

"CHRIST IN YOU — THE HOPE OF GLORY"

by M. E. Holmes
Ocala, Fla.

Colossians 1:24-29, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God: Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus: Whereunto I also labour,

striving according to his working, which worketh in me mightily."

Now, we want to use the twenty-fourth through the twenty-ninth verses in bringing out the thought tonight, "Christ in you, the hope of glory." Now there are a couple of words we want to point out to you. Maybe you've picked them up as we went along. But you'll find that it has told us already in the fifth verse that there is a hope which is laid up for God's people in Heaven. Then you'll notice, also, that it tells us that the body of Christ is the church, and then it also tells us that Paul is a minister — called of God to minister to the church. Now we want to keep those places in mind because they fit in with the message tonight.

Now to begin with, let's break this up into three sections. Again, using the twenty-fourth and twenty-fifth verses, think-

ing on the thought that Paul was a minister of the gospel of Christ; the twenty-sixth and



MARTIN HOLMES

twenty-seventh verses, thinking on the thought that Christ in you is the only hope of glory; then, the twenty-eighth and

twenty-ninth verses thinking on the thought of: Christ is the One and only One on which we preach.

Now let's back up to the twenty-fourth and twenty-fifth verses and in the twenty-fourth verse the very first word we notice is "who." Now the "who" refers back to verse twenty-three, the last part of that twenty-third verse, it says, "whereof I Paul am made a minister." So Paul is ordained of God to be a minister of the gospel of Jesus Christ for the local church. We'll get into that more in just a moment, but notice in this twenty-fourth verse that Paul said, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

So Paul made six very important statements there in that

twenty-fourth verse. Let's look at them. Now notice, to begin with, the "now," "who now," that word "now" is very important because it makes up what Paul is wanting to emphasize in this particular verse. What Paul is saying here is, if I have felt that my cross is too heavy to bear (Every time I think about this, I think about an old fellow I met one time back in the early years of my ministry and they used to have testimony meetings and prayer meetings, and this old fellow would get up and he'd put his hand on his back, I guess his back bothered him, I don't know, he was in his 80's, and he'd complain about his back hurting him. He'd say, "It's just hurting me so bad tonight that I just can hardly go, but I guess that's just my cross to bear and Christ will give me a crown if I bear patiently my cross." I used to think about all the nights he'd

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THE WALL THAT ENCLOSSES THE BRIDE

by E. G. Cook

Birmingham, Alabama

As is the case of all other great Bible doctrines, there is much speculation, and a lot of false teaching concerning our Lord's Bride. I want to say to begin with that I do not know all about this great subject. But for a few moments may we study this wonderful subject together.

In II Corinthians 11:2 Paul says, "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." This word "chaste" comes from the Greek word HAGNOS which means pure from every fault. So Paul is to present a bride who is pure from every fault to Christ in the coming day. But in what sense, or in regard to what is she to be pure

from every fault? Paul tells us in no uncertain terms that he himself was not a sinless person.



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He affirms that he was not yet perfect. And since he realized so

well that he was not pure from every fault in regard to sin, therefore, we must look for this perfection elsewhere.

One of the most disgusting things we hear taught concerning the Bride of Christ is that when a person is born again he or she automatically becomes a part of it. Then there is another teaching somewhat similar to this one which says that all saved people who are baptized into a Baptist Church become a part of the bride. That is the teaching that I held to for many years. So far as I can recall, God spared me from every believing in this monstrous thing called the universal church. Therefore, I

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by Richard Martin
Camp Nelson, Ky.

"Behold, what manner of love the father hath bestowed upon us, that we should be called the Sons of God. Therefore the world knoweth us not, Because it knew him not." (I John 3:1).

Let us look at what the word "manner" means: "The way of doing something, the procedure." What did God do for us? He gave His all — His only Begotten Son (Jesus Christ). Our Father gave all the love that would be given. He has given it

to His elect and His chosen.

What's "love"? It is a "strong passionate affection." God could have written in the Bible how much He loved us and not sent His Son to prove it. But, we would be without hope today, if He had. Rather, He proved His love by giving us Eternal Life and Eternal Love.

Man's love sometimes does not mean much and it is not longlasting. Today, even among preachers, very little of this thing called "love" is to be found. A lot of preachers do not

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CHRIST — OUR EXAMPLE

by Michael Green,
Beaver, Ohio

"No man can come to me except the Father which sent me draw him: and I will raise him up at the last day" (John 6:44).

In this verse Christ isn't exhibiting any fear in telling men they cannot come on their own without God bringing them. Many Baptists of our day react to this kind of preaching the way some of Christ's disciples did in Verse 66 of John 6: "From that time many of His disciples went back, and walked no

more with Him." We need to be as fearless as our Saviour in our preaching.

Many Baptists of this day and age do not bear witness of man's condition as in Psalm 53:3: "Everyone of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one." We must tell men that they are filthy before God and that they are completely helpless as Christ did. "And you hath He quickened, who were dead in trespasses and sins" (Eph. 2:1). Again in Isaiah 64:6 we read, "But we are all as an unclean thing and our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away."

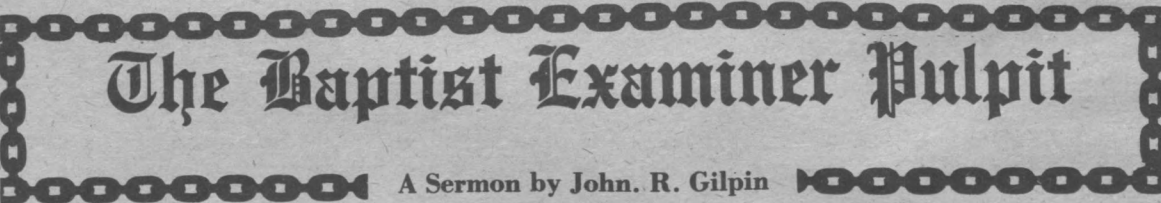
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THREE KINDS OF GIVERS

Some wit once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb." To get anything out of a flint you must hammer it, and then you only get chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get. But the honeycomb overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it. Others are good natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver." —London Christian



The Baptist Examiner Pulpit

A Sermon by John. R. Gilpin

"PAUL'S ESTIMATE OF LIFE"

"For to me to live is Christ and to die is gain" (Philip. 1:21).

This book of Philippians was written while Paul was in prison. The letter was thus written to the church at Philippi under the stress of circumstances which were beyond Paul's control. At the time he wrote to this church, he was, as I say, in prison and was awaiting the final word of the emperor as to what would be the outcome of his life. In fact, Paul's whole destiny was wrapped up with what message the emperor might give. When that word of the emperor is spoken, Paul will either be set free or else Paul will go to his death. In

other words, Paul is in jail and is waiting for the emperor to say whether Paul is to be set at liberty or whether he is to be executed and his life taken from him. If he is executed, then, of course, Paul goes to Heaven. If he is set at liberty, then he goes back to Philippi to preach to these Christians.

Therefore, beloved, the Apostle Paul was literally standing before two roads — the road to liberty and Philippi, and the road to death and Heaven. As he contemplates his destiny, which is dependent entirely upon the word of the emperor, he speaks the words of our text when he says, "To live is Christ and to die is gain."

What did the Apostle Paul mean when he said, "To me to live is Christ?"

CHRIST WAS THE VERY AUTHOR OF HIS LIFE. Paul's new life began on that day as he journeyed toward Damascus when the light from Heaven shined out about him and he fell to the ground from the horse he was riding. On arising, he looked up into the face of the Lord Jesus Himself and said "Lord, what wilt thou have me to do?" New life began in Paul that very day. Paul never did consider that his life previously had counted for anything for God. Why when he wrote to the

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JOHN R. GILPIN, Jr.
Acting Editor

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PAUL'S

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church at Corinth, he plainly showed that he considered that his life previous to his conversion was absolutely worthless. Listen:

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Cor. 5:17).

What was true of Paul is true of every one of us. No man's life counts for anything for God, and no man's life amounts to anything unto the Lord until he is saved. He then becomes a new creature in Christ Jesus, and beloved, the new creature in Christ Jesus is all that counts in the sight of God.

As an example of this, if you will go back to the night when the children of Israel were getting ready to observe the first passover, as they were on the eve of the leaving of the land of Egypt going out toward Palestine, God said to them:

"This month shall be unto you the BEGINNING of months: it shall be the FIRST MONTH of the year to you" (Exodus 12:2).

