

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 52, NO. 42

ASHLAND, KENTUCKY, OCTOBER 10, 1981

WHOLE NUMBER 2346

WHY I AM A MISSIONARY BAPTIST

by H. B. Taylor
(Now in Glory)

In the last chapter of Matthew, verses 18-20, you will find these words: "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world. Amen." My text is found in Matthew 28th chapter, and 20th verse, "Teaching them to observe all things whatsoever I have commanded you."

Peter told us "to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." That is a good reason why every Baptist here today ought to be able at any time to give his reasons for being a Baptist: and contrariwise, since the Master never established but one church, every man, who isn't a Baptist ought to be able to give reasons, good and sufficient to satisfy the Lord Jesus at the judgment, why he is not a Baptist. For if the church that Jesus built was a Baptist church, then no churches but Baptist churches are churches of Christ and every man will have to face the Lord Jesus at the judgment and tell

Him why he joined some church founded by an uninspired man, instead of the one founded by the Lord Jesus Himself. There is

(Continued on Page 5 Column 3)

**PLAN NOW
TO ATTEND
CALVARY
BAPTIST
CHURCH
3339-13th St.
ASHLAND, KY.**

**For Their
ANNUAL
BIBLE
CONFERENCE**

Wed. & Thur.
NOV. 25-26**

YOU ARE
WELCOME
WANTED
INVITED
and
EXPECTED!**

In far too many instances those who are wont to call themselves children of God have made of themselves objects of derision and a laughing stock in the eyes of the world. Except for the Lordship of our Jesus and the credibility of the Scriptures, all the other cancerous aberrations listed above are "dirty laundry," and the so-called church of Christ has hung it out for all the world to gloat over. If the scorn and contempt of this present world was the result of a scriptural holiness on the part of the professing church, then it would be most commendable and our precious Lord would say; "Blessed art thou", but such is not the case.

Almost without exception all the known denominations are engaged in internal bickering and fighting over one, two or most of those issues which certainly must be an abominable stench in the nostrils of our Lord. Some, who considered themselves to be "fundamentalists" have

(Continued on Page 3 Column 2)

THE BAPTIST EXAMINER

Truly, this name must have had origin from supernatural thought.

It is an examiner, it examines the man and God who made man.

It examines sin and Devil for its head.

It examines the sinner and his Saviour.

It examines the Bible and makes it plain.

It examines the infidel, for the Devil or for God.

It makes a Christian examine his heart and life.

It examines the security of the believer and shows how saved souls can not be lost.

It examines the power of God and the weakness of man.

It examines Christmas and shows where it came from, not Christian but Pagan.

—L.E. Jarrell

Text, John 3:3, "Except a man be born again, he can not see the kingdom of God."

Considering its vital and fundamental importance, I am sure that Regeneration has not been sufficiently emphasized. We might differ with reference to what it means to be "Born Again," or to be Regenerated, but if we accept the Bible as the Inspired Word of God, we will all agree that it is impossible to see or enter the kingdom of God without this change whatever it may be.

You may see those great trees on the Pacific Coast; but without this change you will never see the Tree of Life which grows hard by the throne of God. You may see the most beautiful rivers of the earth; but without this change you will never see the River of Water of Life, which tingles its silver into the sea of glass mingled with fire. You may see the different countries, for it may be your privilege to travel; but without this change you will never see that country, which John Bu-

nyan called "Beulah Land." You may see the great cities of this world; but without this change you will never see that city which "hath foundations whose builder and maker is God."

THE NECESSITY OF REGENERATION

First, I will discuss the necessity of Regeneration. This necessity grows out of the fact of sin. Man's condition before God is unspeakably bad. Several terms or ideas are used to

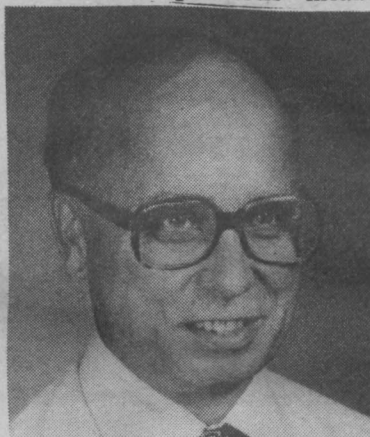
(Continued on Page 2 Column 1)

by Wade H. Miles
Raleigh, N.C.

Scripture: I Peter 2:1-12.

Introduction:

"Precious" means very costly; accounted as of great price. "Much more precious" means



WADE MILES

to hold in great honor; esteemed very dear.

One of the simplest and most rewarding of Bible studies is to take one word and see how it is used in different parts of the Bible. Today we are to consider the word "precious," which Peter used over and over in his two Epistles. When someone or something is precious, it means that it is of great price or worth, or they are highly esteemed. If someone or something is precious to me then he, she, or it

will bring about certain reactions!

(1) My thoughts will be full of that person or thing.

(2) I will cherish and guard that person or thing.

(3) I shall dread any thought of harm or loss coming to that person or thing.

(4) I will find it almost impossible to live without that person or thing.

What is it that fills Peter's mind and that he cherishes and guards? As we read these two Epistles we will find a number of references that speak about the precious Person of the Lord Jesus Christ and the various things that become precious to us when we believe on Him. Why is the Lord so precious to believers? It is because of all that He is in His glorious Person. But it is also true to say that He is precious to believers because of the blessings that He bestows upon them. Let us therefore meditate upon the precious things that become ours when we come to know Him, the Precious One Himself, as our Saviour and Lord. Why is Jesus precious?

I. Notice I Peter 1:18-21. Here he tells us that the Lord is precious because of the blood he has shed for us.

The expression "the blood" (Continued on Page 5 Column 1)

IS THIS YOU?...

BILL AND HIS PA WAS WITH YOU IN SPIRIT

by F. C. Flowers

Last Sunday Pa did not go to church. He went to the farm, looked over the prospects for a crop, then drove out to a neighbor's home in the afternoon. That night, he said he was tired, and did not go to church.

But you ought to have seen Pa the next day when he met the pastor on the street. Pa was as friendly and sociable as any man you ever saw. He couldn't be nice enough to the pastor. After talking awhile the pastor said: "Brother, we missed you greatly yesterday at the services. I trust none of you were sick at home."

"Well we are not exactly well," said Pa. "We all have colds, but I reckon we might be worse."

"I missed you at Sunday School, and in the preaching

service, and I was a bit uneasy about you," said the Pastor.

"I was disappointed in not being able to be with you, but I assure you that I was with you in spirit," said Pa in his most cordial way.

The Pastor again expressed his regrets, and they parted.

When we were at home, Pa noticed that I had not split enough wood Saturday to do several days and he got after me.

"Son, didn't I ask you to split enough wood Saturday to last this week. And I see you have not done it. How often shall I have to correct you for leaving off your tasks before they are done? You will never amount to much if you are so neglectful in your duties."

I guess it was mean in me, and I know I didn't mean to be saucy to Pa, but I couldn't help saying it: "Pa, I am sorry I did not finish the job you gave me,"

(Continued on Page 3 Column 3)

The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

"REGENERATION"

**1980 TBE
BOUND
VOLUMES
NOW READY!**

Price \$12.00

PLUS POSTAGE, SEE TABLE, PAGE 8

LIMITED SUPPLY
ORDER TODAY

**CALVARY BAPTIST
CHURCH BOOK STORE**

P. O. BOX 71
ASHLAND, KENTUCKY 41101
Ky. Residents Add Sales Tax

(USPS 042-340)

If you think that you can "drink or let it alone" try letting it alone. You may be farther along than you realize.

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

Editorial Department, located in
ASHLAND, KENTUCKY, where all
subscriptions and communications
should be sent. Address: P.O. Box 71,
Zip Code 41101.

PUBLICATION POLICIES: All matter for publica-
tion should be typed and double spaced. All such
material becomes the property of TBE and will not
be returned unless requested by the writer. We
reserve the right to edit and condense all materials
sent to us for publication. Church news items must
reach us one month prior to publication.

The publication of an article does not necessarily
mean the editor is in complete agreement with the
writer, nor does it mean he endorses all this person
may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated
any article published in the paper may be copied by
other publishers, provided they give a proper credit
line stating that such was copied from this publica-
tion, and the date of publication; provided that such
materials are not published for profit. If we are not
on exchange list with the publication copying, it is
requested that a copy of the issue containing the
articles be sent to our address. All copyrighted
materials may not be copied without written con-
sent.

PUBLISHED WEEKLY, except last week of
December, with paid circulation in every state and
many foreign countries.

SUBSCRIPTION RATES

One year \$4.00; Two years \$ 7.00
Five years \$14.00
CLUB RATE: 15 or more each \$3.00

When you subscribe for others or
secure subscriptions each \$3.00

BUNDLES: 10 to 50 copies to one address \$20.00 for
each 10 yearly; 60 to 100 copies to one address
\$15.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? — Notify us three weeks in
advance. The post office does not forward
second-class mail unless the addressee guar-
antees the forwarding postage. They charge
us 25c for each "change of address." Please
save us this expense and the post office time.

Entered as second class matter March 4,
1978, in the post office of Ashland, Kentucky,
under the Act of March 3, 1879.

Pentecost men were cut to the
heart and cried: "Men and
brethren, what shall we do?"
You cannot get a man to ask the
question, "What must I do to be
saved?" until you can get him to
realize that he is lost! The
supreme need of the age and of
the hour is for deep, pungent
and overwhelming conviction to
seize upon the hearts of men.
Men must realize that there is
something to be saved from!

3. Repentance toward God.
Ministers have almost ceased to
preach repentance. John's first
text was, "Repent ye for the
kingdom of heaven is at hand."
Then Jesus came and put it
stronger, saying: "Except ye re-
pent ye shall all likewise
perish." Paul preached repen-
tance toward God and faith



JOHN R. GILPIN

toward our Lord Jesus Christ. It
is repent or perish! It is turn or
burn! But what is meant by re-
pentance? Repentance is not
penance. Repentance means:

(a) Knowledge of sin's guilt.
Do you realize that you have
fallen short of God's white stan-
dard? Do you realize that you
have "missed the mark?" Are
you aware that you are a lost
sinner in God's sight? This is
the first element in repentance.

(b) Sorrow for sin's acts.
Sometimes we are overtaken in
our sins and then we get very
sorry. This is not repentance.
God is holy, just and pure, and
therefore hates sin. I have sinn-
ed and by so doing I have
brought grief and pain to His
great loving heart. And now in
my heart I am sorry. This is
repentance.

