptures generally employ plain language; and, when strange expressions are used, it is to describe a doctrine that is strange, or far above the routine of mere humanity. It is, in short, one of a series of phrases allusive, I believe, to know and expressive symbols. I find that all in the ark were saved, while all out of it were lost. What would have been the use of any antediluvian sinner, a strong swimmer, determining to follow, but not to enter the ark? He might swim for a few hours, but it would not be long before he sank. Now, an antediluvian sinner following the ark by swimming in order to escape drowning, is just like a Socinian sinner trying to be saved from wrath by merely following Christ.

The allusion may be to the city of refuge. The manslayer, outside, might be smitten down and destroyed but the moment he got inside he was safe; while the criminal pursued by the avenger of blood, was rushing to the city of refuge, if he was caught on his way to it, he would be slain; but the instant he got into it, he would be safe. Thus following Christ is not enough; you must be in Christ, as the criminal was in the city of refuge, as Noah and his family were in the ark; and then the winds may blow, and the waters may rise, or the avenger may pursue, but "there is no condemnation to them that are in Christ Jesus."

My dear friend, are you in this

state? Are you not merely believers in Christ as a teacher, but "in Christ" as your glorious sacrifice, your eternal refuge, your priest, your altar, your all? Are you connected with Him as, the branch is connected with the vine — united to Him, incorporated with Him, one with Him, in life, in death, and in eternity? Union with Christ is not a mere figure of speech — it is not a metaphor; it is a reality; so much so that whatever I do is done through Christ's life pervading me.

If I lift my hand to the right or to the left, upward or downward, it is in virtue of that life which is in my body; and if I give a penny to the poor, or subscribe to a school, or do any other good work, it is in virtue of that life which is implanted in my soul by Christ, and which enables me to say with the apostle, "I live, yet not I, but Christ liveth in me." Do you believe that? Can you feel this to be reality? Can you peril your everlasting prospects upon it? If so, blessed are you when living, and blessed shall you be when dead; if you are not so, you may be Churchman or Dissenter — you may be what you like, or what you please to call yourselves — unhappy are you in life, and unhappy will you be in death — you are out of Christ.

(LECTURES ON THE BOOK OF REVELATION, Second Series, pp. 29, 31-33, 1855 edition).

Revelation . . .

(Continued from page three)

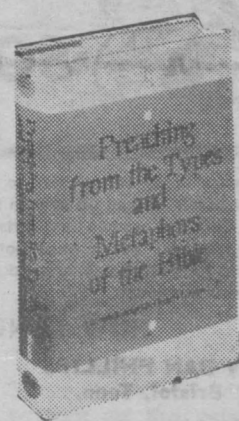
God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days" (Mark 13:19-20).

2. The necessity of this day of terror is so that God may avenge His elect and punish the wicked of this world (Isaiah 24:17-21; 26:20,21; 34:1-3; Luke 18:7). This time will be the final week of Daniel's seventy weeks (Daniel 9:24-27). The first 69 weeks, (i.e., weeks of years, 7 years make 1 week) were completed prior to the death of Christ, when the continuity of the weeks ceased until the Tribulation, the seventieth week. This week will culminate in the second coming of Christ (the fulfillment of Daniel 9:24) and will end the "times of the Gentiles," or the times in which the Gentiles ruled over the Jews. It will likewise be the "time of Jacob's trouble" (Jer. 30:7). This will be the last of Israel's trouble, but also the most severe, even "as travail upon a woman with child" (1 Thess. 5:3).

3. There will be three types of judgments during this time; seal, trumpet, and bowl judgment, each seven in number. God is the administrator of these judgments and they are witnessed universal-

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ly. These are described in 6:1-8:1 (seals); 8:2 - 11:19 (trumpets); 15:1 - 16:21 (bowls). A special judgment is then declared for Babylon (17:1 - 18:24), after which follows the victorious return of Jesus Christ.