You will notice that God said that all the time they had spent in Egypt was not to be counted — it was to go for naught. Now that they are being redeemed from Egyptian bondage, God says, "This is the first month of the year to you." Or, in other words, He literally said, "I am going to begin counting time with you now. All the time you spent in Egypt has not counted. I'll begin counting time with you now that you have been redeemed from Egyptian bondage."

That was Paul's idea of life. All the time he had spent in sin had not counted. All the period of his life previous to his experience on the Damascus road, had not amounted to anything. However, from that day on the Damascus road, Paul saw Jesus

face to face, and his life had been counting for God. Now as he comes to the end of the way, Paul looks back over that life and says, "For me to live is Christ." He meant by that that Christ was the very author of the life that he was then living.

You will find that on another occasion when he wrote in the book of Hebrews, that he made a similar statement. Listen:

"Wherefore seeing we also are compassed about us with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus THE AUTHOR and finisher of our faith; who for



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the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1, 2).

Beloved, the Lord Jesus Christ was the author of Paul's life. His whole life had not amounted to anything for God before he was saved on the road to Damascus, and all it had amounted to for God before he was saved on the road to Damascus, and all it had amounted to for God since that time was because Christ had become the author of his life. Now as he comes near the end of life's little journey, he said "For me to live is Christ," with the fullest of assurance that Christ was the author of the life he was then living.

I insist this morning, beloved, your life is not worth living if the Lord Jesus Christ is not living in you. Beloved, if you have never been saved—if the new life of God has never yet been imparted unto you, your life today is a worthless and wasted life, and is not worth living. Beloved, the day that Christ begins to live in you, your life from then on will be a different life because you have Christ as the author of that life.

II

PAUL SAID, "FOR ME TO LIVE IS CHRIST." BECAUSE CHRIST WAS NOT ONLY THE AUTHOR OF HIS LIFE, BUT CHRIST WAS THE SUSTAINER OF HIS LIFE.

It was Christ who had sustained Paul and had kept him for thirty years or more of earth's experience. Paul had not held on to Christ, but Christ had held on to Paul. He had been sustained by Christ ever since he had been saved by Christ.

In fact, beloved, in every one of Paul's epistles, he contended for the fact that he was sustained and kept and was secured by the Lord Jesus Himself. Take for example when he wrote to the church at Rome, it was his contention to this church that it was Christ who was sustaining him. Listen:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor

powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38, 39).

Or, beloved, consider his statement when he wrote to the church at Corinth:

"Who shall also CONFIRM you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (I Cor. 1:8).

The word "confirm" is the word "secure." How was Paul expecting to be kept, to be confirmed, to be secured unto the day that Christ comes back? He had but one hope and that was that Jesus Christ would Himself keep, confirm and sustain Paul until He returns.

Notice also as he wrote to the churches of Galatia, he told them that Christ was the sustainer of life.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, TO REDEEM them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

The word for "redeem" as used in the particular Scripture is the word which means the individual has had his sin debt all paid and that he is never again to be exposed to sale. That, to my mind is the most illustrative and descriptive word of the entire New Testament, for the word that is translated "redeem" literally means that a man's sins are paid for and that he can never again be exposed to sale. Christ has paid his sin debt — Christ has redeemed him in full, and never again is the Devil to be permitted to even bid upon that individual's soul. There is no other word in all the New Testament that tells us more as to how that Christ is the sustainer of our life than the word "redeem," that is thus translated in Galatians 4:4, 5.

But if you would see how that Paul believed definitely that he was sustained only and solely by the Lord Jesus, then read his words as he wrote to young Timothy:

"For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that HE IS ABLE TO KEEP that which I have committed unto him against that day" (II Tim. 1:12).

There wasn't any doubt in Paul's mind about his confirmation, or the fact that he was being kept and sustained by the Lord Jesus, for he said, "I've committed myself to Him. I'm no longer my own. Back yonder on the roadway to Damascus I committed my soul to Him, and I am persuaded that He is able to keep that which has been committed to Him."

Notice again:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (Hebrews 6:4-6, 9).

There are no verses in the entire new Testament which speak more emphatically of the security of the saved than do these verses, for they tell us if a man could fall away, he could never be saved again. Yet Paul says, "I am not expecting you to fall away. I have used this as an illustration to show you if you could fall, you could never be saved thereafter: but I am speaking of things that accompany salvation," as if to say that it does not accompany salvation to talk about a man falling from salvation.

I say, then, to you this morning, beloved friends, when the Apostle Paul said that to live is Christ, he not only meant that Christ was the author of his life, but he meant that Christ was the sustainer of his life. It was

Christ who was the author of his life, and it was Christ who was sustaining his life. All the life that he then had, he had received from Jesus Christ, and it was Christ who had kept him — it was Christ who had sustained him, and it was Christ who was confirming him unto the end, and who for thirty years, had kept and sustained him.

III

WHEN PAUL SAID, "FOR ME TO LIVE IS CHRIST," HE MEANT THAT CHRIST WAS THE LAW OF HIS LIFE.

Paul, beloved, did not regulate his life by a set of rules and maxims and religious time tables. He was unlike the Jews in this respect, for the Jews and over 600 precepts that were binding upon man. Almost 250 of them were negations, saying "thou shalt not," and nearly 400 of them were positive assertions, saying, "thou shalt." I have enough trouble myself with the Ten Commandments. I'm glad I wasn't born a Jew. I have a hard enough time living up to the ten specific statements that God gave in the book of Exodus. The Jews though, had over 600 precepts which were binding upon them. Not so with Paul. Paul was saved and he forgot all about the religious maxims the Jews depended on, and from the hour he was saved on the roadway to Damascus. Christ was the law of his life. That's why he said that to live is Christ.

You know, beloved, when Christ becomes the law of your life, the problems of this life are solved thereby. You take the problem of worldliness — whether or not you are going to be a worldly Christian or whether you are going to be a spiritual Christian. The problem of worldliness is solved when Christ becomes the law of your life. You can't have Jesus Christ as the law of your life and let the world rule within your life. At the same time, the world can't rule in your life and Christ be the law of your life.

Paul looked back across his experience as he neared the final days of earth's pilgrimage, and said, "To me to live is Christ. He is the author of my life, He is the sustainer of my life, and He is the law of my life. Yes, for me to live is Christ."

IV

WHEN PAUL SAID "FOR ME TO LIVE IS CHRIST," HE MEANT THAT CHRIST WAS THE PRODUCT OF HIS LIFE.

Men could see Christ in Paul's life. Christ was the product that had been produced. You could not see anything of Christ in his life on the day that Christ knocked him from his horse on the roadway to Damascus, there was nothing of Christ to be seen then. Now you can see Christ in Paul's life.

That reminds me of the early Christians of whom you read in the book of The Acts. Listen: "And they took knowledge of them, that they HAD BEEN WITH JESUS" (Acts 4:13).

When Stephen the first Christian that ever was martyred, was arrested by the Sanhedrin, we read:

"And all that sat in the council, looking steadfastly on him, saw his face as it had been the FACE OF AN ANGEL" (Acts 6:15).

Those early Christians lived so close to God, and lived so close to their Saviour that the world could see something of Christ in them.

What was true of those early (Continued on Page 3 Column 1)

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ

"And they answered, "We can not tell."

—the Jews

WHY COULD THEY NOT TELL?

For centuries the religious world has been divided even three theories touching the place of John's ministry:

I. It belonged to the JEWISH DISPENSATION.

II. It was an INTERMEDIATE DISPENSATION.

III. It belonged to the CHRISTIAN DISPENSATION.

To Which Did It Belong?

What Church Would Christ And

The Apostles, Baptized By John,

Belong To, If They Were Here Today?

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JUNE 20, 1981

PAGE TWO

If we curb crime in the high chair, we won't have to stop so much of it in the electric chair.

PAUL'S

(Continued from Page 2)

Christians—what was specifically true of deacon Stephen, was evidently true of Paul. Christ had become the product of his very life, so he said, "For me to live is Christ."

Look at him on the roadway to Damascus 30 years before, and you couldn't say that Christ was the product of his life then. It is true that Paul, on the roadway to Damascus, was the very best that human nature could produce without Jesus Christ. Human nature without Jesus Christ never produced a better nature than Apostle Paul on the roadway to Damascus. You see him 30 years later - not what human nature without Christ produced, but you see what Christ Himself has produced.

Let's look at one example of him 30 years after his experience in Christ began. When he was arrested and taken before Agrippa for trial, we read these words:

"And as he thus spake for himself Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds" (Acts 26:24-29).

