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## The Baptist Examiner

**Baptist Is Our Middle Name**

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

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### WHY SINNERS REJECT JESUS CHRIST

by Owen J. Croy

In John, chapter 3, we read: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:14-21).

I've been much impressed, once again, as I have been studying carefully and prayerfully this portion of the Word as to why men go to Hell. What's the reason for it? Beloved, the reason was clearly stated by the Lord Jesus Christ in the closing thought of His discourse with Nicodemus. Now I don't think that I could do any better than turn to the last part of that discourse. Jesus plainly states here why it is that men are lost and why it is that they refuse to come to Him for salvation. And why it is they choose to go to Hell rather than go to Heaven.

Now I want you to look with me at verses 18 through 20 of this part of the Scripture.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

Now, beloved, words could

not be any plainer. With all the excuses men give as to why they do not receive Jesus Christ as their Saviour and why they do not look unto Him that they might be saved — The Lord Jesus Christ who knoweth the hearts of all men fully and completely, beloved, He put it in the words of these verses that I have



OWEN CROY

just read to you. I believe that this is the climax of one of the greatest sermons that ever fell from the lips of any individual. Of course, this One that speaks is none other than the Lord Jesus Christ.

You will note in the first part, Nicodemus came to Jesus by night and he came because he was afraid of men. But, beloved, he began with this beginning that wasn't too promising as far as the flesh is concerned. If anyone else, save the Son of God, the Lord Jesus Christ, had had Nicodemus come unto him, I wonder what the results would have actually been. But, beloved,

Jesus looked into his heart and He dealt with him and He told him plainly when Nicodemus tried to tell Him, "Now we know that you are a teacher who has come from God; for no man can do these miracles that Thou doest, except God be with him." No, beloved, that wasn't flattery, and it wasn't nearly the truth. It was stating the truth as far as the fleshly nature of an unsaved carnal individual might be able to see it. But, beloved, the Lord Jesus Christ began right there, and He said to him, "Nicodemus:"

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

In other words, spiritual birth is begun as a necessity in the heart of a person before he can begin to see the very kingdom of God.

Then He went ahead. (I have already dealt with the first part of this chapter and I go on down). And there are many who think that the Lord Jesus Christ stopped speaking to Nicodemus before the portion that I actually read for the words of my text. I don't think so. I think, beloved, that that was the crowning point of Jesus' message to Nicodemus, and I'll tell you where I think He reached the climax. He reached it down here where He said, in verse 14.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not

(Continued on Page 5 Column 4)

### RAINS, SCHOOL CLASSES AND TEACHING FILL HALLIMAN'S TIME

Dear friends,

Greetings to each of you in the name of our Lord Jesus Christ, and trusting that you feel His



FRED T. HALLIMAN

blessed presence each hour of the day.

I suppose that the main thing to report now is, that due to the

heavy rains here of late, we have been so isolated that we have very little to report. We have nothing to report regarding the Mission Station in the Huli area, as we have not been there since we last sent in a report. Actually, it has been almost two months now since I last visited the other station.

We are right in the middle of the monsoon season here and, seemingly, we are getting more than our share of rain. I would imagine that very few people in America can remember the transition period of dirt roads to gravel. There are a few of us that can. For those of you that can remember when most all the roads were just dirt roads, and then, when they started being upgraded to good gravel roads that things were in a mess insofar as travel was concerned. If you can remember, then you have some idea what we continually go through here in

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### HISTORY OF CLOSED COMMUNION AND...

### THE SCRIPTURAL OBSERVANCE OF THE LORD'S SUPPER

by R. Lawrence Crawford  
Hayward, Calif.

Texts: "If ye love me, keep

keepeth not my sayings" (John 14:15, 23-24).

ALL THINGS MUST BEGIN WITH CHRIST

If we learn the history of anything we must begin with the Lord Jesus Christ, because all things are produced by His sovereign will. "All things were made by him;" (John 1:3). He is the Creator of heaven and earth, "Who is the image of the invisible God, the firstborn of every creature; For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him" (Colossians 1:15-16).

HE IS THE HISTORY MAKER

Christ make all history, and man just records it. He is behind all the events which transpire. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who

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## The Baptist Examiner Pulpit

A Sermon by John R. Gilpin

### "PREACH LOVE" - WHAT KIND?

"He brought me to the banquetting house, and his banner over me was love." —Song of Solomon 2:4

People are talking much of love today. Those who are opposed to war at any time or any place, talk much above love; they prate about love, but very few of the crowd that talk about it know anything at all about it.

I believe the most misunderstood subject, either in the Bible or out of the Bible, is the subject of love. A pastor

spoke, one Sunday morning, a blistering sermon on sin and sinners. After the service was over one of those who was perhaps as guilty, or maybe more guilty, than anyone else, met him at the door and said, "Pastor, that was a good message, but I wish, instead of preaching so much as you do, that you would preach on love. we need more about love."

So the next Sunday morning, the pastor took his text from Amos 5:15, which says:

"Hate the evil, and love the good."

The next Sunday morning we took his text from Matthew 5:44, which says:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Then the following Sunday morning, which was the third Sunday, he preached from Mat-

(Continued on Page 2 Column 1)

### DON'T FORGET!

Please do not forget our appeal pertaining to the New Guinea Mission work in last week's paper. If you have not read page two of the May 9th issue, please do so.

If ever we needed your financial support, it is now, so that we can avoid a large price increase, because of inflation.

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# The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.  
Acting Editor

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## PREACH

(Continued from Page 1)

threw 22:36-39, which says:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself."

When the woman passed out the door that Sunday morning after three Sundays on love, she said, "Pastor, give us some more of that good old-fashioned hell-fire and brimstone." She had had all that she could stand of what the Bible says about love.

Beloved, I think that the majority of people who talk about love today are like this woman—absolutely in ignorance concerning it. A few weeks ago, I stood in front of a supposed-to-be Christian bookstore, and I saw the display in the window of the items which were for sale. I counted thirteen items in that window which had to do with love — bookmarks, emblems, something to pin upon the wall, and various things. In fact, there was very little else in the window. As I stood there, I thought to myself, people are talking about love, people are singing about love, preachers are preaching about love, but there's mighty, mighty few that know anything at all of what the Word of God says about love.

### THE IMPORTANCE OF LOVE

Love is a most important thing. We read:

"Though I am speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge;

*Brightening up the life of someone else will put a fresh shine on your own.*

and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing" (I Cor. 13:1-3).

You can't read this without realizing that love is a most important thing.

I believe it was Henry Drummond, who years ago, wrote the book entitled, *The Explosive Power of a New Affection*, whereby he said that love is the greatest thing in the world. You can't help but realize that as you read this text of Scripture.

Let's analyze it. Paul says, "Though I speak with the tongues of men and of angels..." Here is a man who has the ability to speak most every tongue - Greek, Hebrew, Latin, French, German, Spanish. We would say that man was a linguist. But suppose this fellow who has the capability of speaking in practically all the tongues of the world, that he can speak not only these that I have mentioned, but he can go down to the lowest gutturals of the barbarians and converse with them, and he can reach up to the highest, the most cultured English that might be spoken in Cambridge or Oxford. Suppose he had that ability. Suppose even beyond that, that he could speak the language of the angels — the language of Heaven; he could think thoughts out to Gabriel and Gabriel could think thoughts back to him; he could think thoughts out to Michael and Michael back to him. Suppose he had the ability to speak better than the thousand languages into which the Bible had been translated within the last few hundred years. Suppose he had the ability that he could talk in every language known to man, as well as Heaven, and could converse with the angels and the archangel of God. Paul says that if he had that ability and doesn't have love, he is but as a sounding brass and a tinkling cymbal.

Then Paul says, "and though I have the gift of prophecy..."

Suppose that this individual who has all this ability of which I speak, has the understanding or the gift of prophecy. No man, apparently, has it today. We have premillennialists, post-millennialists, and then we have a - millennialists who don't believe there is any millennium at all. Then we have others who say, "Well, I am not going to get involved. I am just a promillennialist; I am for it whenever it gets here." Even of these, you can divide the premillennialists up into about three camps — those who believe in the tribulation before the millennium, the Mid-Tribulationists, and the Post-Tribulationists.

Now suppose this individual who has the ability to speak in all the tongues of men and of angels, might have the gift of prophecy so that he could take hold of the curtain, draw it back, and show us all the future so that all the clouds would be removed. All the disputings would come to an end. And everybody would know exactly what the future held - when the millennium was going to take place and how the coming of Christ was going to be effected. Suppose that this individual could explain it all with minute detail, but he doesn't have love, he is nothing.

Then Paul says, "And understand all mysteries."

Suppose that individual has a

heart that is burning with fire like the heart of Jeremiah, or the coal has been put upon his tongue as the coals from the fire on the altar were placed upon the tongue of Isaiah. Or suppose, like John upon the Isle of Patmos, he has been given a vision as to what the future holds. Suppose he has all that and doesn't have love, he is nothing.

Suppose this individual can understand all the mysteries of life so that nature holds no secrets from him. What an individual that would be that he could explain all the secrets so far as nature is concerned! He understands astronomy, and



JOHN R. GILPIN

geology, and biology, and sociology, and all the rest of the "ologies." I say, beloved, he can understand all mysteries. He can look down at the ground and tell you to dig here and you will find a gold mine, or to dig here and you will find a silver mine, or dig there and you will find a diamond mine. He can tell you to drill here and you will find an oil well. Suppose that individual can explain all eclipses, and cyclones, and earthquakes which man has never as yet been able to explain, and yet has not love, he is nothing. Paul says that regardless of his ability to speak, regardless of his gift of prophecy, regardless of his understanding of mysteries, if he is without love, he is nothing.