4. There are those that hold erroneous views concerning raptural views, claiming that the elect are snatched away during the Tribulation. Notice these views:

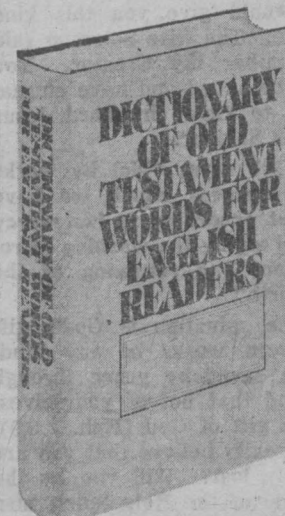
(1) Partial rapture (a view held by individuals as a novelty view, e.g., Pember, Seiss, Govett). This view holds that the faithful, or those "watching and waiting" for the Lord's return, will be raptured prior to the Tribulation, but the rest will go through the Tribulation. However, they account for only those alive at the time of the rapture, for ALL the dead in Christ, faithful and unfaithful, will arise from their graves. For that reason alone (and others exist also) this view cannot be accepted.

2. Mid-tribulation (held by Buswell and Norman Harrison). According to this view, the elect will be raptured during the middle of the Tribulation. However, no REAL proof is offered as to the rapture, and their claims to Matthew 24:31 are based upon erroneous interpretation and application.

3. Post-tribulation (held predominantly by covenant premil-

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THE BAPTIST EXAMINER

SEPTEMBER 16, 1978

PAGE SIX

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

LEBANON, Ind. (UP) — The Lebanon clerk-treasurer's office has issued a solicitation permit to Sun Myung Moon's Unification Church. The permit allows representatives of the organization to solicit donations only in the downtown business district.

Authorities reported that one solicitor selling plastic flowers from a wheelchair, apparently to celebrate the new edict, got out of his chair and walked away.

Garner Ted Armstrong is really hustling these days. He has now hustled his way into HUSTLER magazine, a ludicrous pornographic publication. HUSTLER is published by Larry Flynt, an alleged convert who has been styled "born again" by President Jimmy Carter's sister Ruth, a lady preacher and faith healer.

In the September, 1978, issue the cover of HUSTLER says, "Garner Ted Armstrong Radio Evangelist and Adulterer." The lengthy article gives the "plain truth" about this religious racketeer which is not fit for me to print in TBE. Instead of being the "good news of the world tomorrow" that Ted so often talks about, it is more of the bad news of the world today.

Among the activities of the famous radio preacher the article says, "He has no aversion to cards or Nevada's gambling tables. He's also something of a crooner. It's not unusual for him to bring his guitar along to a honky-tonk bar and do a few songs."

Ted was excommunicated from the Worldwide Church of God by his father, Herbert W. Armstrong, in June. He is presently forming a new denomination called the Church of God International. No doubt he will find a ready group of religious suckers to support his new movement.

The younger Armstrong recently revealed that he has received a

letter from Stanley Rader, his father's confidant and adviser, and alleged that the letter offered him \$50,000 in annual "retirement pay" if he would keep silent about "certain confidential information" he has concerning the Armstrong Church of God.

The exposure in HUSTLER of Ted Armstrong reminds me of a famous saying of Ted which I have in print: "The one thing Christ couldn't abide was a hypocrite." You said it, Ted, but it's so!

BLOOMFIELD, Ind. (EP) — A lady belonging to the Christian Church in this community is reportedly suing the church and the pastor for \$150,000. The woman fell and broke a leg when she stepped into the aisle to leave the service recently. She charges negligence.

There has been no report of the effect of the suit on altar calls.

PHOENIX (EP) — Arson caused fire damage estimated at \$150,000 to the Church of Jesus Christ of Latter-day Saints.

Witchcraft-like slogans were uncovered spray-painted in the Mormon church. Fire department officials noted that an intruder had broken into the church through a window. Hymnals, pew cushions, lampshades and other items were piled on, under and around the altar and set afire by a flammable liquid.

MINNEAPOLIS (EP) — A 55-year-old member of the Jehovah's Witnesses died on the operating table after five judges refused to order a blood transfusion for her. Winonen Johnson required emergency surgery because of congestive heart failure. But before the operation Mrs. Johnson forbade doctors to give her a blood transfusion during surgery.