This was written near the close of Paul's earthly pilgrimage. What a contrast between the Paul that was struck down on the roadway to Damascus and the Paul that stood in the presence of Agrippa. He defied the king and almost persuaded a king on his throne to accept Jesus Christ as his Saviour. Christ had become the very product of his life. What's the difference between Paul back there on the roadway to Damascus and Paul now as he hears the end of life's way? He was then a free man; he is now a prisoner. Then you could see what religion does for a man; now you can see what Christ does for a man. Christ had become the product of Paul's life, and the world could see Christ in his life.

I contend then, that when Paul wrote to the church at Philippi and said, "For me to live is Christ," - I contend that he meant that Christ was the author of his life, He was the sustainer of his life, He was the law of his life, and was the product of his life.

WHEN PAUL SAID, "FOR ME TO LIVE IS CHRIST," HE MEANT THAT CHRIST WAS THE CROWN OF HIS LIFE.

Listen:

"For to me to live is Christ and to die is gain. For I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better" (Phil 1:21, 23).

Beloved, Christ was the crown of Paul's life. He knew he

had come to the end of his way. He did not have any idea at all that he would ever get out of that prison alive. He had seen men taken out for execution. He knew what it was for a man to lay his head down on a chopping block. He knew what it was for a man with a wide ax, at least a foot wide, to bring that ax down with one stroke and sever the head from the body. Paul knew what it was to see men decapitated. He knew what he had seen in others was soon to be his own experience. I imagine he looked figuratively at old Nero's ax and said, "To die is gain. To be with Christ which is far better," and I say, "Paul, do you really mean to die is gain? Look at that ax again. Remember it's going to strike across your neck in a little while. Do you mean to say that to die is gain? Don't you see the executioner, Paul?" I hear him as he shakes his head, and says, "No, I don't see him." I say, "What do you see?" Then Paul says, "Christ - to die is gain, to depart to be with Christ. I don't see the ax, I don't see the chopping block, I don't see Nero, I don't see the executioner. All these things are forgotten, for to die is gain."

Beloved, no man can come to that experience in life without this solemn truth that Christ is the very crown of his life.

It reminds me of Paul's letter he wrote just a little while afterward when he wrote to young Timothy and said:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the...judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:6-8).

Beloved, I like to stand along side Paul within that jail at Rome as he is writing to these Philippian Christians. I like to look over his shoulder as he writes and read as he says, "To me to live is Christ and to die is gain." What do you mean by that, Paul? "I want to interrupt you, I want to bother you - what do you mean by that - to live is Christ and to die is gain?" Paul says, "He is the author of my life, He has been the law of my life, He is the product of my life. He is the crown of my life. What else could I say but that to live is Christ and to die is gain?"

Let me ask you this morning, beloved friends: What is your view of life? What is your view of death this morning? Will you say this morning, "For me to live is Christ?" Would you say, "For me to live is pleasure?" Would you say this morning, "For me to live is fame." All right, if that's the way you thus speak, then finish the sentence, "For me to live is money, for me to live is pleasure, for me to live is fame; and to die is loss." When you have lived for pleasure, you leave it all behind. The same thing is true of fame. Then this morning, you can say, "For me to live is money, pleasure and fame; and to die is loss," for you'll have to leave it all behind. If you can say this morning, "For me to live is Christ," you can go on to finish the sentence with Paul and say, "To die is gain." You can't have Paul's estimate of death after anything but Paul's estimate of life, for Paul's estimate of life was Christ, therefore, his estimate of death was gain.

I wonder this morning, beloved



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Psalms 4:1-8

INTRO: David's experiences in the school of God's divine providence were preparatory for his future use in God's service, as well as educational and inspirational to the children of God who would be traveling the same highway. They were penned for our learning (Rom. 15:4). May we view the total life of David in order to get the complete picture and not just dwell on one aspect.

VERSE 1

"Hear me." David's plea for a hearing before God is an earnest cry from a heart moved by love and by need. Thank God, our Great High Priest can be touched with the feeling of our infirmities (Heb. 5:15) and is also our Mediator by Whom we have access to the Father (Rom. 5:1, 2), and Who Himself makes intercession for the saints (Rom. 8:34). So as we ask, seek, and knock, in view of this, God

ed friends, what you are living for. Are you living for this world? Are you saved? Are you a child of God but living for the things of the world? Beloved, if you are saved this morning and you can say with Paul, "For me to live is Christ," you can go on with Paul and say likewise, "For me to die is gain."

Maybe there's somebody here this morning who would say, "But, Brother Gilpin, I have never even trusted Christ." Then listen, sinner friend, you can start this morning just in the same spot where Paul started when he looked up into the face of Jesus on the roadway to Damascus and said, "What wilt thou have me to do?" May God who doesn't know what it is to have a hope that when you die you are gaining something better than this life. May God help that individual to pause right here and say, "Lord, what wilt thou have me to do?" May you look up this morning and say, "Show me your will, give me faith, give me repentance, and let me trust you." Beloved, God will be pleased to save your soul. May you, in this hour, put your trust in Him, and may you live for Him. Then when you come to the end of the way, you can know that death means to be with Christ, which is far better. May God bless you!

THE WALL

(Continued from Page 1)

have never believed in a universal bride. But for a long time I did believe that all born-again Baptists were a part of that bride.

In later years, however, I have come to believe that not only did our Lord choose some from the masses of humanity to be saved, but that He chose some from among those who ere to be saved to be His bride. A person does not have to be a part of the bride in order to be saved. That is plain universal nonsense. I am beginning to believe more and more that we

(Continued on Page 4 Column 5)

is attentive (Matt. 7:7).

"When I call." Actually, David was in the process of calling, so it was, "as I call." This was a continuing practice of David and the saints of old (Dan. 6:10; Acts 1:14; 4:24). May we heed the admonition to "pray without ceasing" (I Thess. 5:17).

"O God of my righteousness." David's petition was based on his relationship to God, for we read in Romans 4:6: "Even as David also describeth the blessedness of the man, unto whom God imputed righteousness without works; so God was the God of his righteousness. This is the only righteousness God will accept. This is why salvation belongeth unto the Lord (Psalm 3:8).

"Thou hast enlarged me when I was in distress." To remember past blessings from God in delivering us from our enemies will encourage us to face present trials. David had passed through the straits of confinement because of his enemies and God had graciously removed the barriers and had given David freedom (Psa. 23:5; Read, also, II Cor. 1:8-10).

"Have mercy upon me, and hear my prayer." David knew it was of the Lord's mercies that we are not consumed (Mal. 3:6), and he knew the only access we had to God was through His mercy.

VERSE 2

"O ye sons of men." A reference to unsaved men in their state of depravity, as they stood in opposition to the truths and work of God.

"How long will ye turn my glory into shame?" David longed for a repentance on the part of his enemies similar to Paul in Romans 10:1. It is well to remember some of the greatest enemies of the Lord have, in conversion, been turned to the greatest servants (Acts 9:1, 6).

"How long will ye love vanity and seek after leasing?" Men in this wilderness of sin, will run greedily after the mirages of the Devil and will pan for gold in the streams of lies created by his deception. How many of our young people are residing in the sand castles of the Devil?

"Selah." If ever a person should pause and ponder, it is here.

VERSE 3

"But know that the Lord hath set apart him that is godly for Himself." The world looks with pity on the Christian as if they feel sorry for what he is missing. However, David compares the riches of being in the Devil's kingdom as mere vanity in view of the true riches of the children of God. May we view this like the saints we read of in Hebrews 10:34, who took joyfully the spoiling of their goods, knowing in yourselves that ye have in Heaven a better and an enduring substance. Here, David reminds us that the saints of God have been sanctified or set apart by the Lord as His possession (II Thess. 2:13; Eph. 1:14); they are God's elect

(Rom. 8:33). They are godly because God is their righteousness (Vs. 1).

"The Lord will hear when I call unto Him." David's faith was increased as he realized the truth he had just expressed.

VERSE 4

"Stand in awe." We are to tread softly, for we are on holy ground, therefore we should bow our heads and hearts and rise to our feet in honor of our Heavenly King.

"And sin not." Either in failing to give proper honor to the Lord, or in disobeying Him. This truth is brought out in I John 2:1.

"Commune with your own heart." We are to examine ourselves (II Cor. 13:5). We do this by asking God to examine us (Ps. 26:2).

"Upon your bed." The best way to meditate is to do it in privacy.

"And be still." We live in a world of constant noise, so we must find a time and a place of seclusion.

"Selah." Another pause is in order.

VERSE 5

"Offer the sacrifice of righteousness." The only way to approach God is in the Person of His Son Who is our righteousness.

"And put your trust in the Lord." To come in repentance and faith, depending on God's promises (Titus 1:2).