Then Paul goes further and talks about "all knowledge." In addition to his ability to speak with men and angels, in addition to his gift of prophecy in addition to understanding all the mysteries of life, suppose he has knowledge of all departments. We would say that man was a walking encyclopedia to the extent that instead of going to a library and asking for an encyclopedia, you could walk up to this man and ask him anything you wanted to know and he would have all knowledge. He can give you the answer. He knows all that man has ever known. From the dawn of creation down to the present time. Encyclopedias would be valueless if just such an individual were about. But suppose he knows all these things, but doesn't have love. He is nothing.

Oh, what a man Paul is describing — a man who has the ability to speak with men and with angels; a man who has the gift of prophecy so that he can tell you all that is yet to come; a man who understands all the mysteries of the inexplicable things of this life; a man who has knowledge so that he knows all things that have been or shall ever be. But is he without love, he is nothing.

Paul goes further and says, "And though I have all faith, so that I could remove mountains."

Suppose that individual, in addition to all this, would be able to pick up the Alps and drop them over on the Appenines, or could pick up the Himalayas in Asia and put them

on the Andes in South America, or vice versa.

Suppose he could say to Etna and Vesuvius and Popocateptl, "Quit your burning. Let your fires cease," and the volcanoes in these mountains would go out and become extinct. Suppose he had all that ability, if he has not love, he is nothing.

But Paul doesn't stop there. He says, "And though I bestow all my goods to feed the poor."

Carnegie gave his millions for the building of libraries all over America. Rockefeller astounded America several years ago by giving thirty-five million dollars to one institution and a hundred million dollars to another. Paul says, "Though I bestow all my goods to feed the poor, if I don't have love, I am nothing."

Paul goes further and says, "Though I give my body to be burned," as an act of patriotism.

Men in Vietnam and priests of the religions of that country have burned themselves. They have saturated their bodies with gasoline and burned themselves, within the past few years. Paul says that though a man does this - in an act of patriotism he gives his body to be burned, but if he has not love, he is nothing.

Whenever I think of this, I think of that great day when Marc Anthony gave his funeral oration over the body of Julius Caesar, how he took that mantle of Julius Caesar and spread it out before the crowd and said to them, "I remember the first day that he put it on, the day that he conquered the Nervii. But now look upon it. Here is a hole that was placed there by the envious Casca. Here is a hole that was placed there by Brutus when he said, 'Et tu, Brute?'"

Marc Anthony described graphically the body of Caesar, how it was riddled with the spears of his friends, and he said, "We are just looking at his mantle. His body has been given in order that his wealth may be given to the poor of this city."

Though Caesar might leave all his wealth for the poor of Rome, and his body might have been riddled as it were by the spears of those whom he thought were his friends, it was nothing.

Now look at this man. He has the ability to speak with the tongues of men and the tongues of angels. He has the gift of prophecy so that he can draw back the curtain and show us all that is in the future to take place. He understands all mysteries so there is nothing left of any mystery in this life. He has all knowledge so that he is even more than a walking encyclopedia; he knows everything that has ever been known or shall ever be known. He has, indeed, the power to pile mountains upon top of mountains. He has the ability to give his goods to the poor and his body to be burned. But when he has done all this, without love he is nothing.

You may hang the heavens with black cloth at his death. You may build monuments sky-high to his memory. You may change the names of streets and airports to bear his name. As they did at the time of the death of John F. Kennedy. Though others may praise him to the skies for all that he has done, yet without love for Jesus Christ in his heart, and without the love that is described in I Corinthians 13, all is in vain.

Paul says that if an individual has the ability to do all that is described in I Corinthians 13, and he is without love, he is nothing.

## II THE ABUSE OF LOVE

It has gotten to the place that love is a hobby that is ridden in sermon and song, and in radio devotionals, by all the sob sisters and sentimentalists in the country. People say that we don't need police bullets; we need love. They say that we don't need war; we need love. I say all the sob-sisters, the do-gooders, and the sentimentalists in the country thus speak. The love they talk about has been toned down. It has been sugared up and it has been sweetened into a soothing syrup of love.

A worldly generation of church members demand it of their preachers today, and if a preacher dares to talk about the movies, the dance halls, the places of public amusement where one can be led astray thereby and his mind taken away from God, then the worldly church members and the sinners cry out to the preachers, "Give us love! No sermons of condemnation! Give us love instead!"

I might say this, that old folk like it, and children cry for it. Love - it is what the old and young alike are asking for today.

Years ago, when I was just a boy, before God had called me into the ministry. I went to a service one night, and I heard a soothing sermon on love. There were even tears, for they quoted a tear-pulling philosophy: "There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us." The preacher emphasized that. They told me that every night during the meeting he quoted it, and had the people quote it in unison, until everybody could say it backwards and forwards. His entire meeting of two weeks was based around that philosophy. That is a tear-pulling human philosophy, but there is absolutely no truth in it.

We have gotten to the place today that so many people are saying, "Oh, the world is dying for a little bit of love." How love is abused today! It puts love for persons above love for the truth. It puts the welfare of man above the honor of God. It makes service to man the measure of one's Christian success, rather than his faithfulness to the Word of God.

During all of my ministry, since I have been called of God to preach, I have emphasized the fact that a man's message, his faithfulness to God in declaring the message of God, is the most important thing that he can do. This idea of love makes one's service to man the measure of his Christian success, which is wrong.

This idea we have of love today refuses to denounce worldliness. We have gotten to the place where we have modernism in the pulpit and worldliness in the pew, and if any preacher were to dare to say anything about worldliness in the pew, they would immediately rise up in opposition: "Preach love! Let us worldlings alone!"

At the same time, it affords a mighty good smokescreen for the modernistic preacher, or for any preacher, to hide behind, when a matter of morality or an issue comes to a head. An issue comes up. The preacher says, "Oh, we should deal with this in love," and it furnishes the best smokescreen for a cowardly preacher to hide behind.

I say, beloved, this idea of love that is given forth today

(Continued on Page 3 Column 1)



Too often the modern girl goes out fit as a fiddle and comes home tight as a drum.

## PREACH

(Continued from Page 2)

from the press, and from the pulpit, and over the radio, and over television, that the sob-sisters and the sentimentalists, and the do-gooders are talking about - that love falls for everything and stands for nothing.

I heard someone say of recent date, "Well, everybody is good, and everything is sweet. God is on His throne, and all is well with the world."

I grant you that God is on His throne, and I'll grant you also that God is getting ready to "scorch" this world. You can be certain of one thing. God's will is going to be done. The worst of sinners can sit under that kind of preaching and have their consciences seared with a minister of that type. The worst sinner in the world can sit under that ministry and his conscience will never be hurt. The worst worldling of the church can sit there and enjoy the sermon and go out and live in sin.

Several years ago, when I was out of town, I went to a church one Sunday evening. The preacher, to my way of thinking, completely failed in his opportunity, in his God-given task. He made everybody feel so good. It was one of those loving sermons - "we ought to love everybody."

When the service was over, a man who had sat just in front of me, who was a notorious sinner, who owned two or three theatres, and I might say, though he was fifty-five or sixty years of age, that he eventually had to divorce his wife and marry one of the girls in those theaters that played the organ for him, because of her shame of pregnancy - when the service came to close, that fellow came up to the preacher, patted him on the back, and said, "I tell you, that was a great sermon!"

Mark it down, love is the most abused thing in this world. This point was brought home to me of recent date. A woman called me on Monday morning after I had preached over the radio on Sunday morning. I am not certain which sermon it was now, but it was one in which I had said some things that were rather uncomplimentary to anyone who was living in sin. She told me how she had listened to my broadcast and how she usually appreciated what I had to say, but she said she didn't care particularly for the day before. She said, "You ought to preach love, and leave your sinner sermons for your Sunday-night services."

You know, beloved, God has always given me a pretty quick answer, I said, "You know, sister, there's many of you sinners who don't come to church on Sunday night and you would never get one of them." She very "lovingly" slammed the receiver in my ear and didn't even take time to say good-bye.

I say to you, though love is the most important thing in all the Word of God, as laid down by the Apostle Paul, it is the most abused thing from the standpoint of preachers, and singers, and from the printed page, and I know anything about.

### III

#### WHAT KIND OF LOVE ARE WE TO PREACH?

We ought to preach, first of all, God's love. Listen:

"Yea, I have loved thee with an everlasting love" (Jer. 31:3).

"For God so loved the world, that He gave His only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

I recognize the fact that the word "world" refers to the elect of God, and that God's love is only in behalf of the elect, but God does love His elect.

Listen again:

"May he be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:18, 19).

I ask you, do you know anything about the love of Christ? Paul prays that we might know how broad it is. It is broad enough that it encompasses people of all the world.

How long is it? It is long enough that it goes back to the Garden of Eden and reaches out yonder to the millennial kingdom.

How deep is it? It is deep enough that it reaches down to the man that is in the deepest sin, and underneath him, and lifts him up.

How high is it? It is high enough that it sets that individual upon the highest pinnacle of praise to God.