(c) The abandoning of sin's
ways. If a man is a profane
swearer and repents, it means
that he gives up his profanity. If
a man is a drunkard and
repents, it means that he gives
up his drunkenness. The kind of
repentance his wife wants and
that God demands, is quitting
repentance. Repentance is not
only a heart broken on account
of sin, but a life broken from
sin! Repentance is declaring
unending warfare on sin! Repen-
tance is, "the response of the
awakened soul to the call of
God to forsake sin."

(d) The righting of sin's
wrongs. There are many things
which the sinner in his wild and
reckless life has done, that can
never be corrected. But so far as
it is possible he must right sin's
wrongs. He must do some
"stripe washing."

4. Heart faith. Read carefully
the following: Acts 16:32; John
3:36; 5:24; 6:47. Also read,
Rom. 10:9-11. A preacher who
did not believe in "heart-felt
religion" remarked, as he placed
his hand level with his ears,
"religion does not affect a man
below the ears." An old colored
preacher hearing of the remark
said, "He ought to have said,
not as I knows of, it doesn't." When you believe in the
crucified and risen Christ as
your personal Saviour, you are
saved — saved on the spot, saved
NOW. "He that believeth on
the Son HATH everlasting life."

You now should do your duty by
joining the church and being
baptized, and living a con-
secrated and useful life from
love and appreciation and not
from fear of Hell. Now that you
have life you ought to "grow in
grace." You have life, "let your
light shine." You have believed,
you have faith, "add to your
faith" the other Christian
graces.

THE NATURE OF REGENERATION

Third, we will consider the
nature of Regeneration.
Negatively:

1. The renunciation of error
and the apparent taking hold of
truth, is not regeneration.
Simon Magus, the Sorcerer,
had renounced error and seem-
ingly had taken hold of truth,
but as a matter of fact had not
believed to the saving of his
soul. For Peter said: "Thou hast
neither part nor lot in this mat-
ter; for thy heart is not right in
the sight of God" and "thou art
in the gall of bitterness, and in
the bond of iniquity."

2. Reformation is not
regeneration. There has been
too much preaching like this,
"quit your meanness and join
the church but not quit their
meanness, and some have quit
their meanness but have not
quit their meanness but have not
joined the church. Regeneration
guarantees reformation, but
reformation is not regeneration.
You owe at the store, one hun-
dred dollars, and you resolve to
begin to pay cash henceforth.
Will beginning to pay cash settle
the old account? Will that
satisfy the merchant? Suppose
you could quit your meanness
and never from this time commit
another sin or do another
dishonorable deed — how about
the old record with its blackness
of sin? It must be settled. It
must be covered by the blood of
Christ, and His righteousness
must be placed to your credit.

3. A loud profession is not
regeneration. There is a vast dif-
ference in profession and posses-
sion. Judas Iscariot had made a
loud profession. But he had
never been in possession of
salvation. He was a "devil,"
"the son of perdition," and went
to "his own place." He fell from
his Apostleship, but not from
Grace.

4. Culture is not regeneration.
Christians are not turned out
like wagon spokes from a fac-
tory. We enter the kingdom by
the second birth. We do not
grow up into grace. We are
saved by grace, and should grow in
grace. Growth is the law of all
healthy life. The most cultured
person on earth, without
regeneration, will on the Judg-
ment Day, hear the words,
"depart ye cursed I never knew
you," just as certainly as the
most vile will hear them. We are
to first "make disciples" and
then to teach them.

5. Morality is not regenera-
tion. If anybody could have
been saved without the "new
birth," it would have been
Nicodemus. He was moral,
cultured, refined and not only
that, he was an inquirer. But
Jesus looked this splendid
gentleman in the eye and said,
"ye must be born again." And
this is the "must" of Jesus. It
stands like the laws of the
Medes and Persians —
"unalterable." It stands like the
mountain peak rooted in the
earth, its top lost in the blue
Heaven. "YE MUST BE
BORN AGAIN." A man may
be honest, honorable, and
upright in all his dealings with
his fellow men, and not be a
redeemed man. Even a corpse

ought to be clean. Any man who
claims to be decent ought to be
honest and honorable. But he
may be all that and not be a
Christian. The rich young ruler
asked, "Good Master, what
shall I do to inherit eternal
life?" Jesus answered, "Why
callest me good? None, is good
save one, that is God" — if you
admit that I am good you say
that I am Divine, that to keep
the commandments, and several
were named, and he said, "All
these things I kept from my
youth up." Jesus replied, "Yet
lackest thou one thing?" What
was the "one thing?" It was not
desire, reverence or character.
Jesus knew that he had not ac-
cepted Him as Master. He
struck at the very heart of the
matter. He lacked that quality
of soul that comes from knowing
God through Christ.

6. Good works will not save.
Good works have nothing to do
with salvation, but with
rewards. We are saved by grace
through faith and rewarded for
what we do. Salvation is not a
reward, it is a GIFT. "The gift
of God is eternal life through
Jesus Christ our Lord." (Rom.
6:23). See also John 10:28.
"Therefore we conclude that a
man is justified by faith without
the deeds of the law" (Rom.
3:28). "But to him that worketh
not, but believeth on Him that
justifieth the ungodly, his faith
is counted for righteousness"
(Rom. 4:5). But someone may
ask, are we not saved partly by
grace and partly by works? Let
Paul answer: "And if by grace,
then it is no more of works:
otherwise grace is no more
grace. But if it be of works, then
it is no more grace: otherwise
work is no more work" (Rom.
11:6). Some would sing —

"Jesus paid a part
And I a part, you know;
Sin had left a little stain,
We washed it white as snow."
But no!
"Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow."

"For by grace are ye saved
through faith; and that not of
yourselves: it is the gift of
God: not of works, lest any
man should boast. For we are
His workmanship, created in
Christ Jesus unto good
works" (Eph. 2:8-10). It is im-
possible to do any good works
until we are saved. "What shall
we do, that we might work the
works of God?" Jesus answered
and said unto them, "This is
the work of God, that ye
believe on Him whom he hath
sent" (John 6:28-29). And there
is no contradiction between Paul
and James. They agree ab-
solutely.

MERITORIOUSLY, we are
saved by Christ, **IN-
STRUMENTALLY**, we are
saved by faith. **EVIDENTIAL-
LY**, we are saved by works. Or,
in other words, we show by our
works that we are saved.

There are those who would
sing:

"Amazing works how sweet
the sound,
That saved a wretch like me;
I once was lost but now I am
found
Was blind but now I see."
But no!

"Amazing grace how sweet
the sound,
That saved a wretch like me
I once was lost but now I am
found,
Was blind but now I see."

No, there is no contradiction
whatever between Paul and
James. Genuine faith will
manifest itself in good works. "I
will show thee my faith by my

works." We are to "work out
our salvation" — work it out in
its splendid fulfillment, to its ut-
termost results. But we cannot
work out our salvation in the
sense of meriting it. O-u-t
doesn't spell for!

"I would not work my soul to
save

For that my Lord hath done;
But I would work like any slave,
For love of God's dear Son."

7. Church membership is not
regeneration. Joining the church
will not any more make a man a
Christian than going into a
garage will make a man an
automobile. The church is not
the Saviour, but it is the home of
the saved. It is God's plan for
your life, that you should join a
church, that you should
associate yourself with His peo-
ple. For a man who claims to be
a Christian, to say he can live as
well out of the church as in it, is
to reflect on the wisdom of Him
who founded the church, loved
it and gave Himself for it.

"I love Thy church, O God;
Her walls before Thee stand,
Dear as the apple of Thine
eye,

And graven on Thy hand.
For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be
given,

Till toils and cares shall end."

8. Baptism is not regenera-
tion. "Baptism is essential to
those things for which it was
given, for Christ does not give
commands foolishly." But bap-
tism is not essential to salvation.
Some have claimed that Baptists
believe in "baptismal remis-
sion," but as a matter of fact we
believe the exact opposite. We
believe it is impossible to be
Scripturally baptized until you
are saved. Bible baptism, as we
believe, "Is the immersion of a
believer (one who is already saved)
into water, by the proper ad-
ministrator." Baptism does not
procure, but declares. It shows
in picture what has taken place
in the heart. President Weaver,
of Mercer University, put it
thus: "Baptism presents a tri-
nity of truths. 1. Historical Chris-
tianity—the death, burial and
resurrection of our Lord are
dramatically represented in the
burial, and resurrection of our
Lord are dramatically
represented in the burial and
burial, and resurrection from
water; 2. Experimental Chris-
tianity—the experience of the
believer once dead in sin and
now alive through faith in Jesus
Christ, rising from a watery
grave to walk in newness of life;
3. Prophetic Christianity—the
Christian's hope of a resurrec-
tion from the dead after the
burial of the body in the grave." Baptists have always and
everywhere believed in "blood
before water and Christ before
church, and God's Holy Spirit
first of all in the conviction and
conversion of the sinner." Bap-
tist have no disposition to
change that old song.

"There is a fountain filled
with blood,

Drawn from Immanuel's
veins,

And sinners plunged beneath
that flood,

Lose all their guilty stains."

To:

"There is a fountain filled
with water,

Drawn from the city's main,
And sinners plunged beneath
that flood,

Lose all their guilty stains."

If I should hear a man who
claims to be a Baptist say: "You
must be baptized in order to be
saved, or you cannot be saved
(Continued on Page 3 Column 1)

REGENERATION

(Continued from Page 1)

describe him — "the tran-
sgressor of the law," "the
unrighteous man,"
"unbelievers," "sinners," "lost"
and many other terms equally as
strong. The Bible teaches that
"all have sinned and come short
of the glory of God"; that man
by nature is "dead in trespasses
and in sin"; that "the whole
land head is sick and the whole
heart is faint"; that "out of the
head is sick and the whole heart
proceed evil thoughts, murders,
adulteries, fornications, thefts,
false witness, blasphemies";
that "all we like sheep have gone
astray; we have turned every
one to his won way." The pic-
ture of the unregenerate heart is
indeed a black an awful picture
to look upon.

THE CONDITION OF REGENERATION

Secondly, I shall point out the
conditions of Regeneration. But
before doing so, permit me to
say: No external ordinance, ac-
tion nor institution comes be-
tween the soul and God as a con-
dition of salvation. And that
man, whosoever he may be, who
would attempt to put anything
he can do between the soul and
God, as a condition of salvation,
is a dangerous teacher to follow!
But what are the conditions of
Regeneration?