VERSE 6

"There be many that say, Who will shew us any good?" Some ridicule the Christian for looking to God for blessings, while others in misery grasp for good in this world, without ever finding it and cry out in anguish. "Vanity of vanities, all is vanity!"

"Lord, lift Thou up the light of Thy countenance upon us." How wonderful, when in this dark world, God shines in our hearts and brings light to our dwelling (II Cor. 4:6; Acts 12:7).

VERSE 7

"Thou hast put gladness in my heart." David has experienced once again the light of God's countenance and his heart is full of joy (Rom. 15:13).

"More than in the time that their corn and their wines increased." The world's greatest time of rejoicing is when outward prosperity abounds and yet, it is nothing either in quantity or quality to what the child of God has.

VERSE 8

"I will both lay me down in peace and sleep." The serenity of this expression and the reality of this truth should renew our worship and service, as well as strengthen our faith.

Conclusion: "For Thou, Lord, only makest me dwell in safety."

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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JUNE 20, 1981
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

To what extent should the pastor have authority over the pulpit in the church he pastors? Explain as to inviting men to preach at individual services, for revival meetings, fellowships and conferences.

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LAYMAN,
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Assuming this to be an autonomous local Baptist Church, it has the authority to hire its own pastors.

Such pastors, then, are responsible to the church; yet it must be understood that the pastor's first responsibility is to God.

I knew one Baptist minister whom I recommended to a certain Baptist church. In being hired, he requested that it must be understood by the church that the deacons and trustees were to be concerned chiefly with the business affairs of the church. This was to the intent he would be given time to devote his full time for the spiritual well-being of the church, such as teaching, preaching, and visitation, with the assurance that two or three witnesses would always accompany him in home-visitation, lest he might become an object of suspicious prattle.

Hence, in this recognition of the authority of the church, as co-ordinated with his authority in the church over the pulpit, there was mutual respect. Always, then, in inviting men of like faith and order to preach at individual services, for revival meetings, fellowships, and conferences, it was always done under the auspices of church with mutual respect.

Consequently, he served this church happily for many years until he retired.

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Whenever our church invites someone to preach for us in any sort of a meeting, i.e., Bible conference, revival meeting, etc., it is by a vote of the church. However, I believe that the pastor should have veto rights. For instance, if someone recommends a man who is not sound in doctrine, the pastor must have the right to say that he could not preach. The pastor should have the final say as to who preaches behind the pulpit of the church he pastors.

Brethren, when a church calls a man to serve as pastor, they call him to be their spiritual leader. "And He gave some, apostles... and some, pastors and teachers; for the perfect-

ing of the saints, for the work of the ministry, for the edifying of the body of Christ... that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine..." (Ephesians 4:11-16). The man they call should fit the description of Titus 1:9. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Hebrews 13:7 gives this admonition to the church: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow..." Verse 17 says in even stronger words, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account."

If the pastor objects to someone preaching, the church should respect his judgment and not have that man. There are many cases when the pastor knows that the man is not sound on some doctrines that the church may not know about.

I, personally, would not pastor a church if I did not have authority over the pulpit.

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The Word of God tells us that the elders (pastors) are the overseers of the churches. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20:28). "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). To the elders it is written, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind" (I Peter 5:2).

From these Scriptures we see that the Holy Spirit has set the pastor in the church to be a spiritual leader to the people and, as such, he is to be very careful as to who is invited to speak in the church of which he is pastor. Of course, the church should be in agreement and give their approval to those to be invited to speak. The pastor, surely, will gladly consider any one whom a member of the church suggests to be invited.

There will be no problem in selecting speakers if there is a good working relationship between the pastor and the church.

If this relationship does not exist, then the problem is far greater than the choosing of a guest speaker.

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The extent of the Pastor's authority over the pulpit is precisely the measure the church has granted him. Pastoral authority is subordinate to that of the church, and the God appointed pastor, while he may not agree with every action of the church, would not think for a moment of usurping the authority divinely vested in the church. The Pastor may let the voting majority know that his sentiment is with the minority, but a vote contrary to his opinion should not diminish his delight in owning the authority of the church, for he knows it is the church which is "the pillar and ground of the truth," and not the Pastor.

On the other hand, the church is responsible to recognize the authority God has vested in the pastoral office, and the church is to be exceedingly careful not to circumscribe or muzzle that authority. While the primary authority over the pulpit lies with the church collectively, the church should recognize that in a secondary sense the pulpit ministry belongs to the Pastor, and a church who has a Pastor it cannot trust to wisely and faithfully censor their pulpit is flirting with disaster. The Lord says to His churches, "Observe all things whatsoever I have commanded you" (Mt. 23:20), and He says to His undershepherds, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20:28). Feeding the flock is the responsibility of the Pastor. To keep abreast of this responsibility, he is to study to show himself approved unto God, and the church should let him have the prerogative in selecting revival, conference, and fellowship speakers, for as a rule, the Pastor knows better than the church which preacher(s) will best enhance his feeding of the flock. This prerogative should not adhere in the absolute sense, but it should not be questioned without first having concrete proof that the Pastor's selection of a speaker would cause the church to suffer adversity. Every member of the church should cooperate with the Pastor, and contribute in every way they can toward helping the Pastor discharge his awesome obligation of taking "care of the church of God" (I Tim. 3:5).

God has given the rule or leadership of the church to the Pastor (I Tim. 5:17; Heb. 13:7). God has given the "oversight" of the church to the Pastor (I

Peter 5:2), and he is to "rule well," but he will be greatly handicapped in his efforts to lead the church if he does not have the loving support of all the flock. The Pastor seeking to honor God in his office will not lord it over God's heritage, and the member seeking to honor God will follow his God-given Pastor. I Thessalonians 5:12 & 13: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

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"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, and they that must give account..." (Heb. 13:17).

This is one of many Scriptures which speak of the authority of the pastor. We must understand that the final of all authority is the Lord Himself. Next, we must realize that the Lord has given authority over His work in the world today to His true churches. Then, we must realize that in these true churches, the Lord has placed the pastor in a position of authority. The pastor is the God-appointed leader of the church. When the pastor leads according to and in harmony with the Word of God, the church should gladly and wholeheartedly follow the pastor's leadership. But the ultimate authority, under God, in the church is that of the church itself. And the pastor himself is under that authority. So that the church is responsible for the doctrine that is taught in its pulpit.

I take the position that the church should hold the reins of authority. That they should give the pastor a very loose rein, and that he should usually be the leader of the church. But that the church should keep the reins in her hands, that when needful, she might exercise her control over the pastor.

I believe that the church should have great confidence in the man they call as their pastor. Part of this confidence comes from the fact that the church should believe that God has led her to call this one man for pastor. The church should not have a man as pastor whom they do not believe God led them to place there or a man in whom they do not have the utmost confidence as to his spiritual character and ability.

Now, from all this, I deduce that the preacher should have absolute control over the pulpit as to who is invited to preach there. (With the understanding that the final authority is in the church). In my church, we do vote on who is to hold revivals for us. We vote for me to arrange our conference programs as I see fit. But still I feel that the pastor should have control of these matters. I would be highly offended if the church demanded that I let someone preach for us whom I did not want to preach.

I do feel that it is perfectly proper for the preacher to consider suggestions from others in the church as to this matter.

And I am not against recommending men to the church for meetings and the church voting on such. It would be disastrous to the pastor - church relation for the church to refuse the pastor's desire to have a certain man preach or to insist that the pastor use a man he did not wish to use. The pastor's desires should be respected and his judgment should be respected in these matters. Furthermore, the pastor is usually more qualified to judge in these matters than others in the church. This is not to set him upon a pedestal, but to recognize the truth of matters as they really are.

THE WALL

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do not have any more to do with our being a part of the bride than we do with our being born again. I hope to make myself clear on this point as we go along.

I believe we have this fact set forth at least typically in the Scriptures. In Mark 3:13-14 we read, "And He goeth up into a mountain and calleth unto Him whom He would; and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach." Here we see Christ calling WHOM HE WOULD. Then we see those whom He called coming to Him. Please note, it does not say that some of those whom He called came to Him. Then we see Him ordaining twelve from among those who came. Then in Matthew 17:1-2 we read, "And after six days Jesus taketh with Him Peter, James and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light." Here we see our Lord leaving the other apostles at the foot of the mountain as He takes these three men with Him apart. Our Lord loves every one of His elect people. There is not a single one of those whom He has elected unto salvation that He did not love even before they were ever born into this world. So He loves all of His people. But there are some of His people whom He loves more than He does others of them. There are some of His people whose fellowship He desires more than that of others. If that be not true, why did He leave the other apostles at the foot of the mountain and cause them to miss that glorious experience? I'm sure there was plenty of room on that high mountain for everyone of them had He wanted them along.