Paul prays that we might know the length, and the breadth, and the depth, and the height of the love of Christ - the love that passeth understanding.

So I say, the kind of love that needs to be preached today is God's love - that God loves His elect. Would to God that preachers would get away from the idea that God loves everybody. The man who preaches that is either a liar, or a fool, or an ignoramus, because the Bible says, "Jacob have I loved, but Esau have I hated." There was one man in the Bible that God said He hated, and the man who says that God loves everybody indiscriminately, I say he is a liar, or a fool, or an ignoramus. God didn't love Esau. We need to preach God's love.

There is another kind of love we ought to preach and that is love for God's house. There is something about the house of God that is different from your house, and different from my house. God's house is a sacred place to me. David said:

"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth" (Psa. 26:8).

If you would ask me about important places in Ashland, I would say, "Where I love is important." If you ask me about important places, I would say the place where we print THE BAPTIST EXAMINER is important. But if you would ask me where the most important place in Ashland is, I would say, "Calvary Baptist Church."

Beloved, we ought to love the House of God's habitation.

Also, we ought to have love for our fellow church members. How little this is manifested on the part of God's people today! We have love for our worldly associates, but how little do we evidence and manifest love for our fellow church members!

We read:

"A new commandment I give unto you, That ye love one another" (John 15:12).

Beloved, it isn't left up to you to decide whether you are going to love me or not. God gave it as a commandment. He loved us sacrificially, and He would have us love one another in the same manner.



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor - First Baptist Church of Naples Park, Florida

Colossians 4:7-18

Intro.: As usual, Paul's conclusion to this letter is full of bits and pieces of information which serve to explain, inspire, and to recommend the true servants of the Lord. In this day of constantly changing views on the part of preachers, it is difficult to recommend, and yet, it is our duty to keep in touch with others; so it can be done.

#### VERSE 7

"All my state." The affairs of the Apostle Paul, or his daily deportment, both in relation to the physical and spiritual. The activities of the saints, particularly preachers, speaks volumes as to their spiritual status.

"Shall Tychicus declare unto you." Both the sender and the one sent were very close together and knew the feelings and the facts concerning the other. Paul's condition physically, naturally was a concern to the saints in different places. Paul wanted to assure them that he was strengthened of the Lord to continue his duties and also that the mistreatment he received was used of God to further the gospel (Philip. 1:12).

"Who is a beloved brother." An endearing term explaining the spiritual love the saints have for each other. "By this shall all men know ye are My disciples" (John 13:35).

Notice again:

"These things I command you, that ye love one another" (John 15:17).

"Let brotherly love continue" (Heb. 13:1).

I think about our sick, how little we do for them, and how little we show love to them. When one dies of our membership, I think how little we show of love for the family. I think about how everyone of us have burdens, every day of the week, and yet we so carelessly pass one another by. We go out of the house of God on Sunday and sometimes we never even stop to shake hands or speak to anybody. We completely ignore and forget about folk, yet the Word of God says, "Let Brotherly love continue."

I'll go further and say that we should preach and even show love for our enemies. Jesus said:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Mt. 5:44).

You say, "Brother Gilpin, that is awfully hard to do." I grant you that it is one of the hardest things in the world to do, but it is a commandment of our Lord. That is what He says for us to do.

I know some people that if I did what my flesh says, I would rather spit in their face. I know some people that I would rather swat them on the cheek. I know some people that have treated me so badly that it would seem to me there is nothing I could do that would be vile enough to repay them. But God said, "Love your enemies. I'll take care of them. I'll look after the

(Continued on Page 4 Column 5)

"And a faithful minister." He has manifested a faithfulness to the Word of God and the work of God (Acts 20:18-21, 24-27).

"And fellow-servant in the Lord." United in salvation and in service.

#### VERSE 8

"Whom I have sent unto you." Paul's concern for the churches is most inspiring, and the readiness of those with him to help in any way possible is also moving.

"For the same purpose, that he might know your estate." In order for Paul to minister in the best possible manner, he needed to know the existing conditions. Paul knew the trials and afflictions which were true in all of the churches and, also, the opposition they faced, but he needed to know the specific details.

"And comfort your hearts." Thank God, He has sent words of comfort and, also, individuals to comfort (I Thess. 4:18).

#### VERSE 9

"With Onesimus a faithful and beloved brother." The converted runaway slave who now has manifested the reality of his conversion by faithful obedience to His Heavenly Master, as well as his earthly master.

"Who is one of you." A fellow-countryman, but also a fellow-citizen of Heaven.

"They shall make known unto you all things which are done here." The churches shared both their blessings and their burdens.

#### VERSE 10

"Aristarchus my fellow prisoner saluteth you." They were so closely united that the blows inflicted on one usually fell on both. Aristarchus also sent words of greetings and grace.

"And Marcus, sister's son to Barnabas." Paul wanted them to know exactly whom he was talking about.

("Touching whom ye received commandments.") There no doubt was a precious explanation as to why Paul refused to take Mark with him on a former missionary journey (Acts 15:37-39).

"If he come unto you, receive him." In God's providence, the situation is corrected and Paul can freely recommend him. Someone had put to practice the principles of Christianity. How we need this today!

#### VERSE 11

"And Jesus, which is called Justus." Probably named more for Joshua in the Old Testament than for Jesus.

"Who are of the circumcision. These only are my fellow-workers unto the kingdom of God." Paul takes particular note of the Jews who were with him in carrying the gospel to the Gentiles in order to encourage others to preach the gospel to every creature.

"Which have been a comfort unto me." Paul's afflictions were made easier to bear by these brethren and he was encouraged to continue on.

#### VERSE 12

"Epaphras, who is one of you a servant of Christ,

saluteth you." There can be no greater designation to a minister than to be called a servant of the Lord.

"Always labouring fervently for you in prayers." A preacher needs to realize he, as a servant of the Lord, is to work for the saints in studying, preaching, and in carrying them to the throne of grace.

"That ye may stand perfect and complete in all the will of God." One of the greatest blessings to a pastor is to see the members growing in grace and walking in truth.

#### VERSE 13

"For I bear him record." The testimony of another minister, especially one like Paul, is of great value.

"That he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis." A true minister can always find a larger field for his labor.

#### VERSE 14

"Luke, the beloved physician." Those who don't believe in doctors should look at this closely. Also, those who say if you have faith you wouldn't be sick. Did Paul have faith? How much Paul appreciated God's providence in raising up Luke to help, both physically and spiritually.

"And Demas." No commendation for Demas, as it seems he had already begun to wane or backslide (II Tim. 4:10).

"Greet you." Christian greetings are always appreciated.

#### VERSE 15

"Salute the brethren which are in Laodicea." The church apparently was well and flourishing at this time. Contrast Rev. 3:17.

"And Nymphas, and the church which is in his house." This helps to define what a church is.

#### VERSE 16

"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." The Word of God is vital if the churches are to be what they ought to be.

#### VERSE 17

"And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." May those of us who are preachers follow this advice closely.

#### VERSE 18

"The salutation by the hand of me Paul." Paul was a thankful signer of this letter, as he knew it had been inspired by the Lord.

"Remember my bonds." A tender expression to stir up the saints.

Conclusion: "Grace be with you. Amen."

EDITOR'S NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, 17400, Missouri Rd., S.E., Ft. Myers, Fla. 33908.

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MAY 16, 1981  
PAGE THREE



Some men have said that home is wherever they hang their hats. That is not true. Home is the place where we hang up our hearts.

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

What does the word "naked" mean in I Sam. 19:24; Isa. 20:3 and John 21:7?

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The word "naked" as used in I Samuel 19:24 means that the Holy Spirit caused Saul to lay aside his king's robe or his outer garment and in only that which he wore under the robe he prophesied. It does not mean that he was nude, but he stripped off his garments as king and to the people he appeared as one of the prophets. "Is Saul also among the prophets?"

In Isaiah 20:23 the Lord told Isaiah to walk about in Jerusalem naked (with only his loincloth and with bare feet) for three years. This was to impress upon Judah the end result of rebellion against Assyria. He was acting out what was to happen to the Egyptians and the Ethiopians. They were to be stripped of all their possessions and led away into Assyria naked and barefoot. "So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, —" (Isaiah 20:4).

In John 20:3 Peter had laid aside his robe or coat (his outer garment) while fishing. When he was told that it was Jesus that stood on the shore he put on his coat and jumped into the sea to go to Him. "—when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea" (John 21:7 N.A.S.).

Webster gives one definition for naked as to be without conventional or usual covering. I believe that is the sense in which the word is used in all three Scriptures. Each of the men mentioned had their outer garments removed and that they were not nude.

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The Hebrew word that is found in I Samuel 19:24 and Isaiah 20:3 is "awrome" which means "nude—either partially or totally." The Greek word in John 21:7 is "goomnos" which means "nude or naked."

As for the reason why the prophets, under certain circumstances and for certain reasons, became nude I do not know. I have heard various suggestions made by others, but,

most generally, they were mere speculation and that's all.

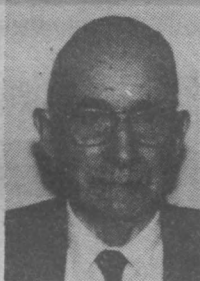
I do know that under extremely serious problems the people of old took off their clothes and put on sackcloth in order to show mourning before God. "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days" (Gen. 37:37). "And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner..." (II Sam. 3:31). I assume that "nakedness" in those circumstances is for the same thing.