1. Hearing the Gospel. "So
then faith, cometh by hear-
ing, and hearing by the Word
of God" (Rom. 10:17). "For I
am not ashamed of the Gospel
of Christ for it is the power of
God unto salvation to every
one that believeth" (Rom.
1:16; also Rom. 10:13-15). By
Gospel Paul means that we have
sinned; that God loved us and
gave His Son to die for us; that
He was buried; that He came
out of the grave, and that He is
now at the right hand of the Ma-
jesty on High making interces-
sion for us.

2. Conviction for sin. We do
not hear much about conviction
today, but on the day of

Some folk are so Scripturally ignorant that they think the mercy-seat of today is a piece of furniture.

REGENERATION

(Continued from Page 2)

without baptism," I would feel like taking a piece of sandpaper and rubbing the name Baptist off of him.

I have told you what regeneration is not. Now I shall try to tell you what it is.

Positively:

1. It is a Divine change. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." I can lift myself by my bootstraps, just as easily as you can save yourself by anything you can do aside from two things — repentance toward God and faith in Jesus Christ. It would be just as easy for a river to reverse its current—turn around and flow up the channel as for a man to save himself by anything he can do, except repent of sin and believe in Christ. But I have seen that thing take place—I stood at the mouth of the Apalachicola River, Florida, and saw that great navigable river turn squarely around and flow back up the channel. But only when the Gulf of Mexico sets its tide against the river's current. And I have seen those full of scoff and jeer, and defiant of God, under the preaching of the Gospel, repent, believe and be saved on the spot, then dashed down their chains and marched out into light and liberty, but only when the great flood tide of the Holy Spirit came and set His power against the natural tendency of the human heart, and enabled them to turn to Christ who alone can save. Go thou who thinkest thou canst do aught to change human nature, and change the Ethiopians' blackness into snowy whiteness—go and remove the spots from the leopard's skin—go bind the clouds and bid the winds howl to the music and the waves dance in chorus, but after thou hast done all this, even then thou mayest not hope to save a soul from sin and Hell. I can take a tallow candle and bore a hole through an oakboard, just as easily as you can save a soul from sin, by any power except the power of the Holy Spirit.

2. It is a mysterious change. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John 3:8). There are many things we cannot understand or explain, and yet we know they are facts. The ox grazes yonder in the meadow. The grass is taken into his stomach, and by processes we cannot explain, is turned into blood, flesh and bone. We have nothing to do with the HOW of regeneration. I cannot tell you just how I was saved, but I know I am saved. When I was a barefoot boy in the mountains of old North Carolina, in a log church, while they were singing, "I am coming to the cross, I am poor and weak and blind."

I repented of my sins; I believed in Jesus Christ as my Saviour, and in the twinkling of an eye I was saved. Saved for time and eternity. There was not great demonstration, but a deep peace came into my soul that abides there and will abide after the crush of worlds. God kindled a flame in my heart that night which the poisonous breath of Hell can never blow out.

"O happy day that fixed my choice,

On Thee my Saviour and my God."

3. It is a universal change. "If any man be in Christ, he is a

new creature; old things are passed away; behold all things are become new." New thoughts, new hopes, new joys, new opportunities and new possibilities! The things I once loved I now hate, and the things I once hated I now love.

Abe Mulkey, the once well-known evangelist, was standing on the street corner in a western town, and a man who had known him years before came up and said: "Mr. Mulkey, I am glad to see you." Mulkey replied, "You are mistaken in your man." The man started off saying, "I beg your pardon." He gave Mulkey a second look and said, "You can't fool me, I know you. This is Abe Mulkey." Mulkey smiled and said, "No, the Abe Mulkey you knew is dead. I was at his funeral, I saw him buried. This is new Abe Mulkey; redeemed Abe Mulkey." "Our man is crucified with Christ; nevertheless, I live; yet not I but Christ liveth in me."

KNOWN

(Continued from Page 1)

themselves been drawn into phases of unscriptural endeavors, to wit, the "political gospel" personified in that of the Moral Majority. This cannot be reconciled with Matthew 28:19 & 20.

The wonder of these matters is that again, almost without exception, those now engaged in these Christ dis-honoring additions to the great commission claim to have the authority of God upon their denominations. Quite a few claim that they are the only ones with proper authority to represent the Lord here on earth. More than one will declare, dogmatically, that unless you are an official member of their particular group, then you have no claim to the mercies of God. Apart from their select following you are forever lost.

I am aware that those of us who hold to the absolute sovereignty of God have also made some statements which surely must sound terribly presumptuous to those who have not made an adequate and objective study of the history of our Lord's church. Our claim to original authority and perpetuity would appear to be rank arrogance to many — after all the Romanist sees his origin in the same light.

The claims and the resulting accusations are legion among Christendom but, to coin a secular saying, the proof of the pudding is in the eating. Of a truth the Romanist nor any of the others can trace their "blood" line from Christ till now by comparing the practices and precepts of believers down through the ages. Without any holier-than-thou claims, it is a documented fact that it is those who held to, and died for, certain unique and distinctive principles which we consider wholly baptistic and scriptural. However, much of this is history and we need to look at the contemporary scene to determine if God's stamp of approval remains upon an assembly today.

I am not speaking for "Baptist" assemblies as such, but I am contending for the New Testament Sovereign Grace people. Objectively, and without any self-righteous delusions, take a good look around you at the various denominations. In how many do you find that insidious straying from the pure precepts of our Lord and



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Psalm 16:1-6

Intro: The center and circumference of the Word of God is the story of the Lord Jesus Christ. "In the volume of the Book it is written of Me" (Heb. 10:7); "they are they which testify of Me" (John 5:39); "To Him give all the prophets witness" (Acts 10:43). Therefore if we are to get a true and complete picture of

His Word? Now visit with those who believe in the absolute sovereignty of God and discover how many of those are concerning themselves with those abominable "isms" which are so prevalent elsewhere. I rest my case.

SPIRIT

(Continued from Page 1)

but I assure you my heart was in the matter, and I was on the job at heart."

I wish you could have seen the look Pa gave me! "What absolute non-sense are you giving me, son? You talk like a crazy boy. I didn't care a rap about your heart, I wanted stovewood cut — stovewood, is that plain? Here you come with some of your unbearable nonsense about your heart being in the work of cutting stovewood. But your mother can't cook with your heart, and if she could, it wouldn't burn if it is as green as your mind. Son, such tomfoolery has got to stop here at my house. When I tell you to do a thing, that thing must be done. It takes a good active body to split wood and only when you are putting your muscles to work on a woodpile, can you be said to have your heart in it. If I ever hear you make such a foolish remark again, I shall have to punish you very severely. But what I can't understand is how you ever got the idea of your heart being in a thing when you were off fooling around. Would you mind telling me how such an idea ever managed to percolate into the spot in your cranium where brains are supposed to be?"

Pa was getting awfully in earnest, and I knew I must be very nice. I said, "Pa, I am really sorry I did not do the work. I'll try to do better next time."

"That is not the question; how did you ever get the idea of your heart being in the work, when you were somewhere else playing? I feel that as a father I have a right to know where that fool idea came from."

"Pa, I see my mistake, and won't ever say such a thing again."

"That is not enough, son. I demand an answer to my question: 'Where did you ever get the idea that you could be at work with your heart, and doing something else at the same time. Now, come right out with the answer.'"

Well, I saw I was in for bad anyway, so I had to make a clean breast of it with Pa. So I said, "Pa, I guess I got the idea

(Continued on Page 5 Column 1)

Christ, we must begin at Moses and then all the prophets and all of the Scriptures and expound them (Luke 24:27). So in this Psalm we see Christ Jesus the Lord and Christ Jesus the man in His relationship to God and in His relationship to His people. We also have an application in portions of this Psalm which can, and do describe David and the saints in general.

VERSE 1

"Preserve me, O God." The doctrine of the preservation of the saints is a glorious doctrine taught throughout the Word of God. God is the Author and Finisher of our faith (Heb. 12:2). Therefore, "He which hath begun a good work in you will perform it until the day of redemption" (Philip. 1:6). So we "are sealed unto the day of redemption" (Eph. 4:30; 1:13, 14), and therefore "kept by the power of God through faith unto salvation" (I Pet. 1:5). Moreover, "Nothing can separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:39). So the child of God "shall never perish" (John 10:28) and will never be cast out and will never be condemned (John 5:24). Yes, the saints are preserved forever (Ps. 37:28). The child of God can pray for the daily protection needed in the conflicts and trials and temptations of this life (Heb. 4:14-16). They will find God standing with them as Paul (I Tim. 4:17) and David (Ps. 23:4). As the man Christ Jesus took upon Him the form of a servant, Jesus prayed this prayer.

"For in Thee do I put my trust." Jesus could cry on the cross, "Father, into Thy hands I commend My Spirit," which is the spirit of true dependence. May we ever cast all of our care upon Him (I Pet. 5:7). To stand on God's promises is a firm foundation indeed (II Pet. 1:4). To realize, "If God be for us, who can be against us?" brings true contentment.

VERSE 2

"O my soul, thou hast said unto the Lord, Thou art my Lord." Herein we find the exclamation and expression of a heart firmly fixed and established. This is the anchor of the soul both sure and steadfast (Heb. 6:19). When God's Spirit bears witness with our spirit, we can say, "beloved, now are we the sons of God" (Rom. 8:16 I John 3:2). Jesus expressed absolute confidence in His Father.

"My goodness extendeth not to Thee." Although purposed in Heaven and acceptable to the Father, the ministry of obedience and the sacrifice of Jesus was for the benefit and blessing of the elect. God could not be made more righteous or holy. He needed no atonement.

VERSE 3

"But to the saints that are in the earth." We have been made the righteousness of God in Him (II Cor. 5:21). We therefore are accepted in Him (Eph. 1:6). His benefits are to usward (Ps. 103:2). We are blessed with all spiritual blessings in Him (Eph. 1:3).

"And to the excellent, in whom is all my delight." We can readily see why He is precious to the believer (I Pet. 2:7); but the wonder is, how could we be precious to Him! We are His purchased possession (Eph. 1:14). Jesus, "having loved His own" (John 13:1) should cause our hearts to rejoice.