Then we find another notable incident in Mark 14:32-33 where we read, "And they came to a place which was named Gethsemane; and He saith to His disciples, Sit ye here, while I shall pray. And he taketh with Him Peter and James and John." Don't tell me there was not room in that garden for the whole group. They had all been here together many times. Judas had been there with them so many times he did not have to hunt for our Lord when he was ready to betray Him. He knew exactly where to lead the soldiers. But, if you notice, this time our Lord leaves all of them at the gate of the garden except Peter, James and John. Now this reminds us of Song of Solomon 4:12 where we read, "A garden inclosed is" (Continued on Page 5 Column 1)

THE WALL

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my sister, my spouse." Yes, Peter, James and John in that garden while the others were outside speaks so clearly to me of our Lord's Bride enclosed in a garden.

But, beloved, there was absolutely nothing in these three brethren that would merit this special favor, no, in no wise. It seems that every time Peter opened his mouth he "stuck his big foot in it." And our Lord knew full well before He carried him up that mountain, or into that garden that he would deny Him three times, and that with an oath. And James and John had, through their mother, tried to pull strings in order that they might have the highest place of honor in the kingdom. No, the difference was not in Peter, James and John, but rather, it was in Him who made the difference.

Yes, our Lord says that His spouse, or His Bride is a garden enclosed. And I am persuaded that the wall that encloses this garden is more impregnable than the wall that encloses the federal penitentiary. Someone may be saying, or at least wondering what this impregnable wall consists of. Beloved, I believe that wall is made up of the great and profound truths in God's precious Word. Let us not think for one fleeting moment that every person in this vicinity who refuses to believe all the great truths this church stands for is a lost person. If we are not very careful we will find ourselves saying that every saved person in reach of this church should be a member of this church. But, beloved, I am fully persuaded that there are quite a few saved people in reach of this church who have no more business being a member of this church than Matthew, Bartholomew, Thomas and the rest of the apostles had on that high mountain that day or in the Garden of Gethsemane that night in the long ago.

Yes, I am persuaded that our Lord not only chooses whom He wants in His Bride from among His elect people, but He says to the others, "You stay here." He does not say it audibly today as He did to the eight apostles at the gate of the Garden of Gethsemane that night, but He says it, in essence, by His refus-

ing to open up some one or more of His great truths to them. Let us not think for one moment that we came to see this truth, or that truth because we are smarter than some of the others of our Lord's people. No matter how smart you are, beloved, you do not see these great truths until He opens them up to you.

There are many of our Lord's saints who will rejoice in hearing you preach the great truths of God's Word until you come to Scriptures like John 1:13, "Which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," or John 5:21, "The Son quickeneth whom He will," or Ephesians 1:4, "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before him in love," or Acts 13:48b, "As many as were ordained to eternal life believed." There are some whom I believe are the Lord's saints who will not come back to hear you if you so much as read those, and other related Scriptures. Then there are others who will continue to come until you begin to contend for this great truth. So, the truth concerning God's sovereignty in the election, and in the salvation of the lost is the wall that keeps many of our Lord's saints out of the garden in which His bride is enclosed.

Then there are many of the saints who will rejoice greatly with you while you preach God's sovereignty and election. They will literally eat it up, and almost eat you up. But when you begin to contend for church truths, and church authority, they begin to wish they had eaten you up. These people will "Amen" you to death almost while you read, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." They will tell you that our Lord's command to go is all the authority you need. And, to be sure, it would have been all the authority we would need had our Lord not modified His statement later on.

In Acts 1:4 He told His disciples to wait there in Jerusalem until they received the promise of the Father. And, according to John 14:16, this promise of the Father was the Holy Spirit. Then in Acts 1:8 we read, "Ye shall receive power

after (when) the Holy Spirit is come upon you."

So the Holy Spirit came and gave this authority or power to act, directly to the church at Jerusalem on the day of Pentecost. But that has never been repeated. Those who tell you today that they received their authority directly from the Holy Spirit are running without their having been sent. The Holy Spirit gives this authority indirectly today through the churches. In Acts 13:2 the Holy Spirit told the church at Antioch to separate Barnabas and Saul for the work whereunto He had called them. Here in this precious Scripture (and it is precious because it tells us in no uncertain terms just how we are to carry on our Lord's work, whether it be missions or any other kind of work) we see two great truths taught. The first is that the Holy Spirit does the calling of the ones who are to do a special work for the Lord, whether it be to preach the Word at home or abroad. The other is that when the Holy Spirit has called a man, or men for a special work, the church is to clothe them with proper authority and send them to the work whereunto the Lord has called them.

Then there are others who will rejoice with you in the preaching of God's sovereignty and election, and in the preaching and practicing of church truth and church authority, but when you refuse to invite Grandpa and Uncle Joe to partake of the Lord's Supper with you, they have had it. Still there are those who will help you preach and teach close communion, but when you refuse to serve crackers and grape juice, they begin to look for a church that has a menu more to their liking.

Then there are those who want no part with you because you refuse to accept those wonderful people who have Campbellite baptism. They will say I think we should be satisfied with their baptism if they are. They do not stop to think that our Lord is the one who is to be satisfied. And since He walked some sixty miles in order to receive Baptist baptism, we should not accept anything less. So if our Lord says to someone, "You stay here," that is, outside the enclosed garden, we had better leave them there, unless we are hankering for some good old honest-to-goodness heart-ache and misery.

Now you may differ with me when I say that I am persuaded that there are some of our Lord's born-again, blood-bought saints who just simply cannot be a part of your church if you contend for the truth of the eternal security of the saints. Scriptures like "I give unto them eternal life and they shall never perish" or "Him that cometh to me I will in no wise cast out," and a lot of others on the subject mean absolutely nothing to them. And until our Lord opens up these Scriptures to these people, this great truth will continue to be a wall to keep them out of His enclosed garden.

Then, if there is any one truth in the Bible that keeps more of our Lord's people out of His enclosed garden than any other, yea, possibly more than all the others put together, it is that found in I Corinthians 14:34, "Let your women keep silence in the churches." If you contend for that truth you are not just a fanatic, you are an enemy to the Lord's work in the

"SOVEREIGNTY"

The earth is the Lord's, and the fulness thereof;
His are the cattle on a thousand hills;
His, the starry host in the heavens above;
He calls them by name, and they do His will.

He has measured the hills and dust of the earth,
And measured the waters in His hand;
By His knowledge He made this vast universe,
And meted out heaven with a span.

As a drop in a bucket, He counts the nations,
Considers, them as a very little thing;
For when He compared them to His great creation,
They are vanity, no profit do they bring.

Oh, the power and strength of His might!
He fainteth not, and never is weary;
Men are as grasshoppers in His sight,
And vanity, too, as you can see clearly.

Why, then, should the spirit of man be proud?
He's only here for a few short days;
He lives out his time which God has allowed,
Then, like the grass, he withers and fades.

But the soul of man lives on and on,
Forever and forever it lives,
Either in hell, hopeless and forlorn,
Or in the joy and peace which Jesus gives.

Jesus, God's Son, came to seek and to save,
By His sinless life and death on the cross;
His life for lost sinners He freely gave,
That He might save them from infinite loss.

All that the Father gave Him will come,
And He will in nowise cast them out;
He draws them and loves them, every last one;
They are His forever, and there is no doubt!

Mrs. Frank Parrish
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eyes of the great majority of the Lord's people. The arguments set forth by the Lord's own people against this Scripture are not only pathetic, they actually border on fantasy.

When I stop to think of the wonderful women, not only in my own church, but in many of yours, whose zeal and love for our Lord, and for His precious church puts so many of us men to shame, I will have to admit that if I had been the one to write this Bible, I would have left that verse out. And I believe Paul would have done the same thing had it been left up to him.

I have heard Baptists whom I have reason to believe were born-again Baptists who, in their desperation concerning this Scripture, say that Paul, being an old bachelor, just naturally had it in for the women. Saying a thing like that is not only pathetic, it is dangerous. But the Lord's people do dangerous things sometimes, if you say that Paul wrote this statement because he had it in for the women, you should not argue with the Catholic when he says that John 3:16 is probably the reflections of the evangelist. Yes, those who deny the inspiration of I Corinthians 14:34 should give others the privilege of denying the inspiration of any other teaching they do not like, or agree with.