As for Peter fishing while naked obviously was a common thing when fishermen were fishing from a ship. (Remember ERA is a modern thing and not known in those days and there were no women out there with him). When he prepared to come ashore, however, he put a fisher's coat on and swam to shore.

I'm not sure just what you want as an answer, but there's one thing for sure, these prophets did not do anything dirty.

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David, in fleeing from the persecution of King Saul, sought consolation with Samuel at Ramah, near Naioth, where he (Samuel) was living in retirement and superintending the school of the prophets.

But Saul, having learned this, sent several contingents of men to apprehend David. However, in their failure, Saul, in a fit of rage and disappointment, determined to go himself.

Therefore, as designed of God, before reaching his destination, his mental susceptibilities were roused, even more than his sent messengers. Consequently he became a member of the school of the young prophets, and prophesied in consonance with them.

Thus, God, in making the wrath of man to praise Him, caused Saul, in a trance, as it were, to throw himself into a fit of ecstasy, which caused him to divest himself to his royal robes and of his protective armor, except, perhaps, his tunic. Then he prophesied before Samuel in a manner in consonance with God's prophets, whom he (Saul) had previously threatened with persecution.

Hence, it became a proverbial question: "Is Saul among the prophets?" (I Sam. 19:24). So Saul continued in this state of ecstasy a day and a night, until David had time to escape.

Yes, so far as his armor and royal robe were concerned, he was naked; yet he retained only his tunic, which is generally worn as an undergarment.

Next, in reference to Isaiah

20:3, we have set forth by sign a prophecy of the destruction of the Egyptians and Ethiopians by the Assyrians. Though God, when He had delivered the children of Israel out of Egypt, and had, by covenant, admonished them against making covenants with other nations of diverse religions; yet Israel, later, diverted from this admonition, and, on this particular occasion, as a separate kingdom from Benjamin and Judah, had put their trust and dependence in the Egyptians and Ethiopians for deliverance from the Assyrians.

So, as a token of warning, Isaiah was required to loose the sackcloth from off his loins; also, he was required to put off from his foot his shoe and walk naked (shorn only of his loincloth and shoes) for three years for a sign and wonder upon Egypt and upon Ethiopia, when they, too, would, in like manner, be led away by the Assyrians as prisoners and captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt (Isa. 20:4).

Finally, "Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea" (Jn. 21:7). Note that it is said here that "he was naked;" that is, only his vest was on, which was worn next to his body, as was the custom. Thus, his outer garment, known as the fisher's coat was put on. But, before this, in having on only his vest, he was considered as naked, since he was not fully dressed.

This same manner of thinking was related to Saul, when he put off his upper garments and retained only his tunic.

Also, in respect to David, when girded only with a linen ephod, it was said that he was uncovered (2 Sam. 6:14, 20).

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God frowns on public nakedness or indecent exposure of the body, and the scantily clad men and women walking our streets and frequenting public places are an abomination to our Lord. Adam, after the fall, although utterly depraved still had enough sense to know that nakedness was an affront to God, he said, "I was afraid, because I was naked: and hid myself" (Gen. 3:10). The first action God took after pronouncing the curse upon the serpent, and making Adam and Eve aware of their awful state in nature was to make "coats" (not bermuda shorts and hot pants) for them and He "clothed them." The first family started their journey into time properly clothed, but they would be astonished if they were on earth today to see how the principle of

"modest apparel" is flaunted without blushing or the least fear of God.

Shem and Japheth, sons of Noah were honorable men, and would not look upon the nakedness of their own father, but "Took a garment, and laid it upon their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness" (Gen. 9:23). The Shem's and Japheth's of our day are few, and the Ham's are in the ascendancy, which has resulted in condoning of public nakedness, sex perversion, and a general profaning of the body. The pastor of a Baptist church, rather than condoning these terrible crimes against decency, needs to condemn them in language so poignant that his congregation will do one of two things, either shape up or ship him out. Silence in this area is a compromise with the world, and is to place the stamp of approval on barnyard morality.

Saul, Isaiah, nor Peter (I Sam. 19:24; Isa. 20:2 & 3; John 21:7) were completely unclothed, and a close scrutiny of the contexts will reveal there was nothing indecent about their attire. In ancient Israel if a man was seen in public stripped to the waist he was considered naked or uncovered (II Sam. 6:14 & 20). Saul was not naked or utterly bare of clothing, but divested himself of his royal robes, adorned the customary clothing of the prophet in that particular place, and prophesied before Samuel.

Isaiah was not naked in the sense of no clothing, but was stripped down to the point where in that time his unusual dress would be referred to as "naked." The Scripture (Isa. 20) does not say that Isaiah in his peculiar dress walked the streets of Jerusalem, or frequented public places. However, it is without doubt that the king of Israel and those in authority knew where and when Isaiah wore the unusual dress, and why he wore it. Isaiah was made by this form of dress a sign unto Israel, he was by this kind of dress a living and walking warning against Israel's sins, and impending judgment and captivity. Israel at the time was leaning heavily upon Egypt and Ethiopia as allies in the war against the king of Assyria, but their hope was in vain, for in due season both Egypt and Ethiopia were conquered by Assyria, and their shame was manifested by many of them being led away literally naked (Vs. 5). Isaiah's meager apparel conveyed a graphic message to Israel, wherein it was declared that the same shameful treatment was in store for impenitent Israel.

Peter was not naked (John 21:7) to the extent that he had no clothing on his body, but was stripped down to the bare minimum of clothing which in the least, should be worn even when among those of common gender. Those present at the time were fishermen, and commercial fishing in those days was hard and sweaty work, so Peter had laid aside his fishermen's coat. The second likely reason Peter was thusly clad was the occasional need to dive and check the underwater nets. When the Lord appeared, and Peter realized he was to be in the presence of the Lord, he hurriedly clothed himself with his fishermen's coat. After Jesus healed the maniac of Gadara (Mk. 5), one of the first things

the healed man did after he received his right mind, was to clothe himself. This was proof of his sanity, which without either Jesus would have never sent him to his own house and friends, much less to the general public.

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"At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years..." (Isa. 20:2, 3).

I am a firm believer in the literal method of Biblical interpretation. It is seldom that I depart from this. I usually take the meaning of a Scripture as being the plain and obvious meaning of the words thereof. It is with great reluctance and only after much thought and prayer that I ever interpret differently from this rule of interpretation.

Now, it would seem that the most plain and obvious meaning of "naked" in the three Scriptures in this question would be just the meaning that we nearly always put on that word. If some, or all of the other brethren take this view of the matter, I certainly will not vehemently oppose their view.

However, I feel that there are other considerations — Scriptural considerations — which compel me to take a differing view on this, and still I believe it is a literal view. The overall teaching of Scripture is most certainly opposed to one going naked before others. Surely, one does not have to quote Scripture to prove this. I take the position that the naked body should only be exposed in the presence of one's married companion or, when necessary to a physician. I do not think family members should expose their nakedness to one another. I do not think one should even expose their nakedness to members of the same sex, except under necessary circumstances (if there are any such). The case of Noah and Ham has influenced me much in this direction.

The word "naked" in the Scriptures in this question refer to the fact that the upper outer garment had been laid aside and the party was clothed in an undergarment. And even this was much more than what we call "undergarments" today. The text quoted shows that Isaiah was only to lay aside the sackcloth which had been put on over other clothing. All commentaries which I have read on this are in agreement with this position. I simply cannot believe that, in any of these cases, the party was totally naked as we think of the word "naked." I do not believe men of those days practiced such. I do not believe that God would command or approve of such.

## PREACH

(Continued from Page 3)

vengeance. Do good to them that curse you and despitely use you."

There is another love that we ought to preach and that is con-

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*The devil's business these days, is to wear out the saints, oppress them, make them weary, and make them cool down.*

## PREACH

(Continued from Page 4)

straining love. We read:

"For the love of Christ constraineth us" (II Cor. 5:14).

God never saved a man yet because that man wanted to go to heaven, or because God merely wanted him to go to heaven. God has never saved a man yet because that man didn't want to go to Hell, or because God wanted to keep him out of Hell. Beloved, God saved us that we might be constrained by His love.

I say to you, there should be much said about constraining love - the kind of love that constrains us. We see what God has done for us in Jesus Christ, and because of that, it constrains us to do things for Him.

I don't ask anybody to join the church for my sake. I don't ask anybody to be baptized for my sake, or for yours, but I say the love of God ought to constrain you.

I don't ask you to be faithful to your church. I am just a preacher. I preach what I think God says in His Word, and I think every member of this church ought to be faithful. All of us ought to be far more faithful to our church than what we are. I don't say that you ought to be faithful to your church just because I say it. You ought to be faithful because of the constraining love of God.

Some people don't have any thought of staying away from the house of God for a day, or a month, or a year. I tell you, the constraining love of Christ ought to grip our souls when we look up to Calvary and see what Jesus Christ has done for us to keep us out of Hell and take us to Heaven. That love of God ought to constrain us, as far as our service is concerned.

There is another love above all else that needs to be preached today and that is, we need to love righteousness and hate evil. We read:

"Hate the evil and love the good" (Amos 5:15).