VERSE 4

"Their sorrows shall be multiplied that hasten after another god." It is folly indeed to turn from the wells of salvation to the polluted waters of this world. Those who have run greedily after the error of Balaam for reward and follow the way of Cain and the gainsaying of Core (Jude 11) will end in weeping and wailing; and yet, we find countless numbers who worship the gods of silver and gold (Dan. 5:4). It is ever well to contrast the believer and the unbeliever.

"Their drink offerings of blood will I not offer." Jesus would not be yoked together with unbelievers in their sins or in their false religious practices (II Cor. 6:14-17). He condemned them (Matt. 15:3; 27:13-15). This was true of David also and should be true of us.

"Nor take up their names into My lips." He would not honor them in any way, neither by association nor assimilation.

VERSE 5

"The Lord is the portion of Mine inheritance and of My cup." When it looked like Lot had received the best portion, God reminded Abraham, "I am thy shield, and thy exceeding great reward" (Gen. 15:1). This is the unspeakable gift which belongs to every saint (II Cor. 9:15; Rom. 8:32). The child of God spiritually should look northward, southward, eastward, and westward (Gen. 13:14), and we should "arise, walk through the land in the length of it and in the breadth of it" (Gen. 13:17).

"Thou maintainest my lot." God will preserve our lot by holding us up to enjoy it and by holding it in reserve for us (I Pet. 1:4, 5).

VERSE 6

"The lines are fallen unto me in pleasant places." In the divine providence of God, God had laid out the course for the Psalmist, all saints, and of course, the Lord Jesus Christ. Therefore, wherever we are, whether in difficulty or delight, may we realize, "the steps of a good man are ordered by the Lord" (Ps. 37:23). Jesus, "for the joy set before Him endured the cross." (Heb. 12:2).

Conclusion: The child of God can go on his way rejoicing as he meditates on these great truths, and can be prepared for the vocation God has called him to perform.

(EDITORS 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, Box 1198, Fort Myers, Fla. 33908).

A lot of kneeling keeps you in good standing with God.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is it necessary to have apostles in the church today? If not, why not?

HANSFORD HOLMES

506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



As a basis for consideration of the necessity of having apostles, we find that, in the economy of God, their first mission was very explicit and limited as to their God-given duty.

First, in having chosen twelve disciples, Jesus "gave them power against unclean spirits, to cast them out, and to heal all manner of sickness..." (Mt. 10:1).

Then, in having given them this power, He gives them a negative command as to what not to do. He says "Go not into the way of the Gentiles, and into any city of the Samaritans enter not" (Mt. 10:5).

Now, in having prepared them for their positive mission, He says: "...go rather, to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead; freely ye have received, freely give" (Mt. 10:6-8).

So with these credentials of the King-ship of Christ in regard to the nearness of the kingdom, this brief ministry was concluded in the complete rejection of the King and the message by apostate Israel.

However, there is coming a time when a remnant of the twelve tribes of Israel will again go forth to preach the gospel of the kingdom of Heaven during the great tribulation period of time after the rapture of the church.

Too, it is clear that this particular ministry of the twelve apostles was quite different from the ministry of the gospel of the grace of God during the church age.

Consequently, I find it very strange that present ministers and teachers should come to this tenth chapter of Matthew for instruction to go forth. Thus, this wrong application of Scripture, as to dispensation, is often made in sending forth missionaries (trained as physicians) in pretense of fulfilling the mission which the Lord gave only to His twelve apostles, as listed in Matthew 10:2-4, as if this is sufficient for the Lord's commendation.

Too, the Mormons are just as vain and stupid in their delusion, in going to the tenth chapter of Matthew for advice, in claiming that they are fulfilling God's purpose by going forth two by two as twelve apostles and missionaries.

So, in this, it is very obvious that such deluded people are

willingly ignorant of the fact that this particular mission of the twelve apostles, as described in the tenth chapter of Matthew, was concluded until they, including Matthias, who took the place of Judas, "...shall sit on the twelve thrones, judging the twelve tribes of Israel" (Mt. 19:28) during the millennial kingdom age. Thus, we find that the twelve apostles stand only in prominent and definite relation to Israel, and not in respect to the mission of the church, which is a different mission.

But, concerning Matthias, in particular, we find that, under Divine guidance, he was chosen by eleven apostles, in the casting of lots. Concerning this method, it is written: "The lot is cast into the lap, but the whole disposing thereof is of the Lord" (Prov. 16:33). So, in relating to both Judas and Matthias, it is written: "Let his days be few, and let another take his office" (Ps. 109:8). In quotation, this is confirmed thus, in Acts 1:20: "For it is written in the book of the Psalms, Let his (relating to Judas) habitation be desolate, and let no man dwell therein; and his bishopric let another (Matthias) take." This taking of office, under Divine guidance, was immediately after the resurrection of Jesus and before the church was given authority, at Pentecost, to minister the Gospel of the grace of God.

Then, in laying the foundation for the ministry of the church, the Lord of glory called Paul to be His special apostle to the Gentiles. He said: "...he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). Too, Paul is spoken of as "an apostle (not of men), neither by man, but by Jesus Christ, and God the father, Who raised Him from the dead" (Gal. 1:1).

Thus God has set some in the Church, officially. The first of importance was "apostles" (I Cor. 12:28). So, for spiritual grandeur and dignity, we have an august body of God-chosen apostles, including the twelve apostles plus Paul, many of whom God used and inspired to finish the writing of the canon of the Holy Scriptures, including the four gospels and other Scriptures for instruction in the churches, that they might be confirmed in the truth in respect to their authority to minister the gospel of the grace of God, "for it is the power of God unto salvation to every one that believeth..." (Rom. 1:16).

Hence, the apostles, in fulfilling the mission of their office in respect to God's purpose for them, the need for that office ceased in the early years of church history, along with the need for the office of prophecy, including the need for prophecy, miracles, etc., except as further listed in Acts 12:28 and other scriptures regarding such offices as Pastor and deacons, as functional offices, as needed.

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR

Kings Addition
Baptist Church
South Shore, Ky.



No. The apostles were set in the church first. They were the nucleus of the church but are not now to be in the church. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" (Eph. 4:11). The apostles and prophets are no longer needed. We now have the evangelists, pastors and teachers in the church.

To be an apostle one had to have John's baptism, walked with Jesus in the flesh, and witnessed His resurrection; nobody today qualifies. "Wherefore of these men which have companied with us all the time that the Lord went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection" (Acts 1:21,22).

As you can see there were others who walked with them and qualified but not all were apostles, they had to be ordained for that position.

JOSEPH M. WILSON

Route 3
1450 Old Hollow Road
Winston, Salem
N.C. 27105
PASTOR
Grace Baptist Church
Stanleyville, N.C.



"Am I not an apostle? Am I not free? Have I not seen the Lord?" (I Cor. 9:1).

No, it is not necessary to have apostles in the church today. Furthermore, it is not possible to have apostles in the church today. Now there are times when the word 'apostle' is used in the N.T. in a general and non-technical sense. In this sense, all the saved are apostles. In the sense that we are sent by God to do a mission in the world, we are all to be 'sent-ones' to bear the glorious gospel of Jesus Christ to the unsaved.

But mostly the word is used in the N.T. in a technical sense to refer to those who were officially the apostles of Jesus Christ. In this sense the word refers to the twelve apostles of Jesus Christ during His earthly ministry and to the apostle Paul — and to no others then or since.

An apostle in the N.T. must be called to the apostleship by the Lord Himself. He must and did have miraculous powers and gifts. He must have seen the Lord Jesus Christ in person. Now, there are no such individuals on the earth today. Our Lord is not appointing apostles today. There are none

on the earth today with miraculous powers and inspired to speak authoritatively for God. And none who have seen the Lord face to face and personally. So there are no apostles today. So, certainly, it is not necessary and not even possible to have apostles in the church today.

The permanent officers in the churches today are pastors and deacons. There are no others. No apostles, no prophets, and no evangelists unless this refers to missionaries. The apostles were chosen of the Lord and ordained and qualified to speak authoritatively, and to lay the foundations, and to establish the church. But this work has been done, and there is no work for apostles to do today and no place for them. The continuing work of the church is led by the God-called pastors and preachers.

For anyone to proclaim himself an apostle today would show his ignorance of, and rebellion against, the Word of God and against the true churches of Jesus Christ. For no true church would ever recognize any claim to the apostleship in our day.

OSCAR MINK

219 North Street
Crestline, Ohio
44827

PASTOR

Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



I Cor. 12:28: "And God hath set some in the church, first apostles..." Eph. 4:11 "And He gave some apostles..." The apostolic office ceased with the death of the Apostle John around 100 A.D. As the gifts of predictive prophecy, miraculous healings, and diversities of tongues was ceased with the completion of the inspired record that God gave of His Son, so was the apostolic office to reach its terminus with the demise of the beloved disciple, John. With the institution of the church a new age was introduced which is generally connoted, The Church Age.

The first 100 years, or New Testament era is the foundational period of the church, and the succeeding centuries have been the superstructural period of the church. The apostolic office and the miraculous powers which served as its credentials were foundational gifts, and realized the end of their utility when the last stone of the foundation of the church was laid. To the superstructure at Ephesus, Paul says, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Eph. 2:20). It is apparent from this text (Eph. 2:20), that the offices of apostle and prophet belonged to the foundation period of the church, and was temporary in design.

The foundations being infallibly laid by the Omniscient Architect, the Holy Spirit inspired Word given in written form, and disseminated as Heaven's mandate, there was no further need for the apostolic office. The very nature of the apostolic office demanded that it be terminated with the death of the Apostle John, for one of the requirements of apostleship was, the person filling the office must have seen the corporeal living Christ after His resurrection from the grave (Acts 1:21, 22).

Matthias succeeded Judas,

who forfeited his apostleship by way of transgression, but this is the only time in Scripture where the apostles or church sought to fill the office when vacated. Herod killed the Apostle James, the brother of John with the sword (Acts 12:2), and the Lord did not provide a replacement for him in the apostolic band. Paul foreseeing that his death was imminent, gave not the least inference that a successor would be sought to replace him (II Tim. 4:1-8). The person or persons who claim for themselves miraculous apostleship in our time are arch-counterfeits of the true kind and should be avoided.

CLYDE T. EVERMAN

108 Burdall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary

Baptist Church
Ashland, Ky.