But probably the most popular argument against this truth is that found in the glorious training course books (?) of the Southern Convention, that is, they were having trouble in the church at Corinth and Paul told the women of that church to keep quiet until they got the trouble settled. It seems that the one who started this rumor overlooked a major and all important factor concerning this Scripture. If he had studied his English grammar just a little more he would have been able to see that the word "churches" is plural, and, therefore, it could not possibly be speaking of just this one church. One translation

I have says, "Thus I likewise teach in all the churches of the saints, let the women keep silence in the churches." Another translation I have says, "As in all congregations of God's people, women should not address the meeting." But when Baptists want to disbelieve something they see in the Bible, they do not have to have too much help.

I once thought that when a person was born again and was indwelt by the Holy Spirit he was capable of understanding any and all Bible doctrines. But, as of this moment, I am convinced that though a person is saved, and though he has the Holy Spirit abiding in Him forever, he must still have the Scriptures opened up to him. And I further believe that our Lord by refusing to open up some of the Scriptures to the majority of His people, keeps them at the foot of the mountain, or at the gate of the garden while His chosen bride goes all the way with Him to the top of the mountain apart, or into the garden enclosed.

Then to sum it all up, I believe that in order for a person to be a part of the bride of Christ he, or she, must be a member of a sound, New Testament, Baptist Church. And, furthermore, that person must embrace every doctrine that is taught in the Bible. If every one included in the bride does not embrace all the doctrines taught in the Bible, the bride will be divided and, therefore, she cannot be a chaste virgin, that is, pure from every fault.

Some have asked, "What about the new converts who have not been taught all these doctrines when the rapture comes?" All I can say is that our

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A GREAT OLD BOOK BACK IN PRINT

"BAPTIST CHURCH PERPETUITY"



ELDER W. A. JARREL

Calvary Baptist Church Book Store has republished "BAPTIST CHURCH PERPETUITY" by W. A. Jarrel. Elder Jarrel's book sets forth the continuous existence of Baptist churches from the apostolic age to 1894. It was written to answer the more liberal "HISTORY OF THE BAPTISTS" by Thomas Armitage in 1887. The liberals will never answer this book.

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THE WALL

(Continued from Page 5)

Lord will take good care of that situation. who knows that some of those new converts will be a part of the bride? He formulated His plans concerning His bride long ago, and those plans will be carried out to the tenth degree. So let us say "amen" to it.

We know this bride cannot be pure from every fault in the sense that she is sinlessly perfect. Therefore, the only way she can be pure from every fault would be in regard to the teaching of the Blessed Bridegroom.

CHRIST

(Continued from Page 1)

Many Baptists do not preach as they should and this puts them in the same place as the false teachers of these times. When they beat around the bush, they give men thoughts like, "Maybe I'm not so bad after all." May God cause us to be a complete faithful witness of men's true condition.

When we preach we must be leaning upon God for results. We must remember that men are dead spiritually and must be quickened by the Holy Spirit. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are Spirit and they are life (John 6:63). Until men are quickened they won't be able to understand anything. In Eccl. 9:3, we find man's heart as it stands from birth. Notice, "... The heart of the sons of men is full of evil, and madness is in their hearts while they live..." Men before regeneration will have a head knowledge but not a heart knowledge. As we view God's Word we see that all that is in the heart is evil and one must be given a new heart. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). Notice man believes with the heart and not the head. Only after regeneration do men really believe. Before regeneration men exercise only unbelief.

We who are saved must realize that we are the chosen implements to carry the message to the lost. And the only way a soul will be saved is through the hearing of the Word, through our spoken words. "For by grace are ye saved through faith and that not of yourselves, it is the gift of God" (Eph. 2:8). Faith is an imputed gift and in Romans 10:17 we read: "So then faith cometh by hearing, and hearing by the Word of God." No faith is imputed without the hearing of the Word, therefore no salvation. "But without faith it is impossible to please him..." (Heb. 11:6). Again, in I Corinthians 1:21: "...It pleased God by the foolishness of preaching to save them that believe." Preaching must be through the preached Word and not the printed page or it will have the same results as happened with Philip and the eunuch in Acts 8:30-31: "And Philip ran thither to him, and heard him

read the Prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Then in verse 35, we read, "Then Philip... preached unto him Jesus." As a result of Philip's preaching and not the eunuch's reading we find the eunuch's confession of faith in Christ. Notice Verse 37: "...And he answered and said, I believe that Jesus Christ is the Son of God." Paul, for example, never used any other method to reach the lost elect than by the preached Word, and after salvation, then instructions came by printed matter, but, not before.

LOVE

(Continued from Page 1)

know the meaning of the word. Oh! they will tell you they love you, but by their hearts and their deeds, you know they do not know the meaning of it.

Some preachers carry tales, trying to wreck other churches, and pastors. Some are so member hungry, they will take into their assembly excluded members. Others try to dictate or control other assemblies.

A Pastor that leads a church into taking excluded members without trying to make things right (attempted reconciliation), not only force scriptural churches to break fellowship; but also cast the shadow of doubt upon themselves. I never attempt to discern, when church ceases, but those I question, I do not fellowship with.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" II Thess. 3:6.

I hear so much about Southern Baptist Convention and their influence over Baptist Churches. Yet, there are independent Baptist Churches, who are under the domination of larger Independent Baptist Churches, who use money to control their Pastors.

Now I may get hungry, but by God's grace I will never let another Pastor or his church taste to me or my pulpit. I am sure many of you would find it hard to believe, but there have been attempts made to buy my loyalty from those who we fellowship, in favor of another. I will not be bought for \$400 or \$400,000. AMEN!

You and I should both know, that men and their love will fail you. Yes, the preacher, the deacon, the brethren, and even your family will let you down. But God is faithful.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward..." II Peter 3:9.

If the love of God is in your heart, you will love the Brethren. You will rejoice with him at the Lord's blessings, and pray for him during trials. NOT THE OTHER WAY AROUND!

"Beloved, if God so loved us, we ought also to love one another. No man has seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us" (I John 4:11, 12).

Brethren, let us pray for one another. But let us also take a stand for the truth, no matter



QUESTION:—What instruments did David's musicians play?

ANSWER:—Cornets, trumpets, cymbals, psalteries, and harps, First Chronicles 15:28 — "Thus all Israel brought up the ark of the covenant of the Lord with shouting and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps." Also timbrels, see Second Samuel 6:5. The timbrel was a hand drum.

what the cost. Let us preach the whole counsel of God to as many as will hear it. And finally, let us love one another.

HOPE

(Continued from Page 1)

spent out on the ridge sleeping in the cold and the wet listening to a bunch of fox hounds bark, and I used to want to get up and say, "You old rascal, if you'd stayed off that ridge and gone home to bed where you could have slept warm and dry your back wouldn't hurt. God is sure not going to give you any crown for sleeping out on that ridge." But I never said it. My Dad taught me to respect my elders so I never said it), but the cross that Paul is talking about there is the suffering that Paul has suffered here — all the things that God called on him to suffer for the cause of Christ.

Go back with me to the ninth chapter of the book of Acts, where we read about the conversion of Saul of Tarsus, who later became the Apostle Paul and in the sixteenth verse of Acts 9, God has told Ananias to go baptize Saul of Tarsus and in the sixteenth verse, God is still talking to Ananias saying to him, "For I will show him (Saul) how great things he must suffer for my name's sake." So that is what Paul is talking about when he's talking about his cross to bear or his suffering; the fact that God had appointed or ordained him to suffer many things for the cause of Christ.

Notice what Paul is saying here in the twenty-fourth verse, I, "who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake," or Paul is saying, if I've ever felt that my cross was too heavy to bear or if I have ever complained, if I've ever felt like complaining about the circumstances that surround my life, when I contemplate the grace and mercy of God in all its wealth and all its richness, when I see the glory that's mine or the privilege that's mine to proclaim the gospel of the Lord Jesus Christ. (This is something that has troubled me all the years of my life, and that's when I hear believers complain about their lot in life. Sometimes we are prone to do that but we don't deserve anything, we don't earn anything and the very fact that God privileges us to be a child of God, the very fact that God privileges us to go out and tell others about Jesus Christ ought

to bring us such joy that we would never, ever complain about anything when it comes to Christ in our life. There ought to be such a joy there). That is what Paul is talking about in the twenty-fourth verse; telling us that which is behind the afflictions of Christ. If I've complained in the past or if I've ever felt sorry for myself, when I see what Jesus Christ did for me, when dying at Calvary, when I see what a privilege it is to go out and tell others what Jesus Christ has done for me, my self-pity turns into joy.