The editor of a Cincinnati paper, years ago, said in a front page editorial, that he opposed me because I taught the children of our Sunday School to hate the Devil and to hate evil. I make

no apology when I say I do teach people to hate evil. I do teach children to hate the Devil, I do teach people to love righteousness. This text of Scripture very definitely tells us that we are to hate evil and love the good.

Notice again:

"Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:9).

This is speaking about Jesus Christ, and it says the kind of love that He preached was that He loved righteousness and hated iniquity.

Notice another Scripture:

"Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

Beloved, He loved us, and He did something about it. He washed us from our sins in His own blood.

I can remember my mother getting me ready to go to school when I was a little boy. Though it has been nearly sixty years, I can recall how that she would wash my dirty face and neck, and then would take an old towel and bore around in my ears to get my ears clean. That was a morning ordeal that I had to go through with to go to school. It would have been a

whole lot better from my standpoint if she had just kissed my dirty face and said, "Run along to school." But she didn't. She loved me, but she wanted to clean me up.

Beloved, we need to love righteousness and we need to hate evil. As it says in Hebrews, Christ loved righteousness and hated iniquity, and that is what we ought to do. We need to preach love, but it ought to be the kind of love that loves righteousness and hates iniquity.

I think about John the Baptist, a great preacher. I think about Paul. I think about Noah. The Bible says he was a preacher of righteousness. All of these declared war on sin, yet they did it in love, just like my mother declared war on dirt, but she did it in love. She did it because she loved me.

I insist that we ought to be mighty careful that we preach always to love righteousness and hate evil. We ought to preach a love of the truth, a love of righteousness, a love of purity, a love of holiness, a love that will cause us to hate iniquity and at the same time love righteousness, and we ought never to allow a counterfeit love to weaken our love for righteousness.

I am reminded of the time that the Prince of Wales, who was supposed to become the King of England, took another man's wife from him, and it became such a public scandal that even the Archbishop of Canterbury rose up in rebellion against it, and said that this man should not be on the throne of England, that he should either give up this woman or else give up his throne. You know it was bad when the Archbishop of Canterbury would oppose it.

I can recall how it was when a man who was supposed to be king, who was awaiting his coronation day, stepped down from his throne because, as he said, "The woman I love." Everybody said, "Oh, what wonderful love he had!" What kind of love was it? It was a love or licentiousness. It was a love for iniquity. It was a love to live in sin with the wife of another man.

I say to you, there ought to be a love for righteousness, coupled with a hatred of iniquity, and God's people and God's preachers need to preach it.

### CONCLUSION

To that individual who knows not the Lord Jesus Christ, I would remind you that Jesus said:

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

That is what Jesus Christ did. The world is talking about love, but the wrong kind. Jesus said, "The greatest love I can talk about is when a man will lay down His life for a friend." He laid down His life for His friends, and at the same time, He laid down His life for His enemies who were later to become His friends.

Might it please God to help those of you who are unsaved to realize that Jesus has laid down His life for His friends and for His enemies because of His love.

"We love Him, because He first loved us" (I John 4:19).

You say, "I love the Lord." Beloved, you don't love Him for any reason in yourself, but you love Him only because He first loved you.

I ask you, do you realize that God loves you? Have you come to the place that you realize that the love of God has been shed

abroad in your heart because of what Jesus did on the cross? If you have come to that place, may you receive Him as your Saviour, take your stand for Him, and take a position of loving righteousness and hating iniquity. That is the kind of love that God emphasized in His word.

Yes, the world says, "Preach love." But what kind? Not the Bible kind. May God help you to take your stand for what God says within His Word.

## SUPPER

(Continued from Page 1)

worketh all things after the counsel of His own will" (Eph. 1:11). Paul said "For of Him, and through Him, and to Him, ARE ALL THINGS..." (Rom. 11:36). I have said these things to stir up your minds to my subject "The History of Closed Communion" and remind you that it will show us the guiding hand of Christ down through the ages, and I hope we feel the same hand upon us in this service.

**IF WE LOVE HIM WE WILL FOLLOW HIM**

We should want to follow Him in all we do. How did He observe the supper? The Bible tells us: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the New Testament which is shed for many for the remission of sins" (Matthew 26:26-28). If we love the Lord we will keep His commandments. We want to do just what He showed us and told us to do. We must not change one word or one thing, because it is very dangerous to do so.

**WE MUST NOT ADD OR SUBTRACT FROM HIS WORD**

"Ye shall not add unto the Word which I commanded you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you... What thing whatsoever I command you, observe to do it: thou shalt not add thereto nor diminish from it" (Deuteronomy 4:2; 12:32). It is dangerous to change one little thing in God's Word because that would change the whole Bible. If one word is changed on a ten dollar bill it makes it a counterfeit, and if the Word of God is changed it becomes the word of man. If a person adds to the words of the Bible or takes from the Bible one thing - the curse of God hangs over him. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Revelation 22:18). **HOW DID CHRIST OBSERVE THE SUPPER?**

Christ observed the Supper with His disciples (Matt. 26:26). He sat down with these and no outsider was present. The Goodman of the house, who had prepared the upper room, was not invited. He was a "goodman" (Mark 14:14), but

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## SINNERS

(Continued from Page 1)

perish, but have eternal life."

Now, beloved, there is one thing that Jesus makes plain here and that's this - the necessity of His death on the cross; the necessity of Him being burdened with the sins of the elect of God, in order that they might be saved, and in order that they might have eternal life. This He pointedly said to Nicodemus, who was a teacher of Israel and who knew these things that were recorded in the Old Testament Scriptures. He knew about this experience - how that the children of Israel had murmured against God and how, as the result of their murmuring and complaining against God, God had sent fiery serpents into their midst - poisonous serpents - and they were bitten with these poisonous serpents and those that were bitten died. They besought Moses to seek out God - to come before Him as a mediator that they might have a provision by which they might be saved from the judgement of God which was righteously falling upon them. Moses, as a mediator, went unto God. You know the story - how God told him to take a brazen serpent, put it upon a pole and put it in the midst of the camp where they might look upon it. When they looked, those who were bitten of these poisonous serpents, instead of dying they would live.

That is a tremendous type, a marvelous picture of the Son of God. Beloved, listen! Jesus said,

"As Moses lifted up the serpent in the wilderness, even so must the Son of man (He was talking about Himself - no one else) be lifted up: That whosoever believeth in him should not perish, but have eternal life."

May I call your attention to this: There are 98 references in John's Gospel to "believing" in some form or another. No other New Testament passage or book ever uses that many references, or anyway near it. Why do we find it in John's Gospel? I believe that because John's Gospel is a great book that sinners ought to be pointed to, that they might know Jesus Christ as their Saviour. I don't mean to say that other passages cannot be used. I think that God honors His Word in the Old Testament. I think He honors His Word in Isaiah and Jeremiah and other passages back there. I think that He honors the Law and all the passages back in the Mosaic books. But, beloved, of all the passages that God honors in the New Testament, He honors the Gospel of John. Beloved, listen, I want to say to you that God told them to "look and live."

Did He fulfill this passage of Scripture? I say, was it fulfilled? Was it fulfilled?

Every person that hears my voice here this morning, and those that may ever listen to it through the means of this tape, know that Jesus Christ was lifted up on that cross called Calvary. Beloved, listen, the Lord Jesus Christ chose to die, He chose to bear the burden of your sin and mine if you would believe on the Lord Jesus Christ.

I know that I am putting that awkwardly this morning. I am aware of it. But, beloved, I want to get in several points in my message and it's hard to get it all in and do it like I would like to do it.

But, beloved, listen, Jesus

Christ was made "sin for us, Who knew no sin; that we might be made the righteousness of God in Him." The unsaved person must look to Jesus Christ for faith. He must trust Jesus Christ by faith - and trust and believe are the same thing. Believing and trusting are the same thing. There is a means of eternal life provided. Jesus Christ said this,

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life."

Let all those who would blame God for their lost condition hear me. Let every person out of Christ hear me this morning. I don't want to get rough, but I want to speak as honestly and as plainly as I possibly can. Beloved, listen, the Word tells us, in verse 17.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

That's what Jesus Christ said, and I for one believe it with all of my heart and all of my mind. I believe that Jesus Christ died that sinners might be saved.

Now then, "He that believeth on him is not condemned." That's the next statement about the Lord Jesus Christ. Now we're getting down to the passage. Why are sinners lost? Why are they under condemnation? Why do they go on in their sins when they know that the end thereof is the way of death? Why do they go on, when they know the wrath of God is upon those who go on in their sins and are under the condemnation and the wrath of God already. Beloved, the Word of God tells us why they go on. Listen! you're not listening to my words this morning - I am simply the instrument - I just want to bring it to you. And I pray God that He might enable me to bring it to you with a broken heart - that I might speak forth His words of truth with tears and plead with you in Christ's name to be reconciled to God through His Son, The Lord Jesus Christ.

Look at this, "God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Now that's a positive statement. There is a way of salvation. There are not many ways - there's only one way. That one way of salvation is through one person - the Lord Jesus Christ. He tells us that those who believe on Him are not condemned. It is possible this morning for a human being not to be condemned right now, nor ever to be condemned anymore. Beloved, God's Word which is true tells us that those who believe on Christ and trust in Christ are not condemned, even at this present time. Furthermore, they'll never be condemned. The Word of God makes that plain, regardless of what men might say, regardless of what Satan may whisper to them and get them to believe. Listen, God's Word says, "He that believeth on the Son is not condemned."