Her chances of surviving the op-

erations, even with a transfusion, were rated by doctors as less than 50-50. Without a transfusion her survival chances were thought to be virtually zero.

Attorneys for the Metropolitan Medical Center here sought a court order permitting the transfusion while Ms. Johnson was being taken to the operating room. They went to three Hennepin County District Judges and two Minnesota Supreme Court Justices. All refused to issue the order.

Ms. Johnson died on the operating table at the medical center shortly before the close of a four-hour operation.

Suicide rates in the U. S. have soared to the point where the national average is 12.6 per 100,000 persons. Between 20,000 and 40,000

ion and recognition of ministers between themselves and the Methodist, Baptist and other large groups of churches.

Revelation . . .

(Continued from page six)

lennialists, which is a compromise between premillennialism and amillennialism, per Ladd, Gundry, Rose, and Payne). According to this view, the rapture occurs just prior to the second return of Christ. However, there is a wide range of possibilities, with some believing a year may intervene the two events, others believing the elect are raptured and immediately return, with the bema judgment being a very brief, yea, even an instantaneous affair. However, such is contrary to the nature of that judgment, the church is NEVER seen in the Tribulation, and this view negates the possibility of believing Jews entering the Millennium in accordance with Scripture. The pre-tribulational view is far superior to either of these views.

4. The antichrist will be a manifestation of a personality of the Satanic trinity (a counterfeit trinity). There have been different theories as to who he will be, including (1) Judas Iscariot incarnated, (2) one of the Roman emperors, and (3) Satan's literal son, but from the Scriptures it appears that he will be an individual who is already alive at the rapture and sells himself to Satan. There are many alive today that would love to have the distinction of being Satan's most intimate servant.

He will be a most important person during the Tribulation. (1) Politically, he is to head the revived Roman Empire (Daniel 7 and Revelation 13). The kingdoms of this world, rejected by Christ, are received by him. (2) Religiously, he is to be the object of worship for whole world-systems (Rev. 13:3,4; 14:9-11), "as God . . . showing himself that he is god" (II Thess. 2:4). Under his reign "Mystery Babylon" is restored (Zech. 5). (3) Economically, he is to head the great industrial union (Daniel 8:25; Rev. 13:16-17). He ultimately will be "cast alive into a lake of fire burning with brimstone" (Rev. 19:20).

IV. THE SECOND COMING OF CHRIST AND THE MILLENNIUM

1. The second coming of Christ is alluded to in every book in the New Testament. It is mentioned more than 300 times, which is about once in every twenty-five verses. The whole books of I and II Thessalonians and the Revelation are written with this subject as their primary theme, as are the chapters of Matthew 24-25, Mark 13, Luke 21, and I Corinthians 15. From these many references we gather that this coming will be bodily (Acts 1:11), visible (Matthew 24:27), as a thief to sinners (I Thess. 5:1-4), as glorious to His saints (Titus 2:13), and as the victorious King of Kings and Lord of Lords (Rev. 19:11-16). He will come with His saints to destroy the evil forces of Satan and to set up His reign upon the earth for

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1000 years, the Millennium.

2. Premillennialism teaches (1) the second coming of Christ will be preceded by the universal preaching of the gospel, apostasy, wars, famine, earthquakes, the Antichrist and the Tribulation. (2) A thousand year reign of Christ on the earth will be marked with the universal knowledge of the Lord, the Jews elevated to a status not unlike Old Testament Israel's, nature's exceeding productivity, the taming of all animals, a final uprising of wicked at the end of the Millennium. (3) The final uprising of the wicked will be terminated, followed by their judgment at the Great White Throne, and their being cast into hell forever. This interpretation of the Bible is superior to the other views, amillennialism and postmillennialism.