The word "apostle" means one that is sent by another. The word as used in the Scripture refers to those who were sent forth by Jesus Christ to preach His Gospel. The twelve disciples, chosen by Christ, He called apostles in Luke 6:13. We see from I Corinthians 12:28 that they were the first in the church. When it came time to fill Judas' place as one of the twelve, we see that he must be one who had been baptized by John the Baptist and had, "companied with us all time that the Lord Jesus went in and out among us, — Beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection" (Acts 1:21, 22).

Paul, although not one of the twelve, was an apostle in a special way. He had seen the Lord after His resurrection (I Cor. 9:1). He had received his commission directly from Jesus Christ and God the Father (Gal. 1:1). He had received the knowledge of the gospel by revelation of Jesus Christ (Gal. 1:11, 12). He said of himself, "as of one born out of due time" (I Cor. 15:8). He was an apostle to the Gentiles (Rom. 11:13).

The New Testament was written by the apostles as they were inspired by the Holy Spirit. To them was given the gift of working miracles as the need arose (Mark 16:8). This gift was given for a sign (Acts 5:12). To them was given the authority to deliver the laws and rules to the churches under which they were to be governed. This office as distinct from the other offices of the church, and due to the qualifications and the manner of calling to the office, they could have no successors.

No, it is not necessary to have apostles in the churches today, neither could there be as there is no one that could qualify for the office. Besides, the churches did not select some to be apostles as they did elders (pastors) and deacons (Titus 1:5; Acts 6:3). Only the Lord Himself called apostles for His service.

According to tradition, John was the last apostle of those named in the Scripture; if this be so, at his death, the apostolic age ended. False apostles are mentioned in the letter to the church of Ephesus. Any one who claims to be an apostle today would have to be classed with these, "which say they are apostles, and are not, and hast found them liars;" (Rev. 2:2).

SPIRIT

(Continued from Page 3)

from what you told our Pastor this morning."

"You know you never got any such an idea from me, Billy. I am a man of average sense, and you know well and good I never said anything that would have suggested such a thing."

"Pa, I heard you tell the Pastor that you didn't go to church yesterday but that you were with him in spirit, and I didn't see but what cutting stovewood in spirit was about the same as going to church in spirit."

Later: The wood has been cut and there were other performances in the woodshed. I am still feeling a bit sore in certain parts of the body, and Ma says she can't see I was wrong in the way I thought, but I was not right tactful in presenting my arguments.

PRECIOUS

(Continued from Page 1)

needs explanation. It occurs over and over in the old and New Testaments, and to the unenlightened it has a crude and perhaps an unintelligible meaning. The word "blood" in reference to the Lord always refers to the sacrifice He made for us when He laid down His own life upon the cross of Calvary in order to make atonement for our sin and redeem us. The word "bleeding" is equivalent to His redeeming work. The shedding of blood accomplished our redemption. Verse 18.

Because Christ shed His blood, every believer may know certain things:

(1) That he has been redeemed. Verse 18.

(2) That Christ is his Substitute. Verse 19. (Compare Isa. 53:5-6).

(3) That in eternity God was making preparation for his salvation and that in time Christ was made manifest for him. Verse 20.

(4) That because Christ was raised from the dead, His sacrifice was accepted by God. Verse 21.

All this is true because the blood was shed. No wonder, then, that the blood of Jesus is precious, and as we see how precious the blood is, we are helped to see how precious the Lord Jesus is.

II. Notice II Peter 1:1. Here we are told that the Lord Jesus is precious because of the faith he has begotten us.

All believers have faith — that is what makes them believers! Where did we, as believers, get faith? Did we attain it? No, we "obtained" it; it did not come as a result of our own efforts and striving, but it was implanted in us by the Lord and through the Word of the Holy Spirit, and this faith is precious because it brings us into union and communion with the Lord Jesus, the Precious One Himself. Some people have strange ideas about faith. They think or imagine that it comes and is increased by self effort; they think that by "screwing themselves up" they can have more faith — but look at Romans 10:7. Also look at Ephesians 2:8—the "it" in this verse refers to the grace, the salvation and the faith. As we see how precious this "faith" is, we are helped to see how precious Christ Himself is, for this faith is His gift to us and it unites us with Him.

III. Now read II Peter 1:4.

Here the word tells us that the Lord Jesus is precious because of the word He has given to us.

Here Peter declares that in His Word God has given us promises to cover every possible need that may arise. It is a great day in the life of a Christian when he comes to see this and when he begins to carefully and prayerfully search out the promises of God, to lean upon them and to prove them in his own experience. C. H. Spurgeon has said, "we never really prize the precious promises of God until we are placed in conditions in which their suitability and sweetness are manifested." This is true. But how foolish we are if when we are placed in conditions of need, we do not turn to the sure words of hope and confidence that God has given us. These promises are precious because of the preciousness of the Promiser, and it is as we see how precious these promises are that we are helped to see more and more how precious Christ Himself is.

IV. I Peter 1:6-7. We learn here that the Lord Jesus is precious because of the way He deals with us.

Here Peter declares the fact that faith has to be tried or tested, just as gold has to be tried and tested. Why does God deal with us in this way? Among many reasons, consider the following:

(1) In order that our eyes may be taken away from the things of time and sense and set upon the things of eternity. I Peter 1:4.

(2) In order that we may prove in our own experiences the wonderful keeping power of God. I Peter 1:5.

(3) In order that we may rejoice even in the midst of trials and testing. I Peter 1:6; Acts 5:41; Acts 16:25; James 1:2.

(5) In order that the name of the Lord Jesus might be glorified and that we may have a special opportunity of proving our love for Him. Verse 7:8.

V. I Peter 2:3-6. Peter tells us that the Lord is precious because of the grace He has bestowed upon us.

The priesthood was always a family affair, so here in this case He is referring to a family, the family of God. In these verses the family of God is described as a house. Christ Himself is "the living stone," or foundation. I Corinthians 3:11 - "For other foundation can no man lay than that is laid, which is Jesus Christ."

Believers are "living stones" (verse 5), built into a building, the Family. We are precious because we are built upon that precious foundation who is Christ; we are bricks in that great building which is the true family of God. It is important to see that Christ is the LIVING STONE. In Him is life, and when we are united with Him in the new birth by faith, we become LIVING STONES, for we share His life. I John 5:11 - "And this is the record, that God hath given us eternal life, and this life is in His Son."

What grace He has bestowed upon us that He should take us and make us members of His family! And how so much more grace that He should elect certain of those in His family to be part of His Bride, "the Church" (I Cor. 12:13). As we see how precious His family is and, even more His "Bride," we are helped to see how precious Christ Himself is, (Acts 6:28; Eph. 5:24; 3:21).

The Lord Jesus is precious — He is the "preciousness." We realize how precious He is because of the preciousness of

His Blood He shed for us; the precious faith He has begotten to us; the precious Word He has given to us; the precious Grace He has bestowed upon us; and the precious way He deals with us. HOW PRECIOUS HE IS!

MISSIONARY

(Continued from Page 1)

much talk now-a-days about a community church. Why should not Baptists go in with all others and organize one church in every community? If it were left to us, nothing would be more delightful. We like to agree and get along with other people. But it isn't left to us and to our consciences. The Master's plain command to the first church was "to teach them to observe all things whatsoever I have commanded you." Church-membership is not left to your consciences or your whims or your reasonings; it is a matter of loyalty and obedience to Jesus Christ who bought us and saved us with His own precious blood. Conscience is not a standard of right or wrong for any man, for conscience is a creature of education and needs teaching. The conscience of the ignorant, or uninformed would say one church is right or none, and the conscience cannot be a standard by which men are to regulate their church membership. A standard must be that to which all men can come, and which when submitted to, will make all men do what the Lord, Himself, says do. That is why Jesus said, "teach them to observe all things what-so-ever I have commanded you." The Bible is the standard and men's consciences never get right until they get right with the Bible, and then they all agree. The fundamental and distinguishing Baptist doctrine and the one underlying all other Baptist doctrines is this: "The Bible, the Bible alone, is our only and all sufficient rule of faith and practice."

If you can't find it in the Bible it isn't Baptist doctrine; if it is Baptist doctrine you can find it in the Bible. That is the shibboleth of the message this morning. Our authority for making this our distinguishing teaching is our marching orders, given us by the Lord Jesus, the Head and Founder of the First Baptist Church.

BRIEF NOTES

The New Testament Missionary Baptist Church of which Dan Phillips is pastor has organized a mission called the New Testament Baptist Mission, which was organized on August 16, 1981.

They are presently meeting in the basement of the Parkway Music Shop, just off Haynes Street.

STATEMENT OF OWNERSHIP MANAGEMENT AND CIRCULATION

Title of publication: THE BAPTIST EXAMINER.
Date of filing: September 24, 1981. Frequency of issue: Weekly except last week of December.

Location of known office of publication: P.O. Box 71, 3339 - 13th Street, Boyd County, Ashland, Kentucky 41101.

Location of the headquarters or general business office of the publishers: Same. Name and addresses of Publisher, Editor, and Managing Editor: Calvary Baptist Church, P.O. Box 71, Ashland, Kentucky 41101. John R. Gilpin, Jr., P.O. Box 71, Ashland, Kentucky and same.

Owner: Calvary Baptist Church, P.O. Box 71, Ashland, Kentucky 41101. Known Bondholders, Mortgagees and other security holders owning or holding 1 per cent or more total amount of bonds, mortgages or other securities: None.

Extent and Nature of Circulation: A. Total number printed 5600. B. Paid Circulation 5450 by mail. C. Total paid 5450. D. Free samples, complimentary and others, 100. E. Total Distribution 5550. F. Copies not distributed, 50. G. Total, 5600.

"THE LORD'S EKKLESIA"

In this world of religious confusion,
How does one find that divine institution,
Which Jesus founded while on this earth,
When He said, "I will build my church"?

Well, the Catholics say there is no hope
Outside their church, headed up by the pope;
And they say, though 'tis quite controversial,
That the church is visible and universal.

The Protestants say this is just not so
And came out of the Catholic Church long ago;
'For the true church consists of believers everywhere,
'Tis universal and invisible," they declare.

But the Baptists reject both these views,
For these teachings are false, and these churches, too,
Were instituted by the father of lies,
That great deceiver and blinder of eyes!

Well, it just might help and make things easier,
To know that the Greek word for church is Ekklesia;
A called out assembly is what it means,
The Greeks' town-meetings were Ekklesias, it seems.

Now, Jesus's Ekklesia was called out by Him,
And visibly assembled at Jerusalem;
This church, too, was like a hive of bees,
Which swarm and send out new colonies.