"...but he that believeth not is condemned already." Now think of it, beloved - think of it. "He that believeth not is condemned already." In other words, the unsaved quite often

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## SINNERS

(Continued from Page 5)

say, "Well, I'm not dead yet. I'm not before the great white throne of judgment yet. I'm not before the One who sits on that throne yet." Beloved, listen! you are before the judge of all this universe and He's already spoken. He tells us here exactly what the verdict is right now. "He that believeth on him is not condemned: but he that believeth not is condemned already."

Listen, my friend, that condemnation has not been executed yet. The sentence of that condemnation is not executed at this present time, and I stand here as an ambassador of Jesus Christ pleading with you that you might be reconciled unto God. What does it say here? He who hath not believed in the name of the only begotten Son of God is condemned already.

Once I preached this message in New Boston. A woman came up to me after the service and said that the Bible says the only reason we are condemned is because one has not believed in The Son of God. I said to her, that isn't true. Jesus Christ did not quote all the reasons here why sinners are condemned. He quotes only the climax of it all.

Beloved, I was born into this world a condemned sinner, because I was born into Adam's fallen race. Secondly, I was condemned, because when I reached the age to know right from wrong, I chose to walk in sin in my own selfish, sinful way. And, beloved, I was condemned because of that very thing. Then the years went on and I heard the Gospel preached, I turned my back upon it and I said, "I will not, I will not." When I said, "I will not," this great condemnation here spoken of became true because I turned my back upon the Lord Jesus Christ. Then, God had mercy upon me. There's one thing that in that hour I learned. I learned that I was a sinner. I learned that God is the Saviour. And, beloved, I learned that I could not save myself, that I was a rebel running from God as fast as I could possibly go and, if God would cut me off, I would go into eternal perdition without God and without any hope of salvation.

Beloved, listen, what does it say here? "This is the condemnation, that light is come into the world, and men loved darkness rather than light." Every unsaved individual — now you say this isn't so — Yes, it's so — I take God's testimony for it — I know that it's true, beloved — because I went long enough and far enough that I know it to be true in my own life — "This is the condemnation that light is come into the world, and men loved darkness rather than light."

Why is it thus, beloved, as year after year passes? Brother Gilpin who once pastored and founded this church under God knew the gospel — and preached the Word. Some of you were saved under his ministry, but some of you sat under it and you did not listen to his message with your heart — you turned your back upon it. Beloved, listen, light is come, and men love darkness rather than light.

Brother Halliman went o

New Guinea, because he felt and he knew the call of God, to go there to spread the light. Those individuals were not without light. I could turn to the first chapter of the book of Romans and, beloved, I could show you the light that they had. I could turn to the first chapter of John's Gospel and that tells you the light that they had.

But what is it, beloved? The natural man hates the light. He hates moral light — he hates spiritual light — and he hates the light of God's wonderful Saviour, the Lord Jesus Christ. Oh, he doesn't hate religious light, he loves that. He doesn't hate churchanity, he loves that. But, beloved, let the light of God's Word cross the path of the unsaved and then, they say no — they'd say no. Beloved, listen! if there's an unsaved one here this morning, that's the reason why. But, beloved, I believe that Word, and I believe it thoroughly and I believe it completely so far as I know, God being my helper. Men love darkness rather than light. Why? Because their deeds are evil.

You say, Oh, not mine, mine are moral. Beloved, you won't have to face me, I'm not the judge. But He who will be your judge in that day will know every motive, every reason why. He'll know all the answers and you won't know anything. Your mouth will be stilled. The Word of God tells me there will be no boasting there. Men will not boast when they face Jesus Christ in that hour. The book of Revelation tells us that the books will be opened and the book will be opened. The book is opened to show that your name is not written in the Lamb's Book of Life. The books are opened to show you that God knows the motives and the evil deeds and everything that is there which is contrary to His Law and to His Word.

Beloved, now let me go a little further here. "For every one that doeth evil hateth the light." Why is it that Calvary Baptist Church has stood here as long as it has preaching the truth of God's Word and is half to four-fifths empty all the time? It's because Ashland hates the Word of God. It hates the truth of God's Word. You've gotten a taste of it the last year or so. You're going to get more of it. But let me tell you something. Unsavd sinners detest this truth: "Neither cometh to the light."

Let me tell you something. Unsavd sinners say that they can come anytime that they want to. O.K., why don't they come? Why don't they come? They can't point to a single, solitary blemish in the life of the Lord Jesus Christ. I've had them come to me with all of their excuses through the years. I've had them say to me this and that about saved people who are members of the church and I have always turned my guns on them. I have always told them, "You're talking about the wrong person. Let's talk about the Son of God. Let's talk about the Lord Jesus Christ. Let's talk about Him who died in the sinner's place and in the sinner's stead. Let's talk about Him Who laid down His life a ransom for us. Let's talk about Him Who is going to judge all men in that day. Have you ever found a fault or a blemish or anything wrong with Him?" And they had to hang their head and stutter and be as awkward as I have been at times. Beloved, there is no fault with the Lord Jesus



QUESTION:—Where are trimmed beards prohibited?

ANSWER:—Leviticus 19:27 — "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard."

Christ. I've had philosophers, I've had doctors, I've had lawyers, I've had others and, beloved, they couldn't find any fault with the Son of God, the Lord Jesus Christ.

No! "Every one that doeth evil hateth the light." Let me tell you, that's an indication of how moral you really are. Beloved, it's not what others think of you. It's your attitude toward the light of the Gospel of Jesus Christ. It's your attitude toward the Word of God.

"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Well, I've brought you the message this morning. I don't know if there are any unsaved ones here or not. If there is, my friend, it is your opportunity and your responsibility to come to Christ and say "yes" to Him.

## HALLIMAN

(Continued from Page 1)

Papua, New Guinea — the difference being, that we have such heavy rainfall that our problems are multiplied many times over.

Last Monday I started out, and in about three hours I had managed to get about 30 miles from home, arriving at a place where the road was being worked on. A hill had been partially cut down and a corner straightened out by bulldozers for about a quarter of a mile. Since the road gang had stopped work on Saturday, it had rained a couple of inches. Needless to say, the road was closed, so I had to turn around and come back. This happens often and, sometimes, you are a lot farther than 30 miles from home when you can go no farther. One of these days though we hope to be able to drive from Koroba, or perhaps even the Mission Station, on a road that has been upgraded and graveled clear out to the coast, some 600 miles. Our inconvenience now is our share of the price for progress.

In this area things are moving along fairly normal in spite of the heavy rains. We have three fairly large literacy classes going in as many different areas. Others are waiting for material so they can start. Inasmuch as we have been fairly isolated, due to bad roads now for some time, we have run out of books and other material that we use in these literacy classes, so there are several waiting for this material so they can start.

The Bible School is doing fine this year, in spite of the fact that we have lost one student that was called to pastor a church on Bougainville Island; also, one other student that lived a long way from here failed to enroll again for this year's classes. We have a few students for their first year, so we have three

classes going now.

In the main, our work in this area has settled down now to a teaching ministry. This does not mean that the gospel is not preached often and people not being saved. In almost every church some are being saved along, but we feel that a great emphasis needs to be put on teaching at this stage. Just this past Sunday, I was invited to preach the message for a baptismal service at a place where two churches had come with their people, after the morning services, to baptize some candidates. Several people were baptized and about 400 attended the service. The Lord gave me a good message on "The Importance of Baptism."

Regarding the man that got hurt when we were stoned by the Lutherans, he is still in the hospital. His condition has improved somewhat, in that he is able to move about, and sometimes, allowed to leave the hospital grounds for short periods and a short distance, so long as someone is with him. His main problems being that he still has severe headaches, dizziness and a tendency to black out at times. It has been nearly three months now since he got hurt, and many of us are concerned as to whether he will ever completely return to normal. As we ponder these things, we are made to wonder at the marvelous will and works of God.

No doubt, those that were living in New Testament times felt that the Church at Jerusalem suffered unrepairable damage, when the Lord allowed Herod to take the head of Elder James, who no doubt was pastor of the Jerusalem Church at the time. I cannot explain to you as to why God allowed this, but I feel most certain that God had more use for James in Heaven than he did pastoring the Jerusalem Church. One thing is certain, God works in mysterious ways His wonders to perform.

As has been mentioned in a previous article, this man that got hurt has been a great pastor and evangelist for many years, but for some reason God has allowed his ministry to be silenced now for almost three months. Frankly, we do not understand it, but we do accept it as being a part of the plan of an all-wise God. At the same time, we feel most certain that those humanly responsible, either directly or indirectly, will share equally in the responsibility of this Baptist preacher's suffering and what looks now as a permanent afflicted condition.

Personally, I have no desire to harm anyone in any way, either verbally or physically. However, I have often thought that if I ever did resort to slanderous verbal attacks or to physically attack anyone, may God prevent me from ever doing so to a Baptist preacher. If I should be guilty of attacking the President of the United States of America, the Queen of England, the Emperor of Japan or the Czar of Russia, I would be looked upon, no doubt, by the world as a low down criminal, and perhaps, receive a long prison sentence, or possibly a death sentence depending upon whom the attack was made. But, beloved, if you will permit me to use a worldly term of expression, I had rather take my chances with the courts of any land for attacking such a dignitary, than I would the Judge of the universe for attacking or being responsible for the attack of one of His Baptist preachers.