3. Amillennialism teaches that (1) there will be no literal 1000 year reign of Christ on the earth. (2) Passages related to the millennium (e.g., Revelation 20) are being fulfilled even today, and Christ is ruling His kingdom (a spiritual one only) and will do so until His second coming. (3) At His coming, all the dead will be raised and a general judgment will bring the saints into the eternal presence of Jesus Christ, and cast the wicked into eternal hell. This false view is the result of interpreting Scripture allegorically. (Continued on page 8, column 3)

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teenagers alone commit suicide each year.

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It's a personal project for the 60-year-old employee of the Iowa Department of Transportation, who places signs along highways near here. Property owners provide the space free and Mr. Gerritson buys his own paint and materials, although there are occasional donations to help defray his costs. Mr. Gerritson currently has six signs along roadsides here. Among them are:

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During the first 40 years of his life, he says, "I never had time for God." A moment of deep tragedy, Mr. Gerritson says, turned his life around in 1958 and led him to the Bible and his special commitment. It came after his son, Larry, 12 was killed in an accident.

CANTERBURY, England (EP)—The worldwide conference of Anglican bishops ended its Lambeth Conference sessions by passing a series of resolutions endorsing progress made in dialogue with Protestant, Roman Catholic and Orthodox Churches.

As regards Rome, the conference supported three agreed-upon statements — on the Eucharist, the ministry and authority — issued by the Anglican-Roman Catholic International Commission as "a solid achievement." The bishops were described as being "less happy" with the discipline of the Roman Catholic Church on mixed marriages which they felt to be unacceptable and a hindrance to ecumenical relations.

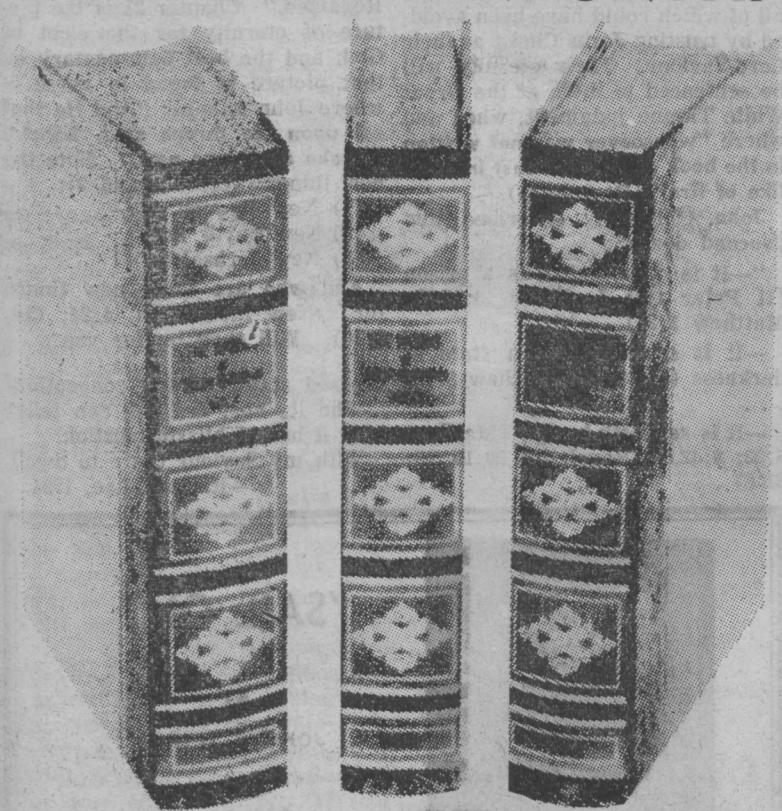
The conference also encouraged the churches within the Anglican Communion to seek full commun-

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Keeping ...

(Continued from page one)

will help us to understand our discussion of the ordinances of the churches.