Thus, down through the ages of time they have come,
Each church started by a pre-existing one;
There are some here today, they are bound to be,
For Christ promised His church perpetuity.

When we study the Bible we can find
No universal church of any kind;
But local, visible churches instead.
Each church, a body, with Christ, its head.

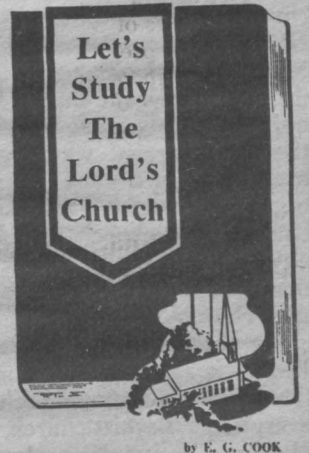
A pillar and ground of the truth on this earth,
That's what the Bible calls the Lord's church;
But, for the whole truth, only Baptists contend,
All others teach the traditions of men.

And here's another truth which I would state:
You can't find a place and you can't find a date
This side of Jerusalem and Jesus Christ,
That the Baptist Church started, try as you might!

Mrs. Frank Parrish
Courtland, Virginia

Let's Study The Lord's Church

By E. G. COOK



Price \$3.00

(See Page 8 for Postage)

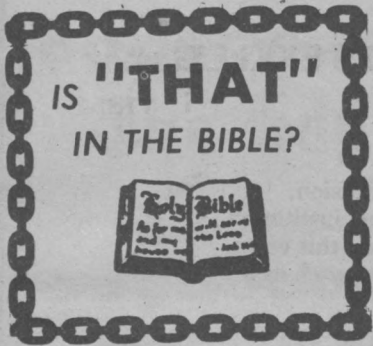
The material in this book was carried serially in TBE. We are very happy to offer it now in book form to our readers. Bro. Cook lays stress upon the local church to the exclusion of the universal, invisible church of Protestantism. This book contains the knowledge which a man has acquired through many years of study. It is a book which all lovers of church truth will want to purchase and read. This book is a paperback and contains 85 pages.

CALVARY BAPTIST CHURCH BOOKSTORE
P.O. Box 71

Ashland, Kentucky 41101
Ky. Residents Add 5% Sales Tax

THE BAPTIST EXAMINER
OCTOBER 10, 1981
PAGE FIVE

With millions dying in sin, why should anyone hear the Gospel twice before everyone has heard it once?



QUESTION:—When did priests work a "racket" with offering-money?

ANSWER:—In the days of King Jehoash, Second Kings 12:4-7 (Moffatt's translation is preferable here). - "Jehoash had ordered the priests that all sacred monies paid into the temple of the Eternal, the money each man was assessed to pay, and the money which he contributed of his own accord, all must be taken by the priests, by each priest from his own customers, and devoted to the repair of any dilapidations to be found in the temple." But even when King Jehoash had reached his twenty-third year, the priests had not repaired the dilapidations of the temple. So kind Jehoash summoned Jehoiada and the other priests. "Why have you not repaired the dilapidations of the temple? he asked them. Instead of accepting money from your customers, hand it over for the repair of the temple."

else. If it isn't in the Bible it isn't Baptist doctrine: if it is Baptist doctrine you can find it in the Bible. Our orders tell us to go and preach the Gospel to every creature: that's why we are Missionary Baptists. A member of this church or any other Baptist church who doesn't believe in missions or who doesn't do something for missions is a hypocrite and disobedient to the last orders of the Head of this and every other Baptist church. The Bible tells us that "Jesus made and baptized disciples" — and His orders to us are to "go, make disciples" and then baptize them. "Disciples were called Christians" at Antioch. A disciple is a Christian. The Oxford Bible in Matthew 28:19 gives these words as the literal translation, "teaching all nations, or making Christians of all nations." Jesus baptized none but disciples or Christians. He commanded us to baptize none but disciples or Christians. For that reason Baptists baptize no infants, no seekers, no sinners, no probationers, nobody except those who claim to be Christians; because Jesus, the founder of the first Baptist Church, did not baptize anybody but disciples or Christians. He left us an example and told us to walk in His steps. That is why Baptists are sticklers for regenerated church membership. Jesus started us that way and told us to "observe all things whatsoever He commanded."

Jesus walked sixty miles to be immersed in the river Jordan by the first Baptist preacher. That explains why Baptists are sticklers for immersion and for Baptist baptism. They were started that way and the Master told us to do as He said. The Bible, our guide-book, makes baptism so clear and plain that anybody can read it out of the Book, if he wants to. That is why so many of the common people are Baptists. I could tell you this morning, if I had the time, how that when there were no Baptists in Germany, J. G. Oncken was made a Baptist by reading the New Testament, and started to England to find a Baptist preacher to baptize him. I. N. Yohannon, a Persian, converted under a Presbyterian Missionary, read the New Testament and came from Persia to New York to get Baptist baptism. In the island of Cuba, Diaz became a Baptist from reading the New Testament. That is why in the state of Parihya, Brazil, men converted under a Presbyterian Missionary and made Baptists by reading the New Testament, sent for a Baptist preacher in Pernambuco to come up and baptize them. Baptists take the Bible as it reads and don't try to explain it away. The Bible says that John was baptizing in Enon near to Salem because there was much water there (John 3:23). Baptists believe what the Bible says and hunt "much water," when they go to baptize. The Bi-

ble says that Jesus came to the Jordan to be baptized of John (Matt. 3:13). That is why Baptists go to the water instead of bringing the water to the candidate. The Bible says Jesus was baptized in Jordan (Mark 1:9). That is why Baptists baptize in water instead of putting water on the candidate. Years ago Bro. A. J. Preston met a prominent Presbyterian Judge in the city where he was pastor at that time, who said to him, "Have you seen the Birmingham morning paper? Did you read where De Witt Talmage immersed a man in the River Jordan the other day?" Bro. Preston said: "Judge, I want to ask you one question. How is it that when you read in a daily paper that a Presbyterian preacher in the 19th century baptized a man in the River Jordan, you say he immersed him: and then when you read in the Bible that in the first century a Baptist preacher baptized the Lord Jesus in the River Jordan, you deny that He was immersed?" The Presbyterian Judge has not answered him yet. The Bible says that Philip and the eunuch went down into the water (Acts 8:38). That is why Baptists do it that way today. The Bible describes baptism as a burial and resurrection (Rom. 6:3-4). That is why Baptists insist that immersion only is baptism. The Bible says that Jesus after His baptism came up straightway out of the water (Mark 1:10). It takes "much water," "going to the water,"

"going into the water," a burial and a resurrection and a "coming out of the water" to make a Bible baptism. That is why Baptists will not have any other kind. There isn't any other kind in the Bible and Baptists will not accept for doctrines the commandments of men (Matt. 15:9).

The Bible says: "Every one of us shall give an account of himself to God" (Rom. 14:2). For that reason Baptists have no godfathers or godmothers or sponsors and do not believe in any proxies in religion. We do not baptize babies nor believe in infant membership because that puts a preacher or a priest or an ordinance or a church or a sacrament between the soul and God; and the Bible says, "There is one Mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Baptists believe that infant baptism is a sin against God and against little children; because it takes away from the child the privilege and duty of obeying Jesus for itself in baptism after it has repented and believed in Christ for life and salvation. Because Baptist churches take the Bible as their only rule of faith and practice, they are the only churches that in all their history have never connected salvation with baptism, either for infants or adults; but have always contended that salvation is essential to baptism rather than baptism being essential to salvation. God's order is

(Continued on Page 7 Column 5)

MISSIONARY

(Continued from Page 5)

4:1). His mission was set forth in these words: "Jesus made and baptized more disciples than John." His mission was the same kind of a mission that Baptists have always had. John was a Baptist because his mission was to make and baptize disciples. Baptists are the only folk on earth who are still working at that kind of a mission — who make men disciples then baptize them and baptize nobody else except disciples or Christians. John the Baptist baptized Christ and all the twelve apostles and Christ's church is built on them, "Jesus Himself being the chief corner stone" (Eph. 2:20). Since the material for the church Jesus built was ready made by a Baptist preacher it was Baptist material and the church organized out of it was a Baptist church. The church that Jesus called "My church" was therefore a Baptist church. To that church He gave His marching orders — (Matt. 28:18-20). His marching orders are His program for that church and every other Baptist church until He comes again. His orders are very explicit: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Baptists are comanded to teach all things the Lord Jesus has commanded: they are not commanded to teach anything He hasn't commanded. That is why I say Baptist doctrine includes all things commanded and taught and practiced by Christ and His apostles and excludes everything

NOW READY!

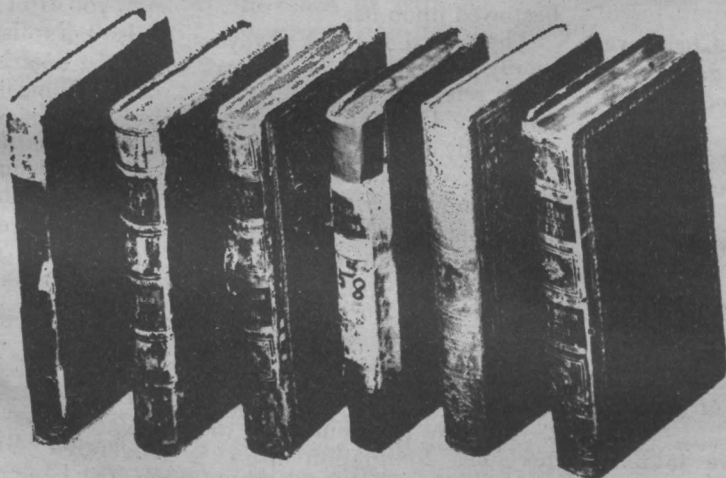


C. H. Spurgeon's Sermons

The New Park Street Pulpit

THESE SIX OLD BOOKS ARE
ORIGINAL COPIES OF
C. H. SPURGEON'S
"NEW PARK STREET PULPIT"

Price Per Set
\$49.00



C. H. Spurgeon (1834 - 1892)

THE NEW PARK STREET PULPIT consists of the first six volumes of the original, unabridged, unedited sermon series by C. H. Spurgeon, preceding the 56 volumes known as the METROPOLITAN TABERNACLE PULPIT. These 62 volumes of sermons, covering sixty-two years of weekly publication, are an unprecedented record and will probably remain unchallenged for years to come, if not for all time.