Paul counted it a great joy to suffer for Jesus. When I think about this, I think about a hymn, "When I survey the wondrous cross, on which the prince of glory died, My richest gain I count but loss, and pour contempt on all my pride, Forbid it, Lord, that I should boast, save in the death of Christ, My Lord. All the vain things that charm me most, I sacrifice them to His blood, See from his head, his hands, his feet, sorrow and love flow mingled down; that ere such love and sorrow meet, or thorns compose so rich a crown? Were the whole realm of nature mine, That were a present far too small, Love so amazing, so divine, demands my soul, my life, my all." That's what Paul is talking about. If you ever feel like complaining because you think your lot in life just isn't what it ought to be, just stop and think what Jesus Christ has done for you. He could have let every one of us die and go to hell. He didn't have to die for a one of us. He didn't have to save any of us. Everything that we have is by His grace and at His mercy and when we contemplate in this, it will turn all our frustration and all our self-pity and all our feeling sorry for ourselves into joy that we are privileged to be called a child of God.

Then I want you to notice, Paul goes a little bit farther in this twenty-fourth verse as he tells us that it is a joy to suffer — all the sufferings that he suffered — he says is a joy, a sign that he is privileged to minister the gospel and to minister the gospel to the Christ body, which is the local church. I want to go on record right now as the pastor of the Temple Baptist Church, to say that there's nothing — your life your job, your husband, your wife, your family — nothing is more important in your life than this local church. This is the body of Christ.

Now we put everything else in the world ahead to our faithful service to the local church. But I want you to notice what Paul says here in this twenty-fourth verse, "who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ," or in the past when I may have murmured or may have complained and when I realized the extent of the grace of God and when I realized the tremendous privilege I have in telling others about Jesus Christ and when I realized that I had the privilege of belonging to the local New Testament church which is the body of Christ, all my sorrow and all my complaining turned to joy. I had nothing in my heart, Paul is saying, but praises unto God for what he has done for me. I don't know what I'd have to say, in fact, there is nothing I could say, it must come by revelation of the Holy Spirit to your heart through the Word. But this local church is the most important thing in your

life because it is the body of Christ.

Then I want you to notice in the twenty-fifth verse that Paul goes on to say, "whereof," and the "whereof" refers back to the church or the body of Christ, the local church. "I am made a minister," Paul was called of God but for one purpose and that was to minister to the local churches. Now God called me when I was fourteen years old, again when I was nineteen years old to pastor evangelists and that's all I've ever been. I'm not a good visitor. I do visitation, but I'm not good at it. The only thing that I've ever really had any success at, as far as Jesus Christ, is pastoral evangelism. God has to a certain extent gifted me in ability to minister the Word in such a way that sometimes some people's hearts are touched with Jesus Christ. But I want you to notice that that was not Paul's calling. Paul was never ever called to be a pastor. Paul was called to be a missionary evangelist. Notice what he says in the twenty-fifth verse, "whereof I am made a minister," or he's made a minister of the local church. Now notice what else he says, "according to the dispensation of God which is given to me for you, to fulfill the word of God."

Now what does the word "dispensation" mean? Well, the word dispensation comes from two Greek words and one of them means "household" and the other one means "law." God gave Paul to minister to the local church that he might set up the household law or the household rule of the local church. So whatever you read in the New Testament, say in the gospels, many times we use Matthew 28:17-20 and say that is the commission God gave to the local church and he did, but it must be tempered by the things that God gave Paul to teach to the local churches. Everything that we do in the local church, and I get real tickled sometimes (I might just as well get my 11½ D in my mouth right now and get it over with because I'm going to get it in my mouth before this message is over with anyhow), but I get real tickled when men say we cannot have women teaching boys in Sunday school. Now you prove that to me by the Bible, because Sunday school is not in the Scripture. I'm not anti-Sunday School, but if you're going to get nitty-picky about these things, you show me where it says we are to have a Sunday school to begin with. I can sure get myself in a mess of trouble, can't I? The only thing, and I want you to see this, I'm not going to start any fights with you over the Sunday school, I just want you to think.

Now notice, Paul said in the twenty-fifth verse, "whereof" speaking of the local church, "I am made a minister." What kind of a minister? "According to the dispensation of God which is given to me for you." The word dispensation, as we have already said is made up of two Greek words, one means "household" and the other means "law." God gave Paul, the minister, the rules and the regulations of God as to how the local church was to be operated. Now go back with me to I Corinthians and I want you to notice 9:16, where Paul says in I Corinthians 9:16-17, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I

(Continued on Page 7 Column 1)

Some folks sow their wild oats all week and then go to church Sunday to pray that the crop fails.

HOPE

(Continued from Page 6)

preach not the gospel. For I do this thing willingly; I have a reward: but if against my will, a dispensation."

Now notice that the words "of the gospel" are in italics. If they are in italics they did not appear in the original and you'll be just as well if you will scratch them out. Let's read it without those words in italics: "For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed unto me." What is Paul talking about? What is the dispensation? The household law that God had ordained to call ministers to the local churches, and if Paul doesn't do what God has told him to do, and go out as missionary ministering the household law, then God will lay that dispensation against Paul and he will stand in judgment. He will answer to God for not hearing the call that God laid on him.

Now go back with me to I Corinthians 3:5. I want you to notice, "who then is Paul, and who is Apollos, but ministers," men called of God to give certain works. Now Apollos was called of God to preach the gospel, and later on, pastor a church. Paul was never called of God to pastor a church. He was called of God to go to these local New Testament churches and minister to them the rules of God as to how a local church was to be operated. Now if you don't think so, you read on with me in I Corinthians 3:9, "For we are labourers together with God: ye are God's husbandry" or God's farm. "ye are God's building," but now look at the tenth verse, "according to the grace of God which is given unto me, as a wise master-builder."

Now I know that there are some pastors that believe that they are the masterbuilders and therefore they are to rule and reign over the local churches, but children, I say unto you, that the only man who ever had that calling was the Apostle Paul and he gave the rules and regulations as to how the local church was to be operated, and you and I are to obey what the Scripture says. Now you notice what Paul says in that tenth verse, "according to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." Now Paul says, I have laid down the rules and regulations, now you have to walk according to them.

Go with me to II Timothy 2:2-3 and it tells us on down to the fifth verse that no man is "crowned except he strive lawfully." If you do not follow the blueprint that God has laid down to the apostle Paul as to how the local church is to be operated, God is going to hold me accountable for that when I stand before him in glory.

Go with me to I Corinthians 1:11-17, "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe that there are contentions among you. Now this I say, that everyone of you saith, I am of Paul and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" Now watch it. Watch this thirteenth verse, because a lot of men use it for an excuse

not to put the emphasis that ought to be put on New Testament baptism. Look what Paul is saying, "I thank God that I baptized none of you, but Crispus and Gaius, Lest any should say that I had baptized in mine own name and I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel."

What did God send Paul to do? To lay down the household law as to how the local church is to be operated and the prerogative of baptism lies in the authority of the local church and the administrator that that church calls to be made their pastor. So Paul didn't go forth and baptize, only enough to start a local church, or to get a local church organized, because baptism in the local church is in the authority of the local church and the one that local church authorizes to baptize for them. Paul laid down the household law.

I want you to notice that in that twenty-fifth verse, he goes on to say, "whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." God gave it to me. I gave it to you. You do it. You and I ought to spend our time in the church epistles or the pastoral epistles — 1st and 2nd Timothy and Titus and Philemon. We ought to spend hours in them, studying so we would know how that God wants our church operated, not our church, His church, because God gave Paul the household orders, rules and regulations, law. Paul gave them the Word. He said I'm the masterbuilder. I have laid the foundation, but let me take heed how he buildeth on it and no man is crowned except he strive lawfully. Except the pastor preaches and teaches that this is the gospel, this is New Testament baptism, this is what a local church consists of, this is what you ought to be a member of—unless a pastor preaches and teaches according to the dictates God gave Paul and Paul gave us in the epistles, except that man remain faithful to them in his teaching and preaching, that man is not crowned.

Go with me to II Timothy. There has been too much sloppiness in the way we operate our local churches. We make rules and regulations and run them to suit ourselves. But, children, that isn't what the Bible says. Look at II Timothy 2:1-2, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," and the fifth verse, "and if a man also strive for masteries, yet is he not crowned, except he strive lawfully." So God gave the Apostle Paul the household word as to how this church is to be operated. You want to get downright technical about the thing, or if you want to get picky about it, or if you want to split hairs, this church is to be operated exactly the way that Paul lays down the rules and regulations in the church epistles and the pastoral epistle. We are not to add to or take away. But we don't follow the teachings of the word too well.