1. Note that the ordinances came from Jesus Christ. Paul did not make them up. Paul says in I Corinthians 11:1, "Be ye followers of me, even as I also am of Christ." He tells us where He got the ordinances and the authority to command them to the churches — He got them from Christ. Paul as well as the other apostles, had a unique office. In the days between the ascension of our Lord and the completion of the writing of the New Testament, the apostles were inspired by the Living Christ to put down His doctrines and instructions for the churches in writing and then commit them to the preservation, propagation and practice of the churches. So that, when the apostles spoke by the inspiration of the Spirit of God, they spoke by the authority of Jesus Christ Himself. This is what makes the keeping of the ordinances so serious. Paul was imitating (this is the literal rendering of the word "follow" as Paul used it here), or mimicking Christ in giving the ordinances to the churches. Paul is even more explicit in verse 23 of this same 11th chapter of I Corinthians: "For I have RECEIVED OF THE LORD that which also I delivered unto you ..."

This is not fanciful thinking. Jesus Christ is the Living Head

of His churches. He continues to administrate their affairs through His Holy Spirit, as the Spirit teaches us through the Word of God what Jesus Christ first taught us (John 16:13-15). As obedient pastors, teachers, and church members study the Word of God to see what the Lord is saying, then they will be led by the Lord through His Word and the indwelling Holy Spirit. Did not the Lord Jesus give us the promise when He left us: "Lo (behold, take note of this), I (Myself, in Person) am with you all the days until the end of the age"? Didn't He promise this? Then, we must believe it and seek His living wisdom and counsel.

2. Note, too, that the ordinances were left to the churches — individual congregations composed of baptized believers that have voluntarily covenanted together under the authority of Jesus Christ to preach His doctrines, keep His ordinances and carry out His work in the earth. He did not pitch His ordinances into the air, so to speak, to be caught by whomever happened to catch them, or perhaps to fall where no one would find them. No! Our Lord doesn't work that way. He has maintained His congregations in the world from the time He established the first one right down to the present one. And, by supernaturally and providentially preserving His congregations, He has preserved His ordinances, because He committed His ordinances to the churches for that very reason, to be kept by teaching and prac-

tice. So that, when Paul committed to the believers in Corinth the ordinances which He had received from Jesus Christ, it was to the CHURCH at Corinth He gave them, according to chapter 1, verses 1, 2.

3. But, another note on Paul's charge to the churches to keep the ordinances: We must keep them, in Paul's words, "AS I delivered them to you," which means very simply, "just as, according as, in like manner." We have no authority to pick and choose, or to deviate from the ordinances, either to add or take away: "remember me in all things ... keep the ordinances ...". Neither have we authority to alter the manner in which the ordinances should be observed. Jesus Christ gave the ordinances to the first church; the first church, through the apostles and the inspired written Word of God, gave them to succeeding churches; we have received them intact, both as it regards the form and substance of the ordinance and the manner in which the ordinance should be observed.

WE SHOULD BE INTERESTED TO FIND OUT WHAT SHOULD BE OBSERVED, AND HOW IT SHOULD BE OBSERVED. CHRIST, OUR LIVING HEAD, WILL HELP US.

Revelation ...

(Continued from page seven)

or spiritually, instead of the normal interpretation method.

4. Post-millennialism teaches (i. e., what post-millennialists there are, for this doctrine practically died in the trenches of the two world wars) that (1) the kingdom of Christ is present and will ultimately culminate in winning the world to Christ through the preaching of the Gospel. (2) When the world is Christianized, Christ will come to receive the kingdom and (3) all the dead will be raised and judged at a general judgment. Common sense was the death (for all practical reasons) of this view in modern days, for the world wars proved that the world was not getting better and Christianized, although there is a movement nowadays to resurrect this view.

V. THE RESURRECTIONS

1. The hope of a resurrection of the departed is not unknown outside of Christianity. Life after death is a part of most religions, though there may exist different views as to the nature of that life in regards to the body of departed spirits. The annihilation of the dead is practically unknown except for certain cults (e.g., Russellism and Armstrongism). Likewise, the denial of a resurrection of the dead is virtually unknown, except for certain religious orders, e.g., "the Sadducees, which say that there is no resurrection" (Matt. 22:23—some have said that this denial of a resurrection was why they were Sadd-u-cee). However, the Christian's hope of a resurrection is a sure hope, based upon the ever failing words of Christ, for He said: "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). I Corinthians 15 is practically given over to this subject.