THE NEW PARK STREET PULPIT covers the period of Spurgeon's ministry at New Park Street Chapel, 1855-1860; he became pastor in 1854 at the age of 19. He was an instant success in London, preaching with power to the conversion of thousands and the building up of a ministry the like of which merited him the acclaim of "The Prince of Preachers." While his public ministry at the Tabernacle (built in 1861) was attended constantly by thousands, his word via the printed page has been even more far-reaching. For quantity of titles and their numerical output, he has had no equal.

IF YOU HAVE NOT PLACED YOUR ORDER, DO SO TODAY!

★ NEWLY REPRINTED IN 3 LARGE VOLUMES ★

Calvary Baptist Church Bookstore

P.O. BOX 71 — ASHLAND, KENTUCKY 41101

PLUS POSTAGE — SEE PAGE 8

KY. RESIDENTS ADD 5% SALES TAX

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

LOS ANGELES (EP)—A Soviet court in Tallinn, Estonia, sentenced an Independent Baptist pastor to five years in a hard labor camp, confiscated all of his property and expropriated his parental rights at a closed trial August 19-20. Dimitri Minyakov, 60, was convicted on charges of anti-Soviet propaganda.

Specific allegations raised against Minyakov include: Encouraging separation of church and state in his sermons, speaking on behalf of persecuted Christians, and teaching Christian principles to his children. Prior to his arrest in January, 1981, Minyakov was an active leader in the group Evangelical Christians Baptists and pastor of a non-registered church in Siberia. Originally set for May, 1981, his trial was postponed amidst reports of a covert investigation conducted by the KGB, according to East/West News Service.

BRENTWOOD, Tenn. (EP)—The Tennessee Baptist Children's Homes has declined to pay \$14,160 in penalties assessed by Internal Revenue Service for failure to file Form 990.

Earlier this month IRS issued a demand for payment of that amount based on TBCH's failure to file the report forms. On Aug. 21, the children's homes responded to IRS that payment would not be made nor Form 990 filed, since to do so would involve "excessive entanglement" of a government agency in a church function.

The penalty demanded is \$5,000 for failure to file the 1977 Form 990; \$5,000 for 1978; and \$4,160 for 1979. Interest would be added to these amounts.

Form 990 is a comprehensive financial report — which includes revenues, expenses, balance sheet, trustees and other data — allegedly used by the Internal Revenue Service to determine if nonprofit organizations have unrelated business income on which they must pay taxes. According to the IRS Code, churches, associations and conventions of churches and their "integrated auxiliaries" are exempt from filing Form 990. According to E. B. Bowen, executive director-treasurer of the children's homes, the basic question is whether TBCH is an "integrated auxiliary" of the Tennessee Baptist Convention.

TUPELO, Miss. (EP)—The head of the Coalition for Better Television says his organization is disturbed over NBC-TV's decision to make a major mini-series from the book Princess Daisy. Chairman Donald E. Wildmon says he thinks that the decision to make the mini-series "probably makes a confrontation inevitable." Wildmon said that in addition to a general theme of promiscuity and adultery, the book features an episode where a 32-year-old woman seduces her friend's son who just turned 14 (adult/child sex), an affair between brother and sister (incest), and an affair between two women, one of whom is married (lesbianism/bi-sexuality).

"That NBC would select this book to make a major produc-

tion from seems incredible," the United Methodist minister said. "NBC's stamp of approval on Princess Daisy, that it is a book worthy enough to make into a major production and bring into the homes of all Americans, seems to spell out what we have thought all along. The only common language we have with the networks is money. Not many years ago the book would have been trash. NBC calls it art. It appears that the final definition will come in the marketplace."

NEW YORK (EP)—A church which began as a ministry to gays will probably be rejected by the National Council of Churches if it applies for membership, ecumenical officials state.

Although the Universal Fellowship of Metropolitan Community Churches has not yet sent an application to the council, Adam DeBaugh, a church spokesman, said he would do so early this fall. Last January, the church's board of elders voted to take the necessary steps toward joining the 32 Protestant and Orthodox denominations which make up the National Council.

But Mr. Arleon Kelly, who is in charge of the council's constituent membership, has issued a statement through the ecumenical organization's information office that says: "Considering the historical position and doctrinal practices of the communions that compose the National Council of Churches of Christ, it appears to me extremely doubtful that 21 of the necessary members would vote for the inclusion of the MCC."

The fellowship was founded in 1968 as a ministry to homosexuals barred or alienated from other churches. The church accepts homosexual behavior as being a valid expression of Christian love and performs a marriage rite which extends beyond traditional weddings to include unions between persons of the same sex.

Most churches in the National Council officially state that homosexual practice is incompatible with Christianity. But many of them also have unofficial gay caucuses in their ranks agitating for a change in those policies. Several "mainline" Protestant denominations have ordained publicly professed homosexuals and accepted such persons in their congregations.

NASHVILLE (EP)—Damages awarded by a jury to a former employee of the Southern Baptist Sunday School Board have been reduced from \$400,000 to \$60,000. In reducing compensatory damages from \$300,000 to \$50,000 and punitive damages from \$100,000 to \$10,000, Circuit Court Judge Joe C. Loser said the original judgment of the jury "exceeds the range of reasonableness." The jury verdict followed a two-week trial in July on a \$1.5 million lawsuit filed in 1977 by Don Burnett, 42, a former board personnel placement consultant.

During the trial, Loser directed verdicts in favor of the

board on five of the six allegations: assault and battery, wrongful discharge, gross negligence, outrageous conduct and false arrest and imprisonment. The jury made its award on the remaining allegation of defamation.

The suit arose from a chain of incidents which began in July of 1976 when Burnett went to board President Grady C. Cothen to express concern that certain board employees might be involved in massive conspiracies to defraud the board of funds and that some officials were engaged in sexual misconduct. During the trial, Burnett, now an insurance salesman, testified he had no concrete facts on which to base his concerns.

ST. LOUIS, Mo. (EP)—General Superintendent Thos. F. Zimmerman told an opening rally crowd of 9,000 people at the 39th General Council of the Assemblies of God Aug. 20 that God Almighty rules supreme in His Church. Citing both Scriptures and record-setting growth trends in the denomination, Zimmerman declared that, despite predictions in every generation that it would be destroyed, "The Church continues strong in this very hour." The keynote address to set the tone for the meetings followed the convention theme, "God Omnipotent Reigns," with special emphasis on "In the Church."

According to Zimmerman, the Assemblies of God have grown 14.2 percent during the past two years and, in 1980, topped the one million mark in membership for the first time. The denomination established an average of six churches per week last year for a total of 300 new congregations, he said. He also noted a total of 426,000 conversions reported by Assemblies of God churches during the past two years, 1.7 million adherents in 56 districts in the United States and a worldwide constituency of more than 10.8 million.

Zeroing in on his theme, Zimmerman said, "Sometimes people have a tendency to feel the Church belongs to them. But God makes it clear the Church is His... and.. He sovereignly reigns in it!"

HUNTSVILLE, Ala. (EP)—Following through on a conversation on the podium at the 1981 Southern Baptist Convention, "political foes" Bailey Smith and Ralph Langley are planning to hold a revival together.

Langley, pastor of First Baptist Church of Huntsville, who led a challenge to Smith's presidency of the SBC, said Smith will hold a revival in the Alabama church Feb. 28-March 5, 1982.

RICHMOND, Calif. (EP)—A fiery traffic accident killed two American Baptist teenagers and injured ten other youth returning from the Sierra Pines Baptist Camp in northern California on Aug. 9. They were passengers in a van from the First Baptist Church of Richmond.

The youth had attended Senior High Week I, sponsored by the American Baptist Churches of the West. A few miles from the camp, the van encountered other cars, one of them stalled, on Highway 50, a narrow two-lane road. After impact, the van rolled down a steep ravine and burst into flames sparking a major brushfire that burned 3,600

acres in the Eldorado National Forest near Kyburz. Pastors and church members in the area ministered to the injured and their families at hospitals and burn centers in Tahoe, Placerville, Chico, and Sacramento. Nearly 600 parishioners of the First Baptist Church of Richmond gathered at a special memorial youth service following the accident.

GRAND RAPIDS, Mich. (EP)—In her address to the 107th Annual Convention of the National Woman's Christian Temperance Union being held at Calvin College, Miss Francis L. Bateman of Bridgeton, New Jersey, Executive Director of the Loyal Temperance Legion, the young children's branch of the historical temperance organization, stressed the importance of showering a child with parental care and love.

She described young children as "precious treasures," and that nothing is too costly for parents in time and efforts than to reach young girls and boys in their early impressionable years of their lives with the total abstinence message — the message that alcohol beverages, other drugs, and tobacco, harm one's body, and can lead to a life of tragedy.

MUNICH, West Germany (EP)—For the first time in more than 25 years a prominent ecumenical organization met in a socialist country, according to East/West News Service. Approximately 600 delegates from East German churches participated in this event, a meeting of the Central Committee of the World Council of Churches, in Dresden, East Germany, August 17-26, the German magazine Idea reports.

At the opening press conference Klaus Gysi, state secretary for church affairs in the GDR, said: the interest of church and state in the GDR are "in extensive agreement."

The General Secretary of the WCC, Phil Potter, also had accolades for ecumenicalism in East Germany. "Throughout all the past years they (East Germans) have always possessed a very clear stand on the basis of the Bible," he said. Potter commended East German Christians for voicing opinions about world crises saying, "I wish that had always been the case elsewhere in the world."

MONROVIA, Calif. (EP)—Calling Southeast Asia a region with poverty that has not abated as the world has turned its focus elsewhere, the president of World Vision International announced this week renewed and continued emphasis in the region by the Christian agency. W. Stanley Mooneyham, president of World Vision International, said the agency has approved this month projects totaling \$4.8 million in Kampuchea, Thailand, the Philippines, Vietnam and Indonesia.

Mooneyham also announced that World Vision's ship in the South China Sea last week rescued 65 "boat people" who had latched their small vessel to an offshore oil rig. World Vision's "Seasweep" has picked up several boatloads of people at oil rigs and on remote islands this year. In May 1978, World Vision was the first group to begin searching the Asian waters for Vietnamese refugees. In 1978, 229 refugees were rescued on the open sea.