II
I want you to notice, going on a little bit further, let's look at

the twenty-sixth and twenty-seventh verses and in the twenty-sixth verse Paul says, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints," or all the hidden mysteries in the Old Testament of salvation that was pictured in its type, all the local churches and its operation, all these things that were a mystery to the Old Testament saints. They didn't know anything about New Testament salvation. They didn't know anything about the New Testament local church. These things were a mystery in the Old Testament, but now they are fully revealed in Jesus Christ in His gospel to His body — the local church.

Go back with me to Ephesians 3:1-2, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given to me to you ward." Now when you start talking about the doctrines of grace, what the gospels and the book of Acts teach are alright. There's not a thing in the world wrong with it. It is the Word of God. The doctrines of grace cannot be taught in their fullness and their purity unless we go to the Pauline epistles, and the pastoral. Notice what it says in the third chapter of Ephesians, "if you have heard of the dispensation." What is the dispensation? The household law. So God gave Paul the teachings of the doctrines of grace so that he in turn might give them to the local church.

In Ephesians 1:4 he tells us, "according as he hath chosen us in him before the foundations of the world, that we should be holy and without blame before him in love." Paul lays down the teachings of the doctrines of grace in their purity. So nobody can go over in the gospels and pick up a verse, or go over into the book of Acts and pick up a verse, or go over in James or John or Peter or Jude and pick up a verse to disprove the doctrines of grace. Because God gave the household law of how the doctrines of grace are to be taught to the Apostle Paul by the Holy Spirit. Paul was the purest teacher of all the teachers in the New Testament of how the doctrines of grace should be taught.

Look at Ephesians 3:3-7, "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: where of I was made a minister." Made a minister of what? The dispensation of grace or the household order of how the doctrines of grace are to be taught and preached in the local New Testament church, and I say unto you, without fear of contradiction, based upon the authority of the word of God, that any man that is allowed in the local church to stand in the pulpit and deny any one of the teachings of the gospel of the doctrines of grace, that man is not authorized by the Word of God, and therefore, a church that will allow such is not a church that is patterned after the church that Jesus Christ

started when He was here on earth.

Now you may think I'm drawing the line too fine. All I'm doing is reading what the Bible says and what Paul says, that he was given the dispensation of grace or the household law, or the household order, or the household manner in which the doctrines of grace were to be taught. They were given to him by revelation. In the seventh verse he says, "whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power." Paul was empowered by God, called of God, ordained by God, taught of God and sent of God to teach all the churches how they are to be operated according to the teachings of God's Word, and how they are to be taught the doctrines of grace according to God's word. I want you to notice going on in that twenty-sixth verse, "even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." What is the hope of glory? Jesus Christ.

Go with me to Romans 8. In the eighth chapter of Romans it tells us what the hope of glory is. Romans 8:14-20, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same hope." In hope of what? Alright, go on with me a little bit further.

Romans 8:21-24, "Because the creature itself also shall be delivered from the bon-

(Continued on Page 8 Column 1)

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

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BRIEF NOTES

The Tabernacle Baptist Church and Pastor Hal Brunson of Little Rock, Arkansas, would like to announce that they have just published a new book entitled "That Grace May Abound." It is a 92 page dissertation upon the origin of sin in relation to the eternal and sovereign purposes of God. The book strongly affirms the doctrine of the absolute sovereignty of God and is priced at \$2.00. Order directly from them at the following address:

Hal Brunson, Pastor
Tabernacle Baptist Church
10003 Stardust Trail
Little Rock, Arkansas 72209

The Kings Addition Baptist Church of South Shore, Kentucky is in need of a sound preacher to conduct services at her mission in Fort Myers, Florida. Anyone interested, please contact Elder James Hobbs, P.O. Box 634, South Shore, Kentucky 41175 or phone (614) 259-2402 after 10:00 p.m.

Elder James Hobbs, pastor of the Kings Addition Baptist Church of South Shore, Kentucky will be leaving soon to visit missionary Fred Halliman on the mission field. Of course, he will be taking a lot of pictures and plans to make a slide presentation of the work at the New Guinea Mission Station. As soon as this presentation can be gotten together, it will be made available to show various churches and/or supporters of Bro. Halliman's work. Watch this column for an announcement as to when this presentation is available.

Please remember Bro. James Hobbs in prayer as he travels to and from New Guinea and also Bro. Fred Halliman as he serves the Lord on the field there.

THE BAPTIST EXAMINER
JUNE 20, 1981
PAGE SEVEN

"ARE WE FACING THE END OF THE WORLD?"

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HOPE

(Continued from Page 7)

dage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. for we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" We are saved by what? By hope. I thought you said we are saved by Jesus Christ. We are, but what is hope?

Let's go back to Colossians 1 and look at the twenty-seventh verse, "which is Christ in you, the hope of glory." and so we are saved by hope. But what is hope? Jesus Christ in us. It is Jesus Christ in us, guaranteed someday yonder in glory is a body likened unto his perfect body, and I will then be presented to God as a full-grown son in all the perfection of Jesus Christ in body, soul and spirit. That is the hope of the gospel, Christ in you. The hope of glory, that someday yonder in glory with Jesus Christ, I will be presented to God as a full-grown son in a body likened unto the

body of Jesus Christ. I don't know what that does to you, but, children, that just gets me about ten feet off the floor. To think that someday I'm going to lay down this old robe of flesh that's filled with its pain and its death and its dying, and have a body liken unto the perfect body of Jesus Christ. III

I want you to notice in the twenty-eighth and twenty-ninth verse it says, "to whom we preach." The "whom" refers back to Jesus Christ. So Paul has already told us all we are to do is to preach Jesus Christ and Him in you as the hope of glory, to remember according to the third chapter of Ephesians that he was ordained of God to give the dispensation of grace, or the household order, on how the doctrines of grace are to be taught in the local churches. He has been given the dispensation to fulfill the Word of God through Christ's body, which is the church. So Paul in the church epistle has given us the outline, the rule, and regulations, the blueprint of how the local churches are to be operated.

So I say to you, I don't need a thing in this world to tell you what the Bible says about salvation; I don't need a thing in the world to tell somebody what the Bible says about the coming glory; I don't need a thing in this world to tell people what scriptural baptism is; I don't need a thing in this world to tell how the church ought to be

operated — except the Bible. That is all I need. Because in this, God has given to the Apostle Paul all this local church needs to know to operate according to God's Word and God's will. Our local New Testament church, as far as the teaching of the doctrines of grace, as far as the teaching of how to be saved, what the Bible has to say about salvation, baptism, church membership and operation of the local church — it is all contained in the Pauline epistles. That's all I need.

I want you to notice that Paul goes on to say, "whom we preach." Now look at the next part, "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Who are those that are going to stand mature in Christ Jesus? As far as I'm concerned, a part of the bride of Christ and gain a full reward, those that have learned the truth about the doctrines of grace, and the teachings of the Apostle Paul as they were given to him by the Holy Spirit. Those who have learned the truth concerning scriptural baptism, which can only be authorized by local New Testament churches and administered by the administrator that is authorized by that local New Testament church — these are going to be a part of that bride of Christ, those who have faithfully studied and followed the teachings of the apostle Paul as they were given to him by the Holy Spirit and are recorded in what we call the Pauline epistles and pastoral epistles.

I want you to notice in the twenty-ninth verse, "whereunto I also labour, striving according to his working, which worketh in me mightily," or as much as the working or as much as the fullness of Jesus Christ is in me, I am ready to come to you folks at Rome, and Paul is saying the same thing here. I am giving you what I'm giving you tonight because Paul was filled with the Spirit of God, because Paul was ordained of God, because Paul was saved by God's grace, because Paul was caught up into the third heaven and taught from the very mouth of God Himself the truth about salvation, the doctrines of grace, baptism, the Lord's Table, how to operate the local church so it would be pleasing to God.

Children, there isn't but one thing for you and us to do and that is, obedience to the Word of God as it is given to us here in the Paulian epistles. Our hope is obtaining a full reward, our hope of being able to say as the Apostle Paulis saying, "I have finished my course." I've kept the faith, henceforth there is laid up for me a crown of righteousness which a righteous judge will give me in that day, and not to me only, but to all others appearing who are whole by hearing Jesus Christ say, "Well done, thou good and faithful servant enter into the joy." It all depends on how well we have learned what this word has said, and how closely we have walked in obedience to Jesus Christ, according to the teachings of His Word. The hope of glory is Christ in you, and a full reward depends on your loving obedience to what the Word of God teaches.

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