2. The Bible speaks of three kinds of resurrections:

(1) A judicial resurrection, in which the believer has been raised with Christ (Romans 6:4,5; Eph. 2:5,6; Col. 2:12-13).

(2) A spiritual resurrection, equivalent to regeneration (John 5:25,26).

(3) A physical resurrection (John 5:28-29). However, the physical resurrection (which we are considering alone now) is two resurrections: (1) "the resurrection of life" and (2) "the resurrection of damnation" (John 5:28-29). Amillennialists and Post-millennialists have both misinterpreted the Scriptures to arrive at a general res-

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urrection of both the just and unjust at the same time. Revelation 20 clearly speaks of two separate resurrections. Verses 4-6 speak of "the first resurrection" (verse 5) and separates these resurrected saints that "lived and reigned with Christ a thousand years" (verse 5, denoting that these resurrected ones were resurrected at the Lord's second coming) from the wicked dead that "lived not again until the thousand years were finished" (verse 5). Furthermore, "blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (verse 6).

In conclusion, the normal interpretation of Revelation 20 reveals that:

- (1) There is a first resurrection (verses 4-6).
- (2) There is a second resurrection (verses 11-14) and,
- (3) These two resurrections are separated by a period of 1000 years (verse 5).

VI. ETERNITY

1. The wicked in eternity will suffer a most dreadful punishment, all of which could have been avoided by trusting Jesus Christ as their Lord-Saviour. Their eternity will be sentenced to them at the Great White Throne judgment, when and where "whosoever was not written in the book of life was cast into the like of fire" (Rev. 20:15).

John Gill aptly described this "second death":

"—It is represented as a prison (II Peter 1:4; I Peter 3:19-20; Matthew 5:26) ...

—It is spoken of as a state of darkness (Jude 13; Matthew 8:12) ...

—It is set forth by fire (Matthew 5:22; 8:42,50; Revelation 20:10, 15; 21:8) ...

—It is expressed by a worm that never dies (Mark 9:44, 46, 48) ...

—It is called the second death (Revelation 21:8) ...

—It is the wrath of God." Furthermore:

—"There is the punishment of loss, which will consist of a privation of all good things ... (1) Of God the chiefest good ... (2) Of Christ, the light and life of men ... (3) Of the grace, peace, and joy of the Holy Ghost ... (4) Of the company of angels and saints ... (5) Of the kingdom of heaven, from which they will be excluded, and of the glories and joys of it, of which they will be forever deprived ...

—There is the punishment of sense, and which will lie both in body and soul; for both will be destroyed in hell, and be sensible of the fire of it."

2. The first book of the Bible, Genesis, ended with a sad commentary pertaining to what has been commonly called "Paradise Lost." God made the garden of Eden a place certainly worthy of being called a paradise for all mankind. How blessed it is to come to the last book of the Bible and find that it ends with "Paradise Regained." Chapter 21 is the picture of eternity for the elect of God, and the best commentary on that picture is found in verse 5, where John tells us: "And He that sat upon the throne said, Behold, I make all things new." Note the new things (verses 1 and 2):

- (1) New Heaven,
- (2) New Earth, and
- (3) New Jerusalem.

And who are these new things for? New men (Eph. 4:24; Col. 3:10). Will they be for you?

Blessed state! beyond conception! Who its vast delights can tell?

May it be my blissful portion, With my Saviour there to dwell.

—Richard Lee, 1794.

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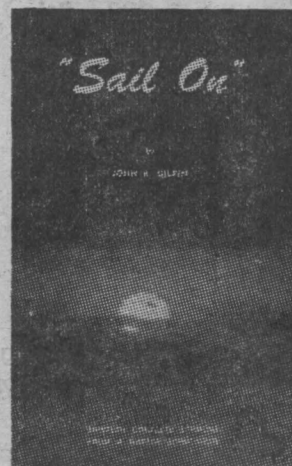
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