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 71
Ashland, Kentucky, 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:
ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

DRAPER, Utah (EP)—ERVIL LEBARON, 56, fanatical leader of the polygamous San Diego-based sect, the Church of the Lamb of God, who was believed responsible for the deaths of at least 13 people between 1972 and 1977, died of as yet undetermined causes in a state prison here. LeBaron, who served twelve months in a Mexican jail in connection with the 1972 slaying of his brother Joel, was sentenced last year to life imprisonment for ordering the murder of the head of a rival polygamous sect in Utah. LeBaron was also convicted last year of plotting to kill another brother, Verlan, who died on the same day as Ervil in an auto accident in Mexico City.

MISSIONARY

(Continued from Page 6)

always salvation first and then baptism. "The Lord added to the church daily the saved" (Acts 2:47). Peter gave as a reason for the baptism of the household of Cornelius that they had already received the Holy Spirit (Acts 10:43, 47).

Because the Bible says: "In vain do ye worship Me, teaching for doctrines the commandments of men" (Matt. 15:9). Baptists do not believe that one church is as good as another and think it makes lots of difference what church you join. Since all other churches except Baptist churches were established by men—to join any of them is to obey the commandments of men, and the Bible says, "We ought to obey God rather than men" (Acts 5:29). Baptists do not believe that a wife ought to join the church with her husband unless the Bible teaches, because the Bible says: "If any man come to Me and hate not his father and mother and wife and children and brothers and sisters, yea and his own life also, he cannot

(Continued on Page 8 Column 1)

The man who says he doesn't go to church because hypocrites attend the services offers a poor excuse.

TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial:	Watts:
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

MISSIONARY

be My disciple." The first loyalty and allegiance of every blood-bought soul is to Jesus Christ and he ought to obey Christ, even if he had to forsake mother father and wife and children and all kinsmen according to the flesh to follow Christ. Paul said when it came to following Christ, "he knew no man after the flesh." A man or woman should follow Christ in the matter of what church he joins, even if in so doing it means a house divided against itself (Matt. 10:34-36).

Baptists reject all other baptism except Baptist baptism because there is no other kind in the Bible. Jesus and the twelve apostles had Baptist baptism. For that reason we receive no other except Baptist baptism. For that reason we receive no other except Baptist baptism. To reject Baptist baptism is to follow the Pharisees instead of Jesus. "They rejected the counsel of God against themselves, not being baptized of John" (Luke 7:30). All rejectors of Baptist baptism are therefore followers of the Pharisees instead of Christ and "despisers of the Church of God," which was built by Jesus out of persons, baptized by the first Baptist preacher (I Cor. 11:22; 12:28; Acts 1:21-22).

Baptists are a Democratic people. "One is your Master, all ye are brothers," said the Lord

Jesus (Matt. 23:8). Baptists have no bosses or overlords. For that reason, Thomas Jefferson got his idea of democracy from a little country Baptist church in Virginia, whose Saturday business meetings he used to attend. While this government is not a pure democracy, but a republic; Baptist churches are pure democracies; that is, "a government of the people and by the people and for the people." They elect their own officers. Peter was no pope or bishop. He called himself a fellow-elder with other Baptist preachers (I Pet. 5:1). He did not appoint a successor to Judas Iscariot; but the 120 members of that Jerusalem church nominated two brethren and then after prayer gave their lots and the lot fell upon Matthias (Acts 1:15-26). Peter in Acts 6 did not appoint seven deacons; neither did the apostles as ruling elders or a colleague of bishops elect them, but the twelve called the multitude of disciples together and they chose the seven deacons. Baptists not only follow the Bible in electing their own officers; but they also track the Scriptures by receiving and dismissing their own members. In Acts 9:26 Paul tried to join the church at Jerusalem, but they refused to receive him because they were not satisfied about his conversion. In Romans 14:1 Paul tells the church at Rome, "Him that is weak in the faith receive ye,"

showing that the church received folk into its membership. In I Cor. 5, Paul tells the church at Corinth to exclude an unworthy member and in II Thess. 3:6 the church at Thessalonica is commanded to "withdraw from every brother that walketh disorderly." If it isn't in the Bible, it isn't Baptist doctrine; if it is Baptist doctrine, you can find it in the Bible.

For that reason, Baptists believe in close Communion. Jesus Himself was a close communionist. He did not invite his mother, nor the man in whose house He instituted the Lord's Supper to be present at that supper. How could you have closer communion than that? Our marching orders put salvation and baptism before the Supper. The church at Jerusalem in carrying out its marching orders had first salvation, all that "gladly received his word," then baptism, then church membership, then continuance in the apostles' doctrine, and continuance in church fellowship before getting to the breaking of the bread (Acts 2:41-42). Paul told the church at Corinth (I Cor. 11:18-20) quoting the Revised Version, that if there was division or heresy present it was not possible to eat the Lord's Supper. Open communion therefore is an impossibility. Open Communion is the eating together of those who are divided into different sects and teach different and oft-times contradictory doctrines. All doctrines that differ from the Bible and the Baptists are heresies, and Paul says if there is division or heresy present it is not possible to eat the Lord's Supper. So it is either close communion or it is not the Lord's Supper.

Finally, Baptists believe that if a man is once saved, he is always saved. No doctrine we hold is more abundantly supported by the Scriptures than this one. Jesus said of the man once saved that "he shall never perish," that he "shall never thirst" and therefore can never go to hell because in hell they do thirst (Luke 16:24); that he shall "in no wise be cast out;" that "neither shall any pluck them out My hand." Paul in Rom. 8:28-30 shows that all that God foreknew will be called, justified and glorified. Beginning back in God's foreknowledge and reaching out beyond time to final glorification, Paul plainly says that not a single one that God foreknew would not be saved, will ever fail to reach final glorification. Therefore apostasy is impossible. But in Rom. 8:38-39 Paul puts it, if possible, stronger still. He shows that nothing in life, death nor life, "nothing in Heaven or hell, "angels, principalities nor powers," nothing in time, "things present nor things to come," nothing in space "height nor depth" and then for fear something had been left out he adds "nor any other creature," which includes the believer himself, "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Baptist believe those once saved are always saved, because the Bible says so. Baptists take the Bible alone as their only rule of faith and practice. That is why I am a Baptist. If you can't read it in the Bible it isn't Baptist doctrine; if it is Baptist doctrine you can find it in the Bible.

Write for FREE Book Catalog

WORKS OF JOHN BUNYON

The Ruin of Antichrist	\$ 1.95
The Doctrine of Law and Grace Unfolded	2.95
The Acceptable Sacrifice	1.75

WORKS OF ARTHUR W. PINK

Interpretation of Scriptures	2.95
Eternal Security	3.95
Tithing	.75

WORKS OF SPURGEON

Free Will - A Slave	1.25
Sermons in Candles	3.75
How to Read the Bible	.95

A. T. ROBERTSON LIBRARY

Epochs in the Life of Peter	3.95
Jesus as a Soul Winner	3.95
Types of Preachers in the New Testament	3.95

BOOKS FOR STUDY AND DEVOTION

Devotions and Prayers of John Calvin— Charles E. Edward	1.25
Difficulties in the Bible - R. A. Torrey	1.50
The Mercies of a Covenant God - John Warburton	3.95

CHURCH HISTORY

The First Church - S. E. Anderson	2.95
A Brief History of Baptists - Edward H. Overbey	3.25
Alien Baptism - A. C. Dayton (no discount)	5.00

CHURCH STUDIES

Real Churches or a Fog - S. E. Anderson	2.25
Parliamentary Law - F. H. Kerfoot	3.75
The Lord's Unconquerable Church - Deward O. Silvey	2.95

COMMENTARIES

Exposition of Ecclesiastes - H. C. Leupold	5.95
Isaiah - H. A. Ironside	6.75
Living Patiently (Job) - J. Allen Blair	3.25
Jonah - Hugh Martin	7.95

CULTS

Tortured for Christ! - Richard Wurmbrand	1.75
Modern Tongues Movement - Robert G. Gromacki	3.95
Is Mormonism Christian? - Gordon H. Fraser	1.95

DEBATES

A Written Scriptural Discussion— G. E. Jones and P. D. Ballard	1.50
Debate on Salvation: Is it Conditional or Unconditional— T. S. Dalton and T. R. Burnett	3.00

GENERAL TOPICS

Simplified Techniques of Counseling— Dr. Ralph A. Brand	4.50
God's Key to Health and Happiness - E. A. Josephson	3.95
In His Steps - Charles M. Sheldon (paper)	1.50
Beyond Death's Door - Maurice Rawlings, M. D.	5.95
Abortion: The Personal Dilemma - R. F. R. Gardner	1.75
Four Hundred Silent Years - H. A. Ironside	2.75

EVOLUTION AND THE BIBLE

Why Scientists Accept Evolution— James D. Bales and Robert T. Clark	1.95
Flaws in the Theory of Evolution - Evan Shute	3.50

ON ALL BOOKSTORE ORDERS — PLEASE ADD
POSTAGE AND HANDLING

Avoid Delay . . . Include Postage and Handling With Your Order.

IF YOUR ORDER IS:

Up to \$5.00	Add \$1.00
\$5.01 to \$10.00	Add \$1.75
\$10.01 to \$20.00	Add \$2.50
\$20.01 to \$30.00	Add \$3.25
Over \$30.00	Add \$3.75

Send All Orders To:

CALVARY BAPTIST CHURCH BOOKSTORE

Post Office Box 71, 3339 - 13th Street
Ashland, Kentucky 41101

KENTUCKY RESIDENTS PLEASE ADD 5% SALES TAX

Write for FREE Book Catalog

At Least Five People To Whom You Can Send TBE

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P.O. BOX 71 — ASHLAND, KENTUCKY 41101

SEND 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

5 SUBS \$10.00

Have This paper Delivered Every Week — For a Whole Year!
(PLEASE PRINT)

1. _____ (A SINNER)	Address _____ _____ Zip Code _____
2. _____ (A PREACHER)	Address _____ _____ Zip Code _____
3. _____ (A SUNDAY SCHOOL TEACHER)	Address _____ _____ Zip Code _____
4. _____ (A CHURCH MEMBER)	Address _____ _____ Zip Code _____
5. _____ (A YOUNG PERSON)	Address _____ _____ Zip Code _____
Enclosed \$ _____ for _____ Subs	Your Name _____ Address _____

GIVE US READERS
We Will Give Them The Truth!

THE BAPTIST EXAMINER
OCTOBER 10, 1981
PAGE EIGHT