Beloved, whatever you may think of the above statement or however you may look at it, the fact remains that a Baptist preacher holds a much higher position than any of those that have just been mentioned. Anyone of the aforesaid are only, at best, a representative of a small portion of this earth, while a Baptist preacher is an ambassador of the Creator, King and Sovereign Ruler of the universe (II Cor. 5:20).

God will not allow even a close blood relative to go unpunished when they attempt to degrade or otherwise do harm to one of His ambassadors. In case you doubt my word, please read the entire chapter of Numbers 12 and get God's own personal account of what He thinks about, and how He takes care of folk, who talk about and degrade or otherwise do harm to His servants.

God will not allow another preacher to interfere with the work of one of His servants and go unpunished. If you doubt my word on this, please read God's account of Balaam and His advice to him as found in Numbers 22:5-35. Then, if this is not enough, turn to Numbers 31:8 with Joshua 13:22, and there read where God killed this preacher because he did not take the advice of God in Numbers 22:35.

God pleads with people saying, "Touch not mine anointed, and do my prophets no harm" (Psalm 105:15). Many people, however, either have not read, have forgotten what God has said, or else just plain rebel against God and His Word. They undertake to do what God has reserved for Himself, in that they feel that God would have them to straighten out His anointed when, in their opinion, one of God's anointed has done wrong. I repeat, beloved, that I had rather do harm to any person in the world than to a Baptist preacher, God's anointed.

God continues to bless us and the work here in Papua, New Guinea and to make his presence felt and known among us. There are days that our trials and problems seem to almost overwhelm us, but they never do completely. The joy that follows after every victory, regardless of how long it has been in trying to reach that point, is always so sweet that we are made to say with Paul, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus."

May the Lord bless each of you!

## SUPPER

(From Page 5)

he was not invited to observe this Supper. The church must observe the Supper and if the Goodman does not belong to the church he is not qualified to observe the Supper. This is what is called closed communion and all churches in the New Testament observed the Lord's Supper in this manner. God's Word is very clear on the whole subject and we dare not add or subtract from the Word of God, but obey it and receive the blessings from God.

## I THE HISTORY OF CLOSED COMMUNION

(Continued on Page 7 Column 1)



## SUPPER

(Continued from Page 6)

### FROM THE INSPIRED WORD OF GOD — THE BIBLE

The Bible is the greatest History book in the world because it is the only one which is Divinely Inspired. "Every word of God is pure" (Prov. 30:5). "All Scripture is given by the inspiration of God..." (2 Tim. 3:16). The Bible is without error, and every word in the original came from the mouth of God. Therefore we go to the Bible to get the Inspired History of Closed Communion. Each church observed the Lord's Supper without outsiders or visitors being invited. When the Lord instituted the Supper only the members were to partake. He did not invite the Chief Priests or the elders of Israel to observe the Supper. It was the time of the Passover Feast of the Jews but none of the leaders of Israel were invited. Christ said rather, "My time is at hand; I will keep the Passover at thy house WITH MY DISCIPLES." That is Matthew's account and Mark says, "Say to the Goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover WITH MY DISCIPLES" (Matthew 26:18; Mark 14:14; Luke 22:11). The Lord observed His Supper in the membership of His church. This is the manner the church observed the Supper at Corinth. Paul said "For I received of the Lord that which also I delivered unto you" (I Cor. 11:23). It was exactly as the Lord had done. Every church did exactly as the church at Jerusalem in the beginning had done. Paul said, "As I teach every where in every church" (I Corinthians 4:17) proving all churches in the New Testament followed the same pattern. All the churches observed the Supper in the same manner. "There was only one loaf used in the Supper to symbolize one local church observing the Supper. If parts of two churches had met to observe the Supper there could not have been closed communion, because only one loaf could be used to symbolize the one body which met in a local assembly. If parts of two churches met, then two loaves would be needed. That would destroy the picture of unity and the picture of one Christ. "For we being many are one loaf, and one body; for we are all partakers of that one loaf" (I Corinthians 10:17). The church at Corinth was one body (I Cor. 12:27) and therefore only one loaf at the Supper was used. If a visitor had partaken, the symbolism would have been destroyed. This proves beyond a shadow of doubt that each church practiced closed communion. The one loaf is the end of all arguments and clearly teaches that only one church can partake of the Supper.

"CLOSE" AND "CLOSED" COMMUNION

The Bible teaches both. The term "close" communion means only those who are scripturally baptized are qualified to observe the Supper. The term "closed" means that only those who are in a local church are qualified to observe the Supper. This is the general meaning of the two terms. The New Testament teaches both "close" and "closed" communion. Baptism always preceded the Supper. "This is the law of Christ, and

the practice of the Spirit, His earthly representative after His ascension. In the book of Acts throughout, baptism follows professed faith immediately and invariably. And as the cases are very numerous, and the administration of baptism were generally inspired men, they prove that immersion should precede the supper" Baptist Encyclopedia, Vol. I, p. 256.

### RESTRICTED COMMUNION

The Lord's Supper has ten restrictions which must be observed or the Supper is not a true Supper. If a man changes one word on a ten dollar bill it is a counterfeit. This is true with the Lord's Supper.

1. It is restricted to its place — in the membership of the church observing it (I Corinthians 11:18).
2. It is restricted to the two elements — bread and wine (Luke 22:18-20).
3. It is restricted to its design — remembering Christ's death (I Corinthians 11:23-25).
4. It is restricted to subjects — those who have been scripturally immersed (Acts 2:41-42; Romans 6:4; Colossians 2:12).
5. It is restricted to a united church (I Corinthians 11:18).
6. It is restricted to those sound in the faith (Rom. 16:17; I Cor. 11:19).
7. It is restricted to its motive — not a social occasion.
8. It is restricted to those in fellowship (Acts 2:41, 42; I Corinthians 5:11).
9. It is restricted to those of the same faith (Heb. 13:10; 2 John 9-11).
10. It is restricted to those who are baptized (Matt. 28:10-20; Acts 2:38-42). This is the reason why we cannot admit outsiders to the table. If they will come by baptism they are eligible. True baptism is the key to open the door into the local church where the Supper is observed.

### II THE HISTORY OF CLOSED COMMUNION

Has this been the teaching of the true churches down through the ages? Have churches practiced closed communion from Christ and the time of the apostles down to our day? Christ promised perpetuity to His church. He said "The gates of hell shall not prevail against" the true churches, and History will prove that there have always been true Baptist churches which practiced closed communion. Only people who have been scripturally baptized are eligible to partake at the Lord's table. Remember this point. Only true churches can observe the Supper because only true churches can administer true baptism.

### THE EARLY CHURCH FATHERS

Ignatius (30-107 A.D.) is the first of many witnesses for restricted communion. He was the little child our Lord used for a text and taught the apostles "except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Ignatius grew up and became a great preacher and died as a martyr. Before he went to his death he wrote a letter to the church at Philadelphia (Mentioned in Revelation) in which he stresses closed communion. He speaks of "The one Supper, for there is one flesh of our Lord Jesus Christ, and one cup to show forth the unity of His blood; one altar, one pastor, along with the elders and deacons." Chapter IV (Ante-Nicene Fathers, Vol. I, p.

81). From Ignatius we learn many things about the observance of the Lord's Supper and what this great preacher taught.

(1) He believed there was "one" Supper for the "one local church."

(2) He believed the one loaf symbolized the local church. (He did not believe in the universal church theory.)

(3) He believed the unity of the Supper was symbolized. Therefore, Ignatius did not practice open communion. This is what the Bible teaches (I Cor. 11:2; 10:16-17; 5:11-13).

Justin Martyr (150 A.D.) who wrote not more than fifty years after the death of the Apostle John, on the subject before us — (Apol. 2, p. 162, Apud Suecerus) — says "This food is called by us the eucharist, of which it is not lawful for any to partake, but such as 'believe the things that are taught by us to be true, and have been baptized.' Let the candid reader notice that it is closed communion. 1. Only those who are scripturally baptized are eligible to partake of the Supper according to Justin Martyr. 2. Only those who believed the doctrines and practices of the church could eat the Supper (Cf. Heb. 13:10; I Cor. 5:11).

### NEANDER THE HISTORIAN

In Neander's great church history (8 volumes) we have the early records which tell us of the early churches and how they all observed closed communion. Keep in mind that Neander was a Lutheran and it went against him to disclose a doctrine which his denomination did not practice. But history is no respecter of persons! Tertullian and Cyprian lived in the early days and believed the Lord's Supper was a picture or symbol and not the actual body and blood of Christ. "The bread and wine were rather represented as SYMBOLS of the body and blood of Christ", (Neander, Vol. II, p. 393). These also believed in restricted communion, but they said there is no real forgiveness in the Supper.

Tertullian (150-212 A.D.) "Those who are not wrongfully called so; such in truth take no part in our religious assemblies; they do not receive the communion with us," (Neander, Vol. I, p. 304). This is what the Bible teaches, I Corinthians 5:11-13. This is restricted communion.

Cyprian (264-302 A.D.) was a believer in restricted communion. "During the persecution, many who, either from fear or violence, had been driven to violate the duties of confessors of the faith, had been excluded from the communion of the church. Most of these, however afterward seized with compunctions of remorse, and longed to be restored to the fellowship of the brethren, and to the privilege of partaking of the Lord's Supper," (ibid. p. 315). The churches in 250 A.D. excluded members who would not die as martyrs. They were not allowed to observe the Lord's Supper with the church. The "confessors" were those who were willing to die for Christ.

### MUST HAVE BAPTISM BEFORE CAN OBSERVE LORD'S SUPPER

Jerome (400 A.D.) "Catechumeni communicare non possunt. etc. catechumens cannot communicate at the Lord's table, being unbaptized," (Howell on Communion, p. 66).

Bede flourished about A.D. 700. "Three young men, princes of Eastern Saxons, seeing a

Bishop administer the sacred Supper, desired to partake of it as their royal Father had done. To whom the Bishop replied — "If you will be baptized in the salutary fountain as your Father was, you may also partake of the Lord's Supper as he did; but if you despise the former, ye cannot, in any wise, receive the latter," (Ibid. p. 66). This is restricted communion to those in a royal family.

Theophylact (1100 A.D.) remarks "No unbaptized person partakes of the Lord's Supper."

Frid, Spanheim, who flourished about 1600 A.D. states "None but baptized persons are admitted to the Lord's table." (Hist. Christian, Col. 623). This is the historian who wrote a history on the Anglo-Saxon people.

Lord Chancellor King (A.D. 1700) He says — "End. part 2, p. 44" "Baptism was always precedent to the Lord's Supper; and none (ever) were admitted to receive the eucharist till they were baptized. This is so obvious to every man it needs no proof." This is how the ancient churches in the British isles observed the Lord's Supper before the Catholics came and slaughtered them and drove the true Baptists into the mountains. Only those who had been scripturally baptized were eligible to partake of the Lord's table.

### INFANT BAPTISM AND CLOSED COMMUNION

The practice of baptizing infants and thus bringing the unsaved people into the churches is one reason why closed communion must be practiced. There is no record of infant baptism in the New Testament. The Scholars say this. (These are scholars from denominations which practice infant baptism.)

The great Schleiermacher in his Christian Theology p. 383, remarks — "All traces of infant baptism which one will find in the New Testament, must be first put into it."

Professor Hohn in his theology, p. 556 says—"Baptism according to its original design, can be given only to adults, who are capable of true knowledge, repentance, and faith. Neither in the Scriptures nor during the first hundred and fifty years, is a sure example of infant baptism to be found; and we must concede that the numerous opposers of it cannot be contradicted on Gospel grounds."

Large on Infant Baptism, p. 101. "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament."

Martin Luther— (Inst. R's., apud Van of Inf. Bapt. part 2, p. 8)—"It cannot be proved by the sacred Scriptures, that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." (Howell on Communion, p. 162).

Dr. Wm. Wall, the great champion of infant baptism, has in his history— (Introduction p. 1-55)—made an admission in these words:—"Among all the persons that are recorded as baptized by the apostles, there is no expressed mention of any infant."

### INFANT BAPTISM AND ALIEN IMMERSION

If restricted communion were not practiced in the true churches the unsaved could partake as well as the saved. The infant is taken into a protestant church and reared as an unsaved,

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FRED T. HALLIMAN

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unregenerated church member. Then if he comes into a true church and partakes of the supper, he is also eligible to vote against the pastor. The same is true of those immersed by unscriptural administrators. If these are eligible to partake of the Supper they are eligible of suffrage and each vote to change other doctrines in the church. JOHN BUNYAN'S GREAT BAPTIST CHURCH A LESSON

Bunyan was cast into jail for preaching the truth but finally gained his freedom after thirteen years. He became an open communionist. After his death that great church became a protestant church and ceased to be a witness for God. Why did this happen? Because the church became full of unsaved members who had been sprinkled as infants. We must stand and preach the word of God and not surrender. Alien immersion will destroy a church if it is received. Those who will not be baptized by a church should not be permitted to partake at the table of the Lord.

### INFANT BAPTISM BEGAN IN 418 A.D.

The Milevetan Council, A.D. 418 provided for it if the child was sick. "The early councils of the church were all against infant baptism. The Council of Elvira or Grenada, A. D. 305 required the delay of baptism for two years, (Hafele, History of Councils, I. 155. Edinburgh, 1871). The council of Laodicaea held in 360 A. D., demanded that those who were to be baptized must learn the creed by heart and recite it" — (Christians History of Bapt. Vol. I, p. 32). This makes it clear to us that even the heretical Baptists who later became Roman Catholics, did not practice infant baptism until several centuries after the apostles had died.

(Continued on Page 8 Column 1)



The quickest way to get a church on its feet is to get it on its knees.

## SUPPER

(Continued from Page 7)

### THE CATACOMBS OF ROME

Down under the city of Rome are the catacombs which are mine tunnels where the cement was dug out and hauled to the surface to build the city for the children of the she wolf. These mines had been worked for hundreds of years before Christ. When persecution came the poor flock of Jesus went down into these caverns to hide. In the first two hundred years after the apostles these catacombs were the place where the true people of God lived. In 1850 a protestant preacher who practiced infant baptism and open communion went there to make a complete record of what he found.

#### UNBAPTIZED CHILDREN

"Ucilianus, to Bacius Valerius, a catechumen, who lived nine years, eight months, and twenty-two days." This young girl had not been baptized because she is still learning the doctrines, she was still a catechumen. But she died without baptism. This proves many things but it certainly disproves infant baptism and baptismal regeneration, (The Catacombs of Rome by Kip, p. 160). The records of the walls of the catacombs tell who these people were.

#### THE CATACOMBS WHERE BAPTISTS LIVED

These people were Baptists. The following proves it from this Episcopalian book: (1) A drawing of Christ being baptized in Jordan river by John the Baptist on a catacomb. p. 118. (2) Adults were baptized, not infants, p. 34. (3) Infants or children who were baptized

were under the age of 17. (p. 153). (4) The preachers were married, p. 200-201. (5) Nothing about the Virgin Mary is written in the catacombs; p. 181. (6) No prayers for the dead written on the walls of the catacombs, but many other things as poems, history, scripture, etc. p. 195. These were Baptists! Our ancient people were not cowards. They died for the truth and they lived to practice it. Are you numbered among them?

### III THE IMPORTANCE OF OBSERVING A SCRIPTURAL LORD'S SUPPER

#### WE SHOW WHO WE ARE AND WHO CHRIST IS

If you are in a true church where the true Supper is observed you will show who you are. Who are you? If you are saved you have something to rejoice in: (1) You have passed from death into life if you are saved (I John 3:14; John 5:24). (2) You are a child of God if you are saved (John 1:13) and you have no condemnation, (Romans 8:1) if you are saved. How do you know you are saved if you refuse to obey Him and your Lord and master? Here is the rub, this is why you should observe the Supper in a scriptural method. You must follow Him in baptism and then by obedience in a true church, you can show who you are and who Christ is. Is He your Saviour? Show it by obedience. "If a man love me he will keep my words" (John 14:23).

#### WE KNOW WHERE WE ARE AND WHERE CHRIST IS

By a scriptural observance of the Lord's Supper we know we are in a true church, because

that is the only place the Supper can be observed with His approval, (I Cor. 11:1-2, 18; Heb. 13:10). Are you in a true church? You can only know where you are and if Christ is with you by this method (2 John 9-11). He that does not obey Christ does not have His fellowship.

#### WE TELL WHAT WE ARE AND WHAT HE BECAME

If you are in a true Baptist church, the way this Supper is observed will connect you with all the true churches back to Christ. There is a chain of true churches down to this present time and the Scriptures abound with this proof (Matt. 16:18; Eph. 3:21). You tell what you are by the way you observe this Lord's Supper, and you tell what Christ did as the sacrifice for your soul. He is your sacrifice and the Supper is a symbol.

#### WE FEEL AND REALIZE HOW HE LOVES US

When we observe this Supper in a true church in a scriptural way we feel and realize how much He loved us. He became our surety in the Covenant of Grace (Heb. 7:22) before the foundation of the world, (Eph. 1:4-5) and because of that great love He came and poured out His blood for our ransom.

#### CONCLUSION

1. We have proved the Lord instituted the Lord's Supper.
2. The Bible teaches the Lord's Supper was restricted or closed.
3. History verifies that closed communion and not open communion was practiced by the ancient churches.
4. Infant baptism was not practiced in the New Testament and it fills churches with unsaved members.
5. Only those baptized by a true church have the right to the Supper and all false churches have not true baptism therefore can not observe a true Supper.

Jesus, I my cross have taken,  
all to leave and follow thee;  
Destitute, despised, forsaken,  
thou, from hence, my all shalt be:  
Perish every fond ambition,  
all I've sought, and hoped, and known;  
Yet how rich is my condition,  
God and heaven are still my own!

Let the world despise and leave me,  
they have left my Saviour, too;  
Human hearts and looks deceive me;  
thou art not, like man, untrue;  
And while thou shalt smile upon me,  
God of wisdom, love, and might,  
Foes may hate, and friends may shun me;  
show thy face, and all is bright.

Haste thee on from grace to glory,  
Armed by faith, and winged by prayer;  
Heaven's eternal day's before thee,  
God's own hand shall guide thee there  
Soon shall close thy earthly mission,  
swift shall pass thy pilgrim days,  
Hope shall change to glad fruition,  
faith to sight, and prayer to praise.

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