

WHY DID GOD KILL UZZA?

by Ron Boswell

"And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God" (I Chronicles 13:10).

I want to speak to you on the question, Why did God kill Uzza? Now let me put you in the context of our text. The ark of the covenant, which represented God, had been taken by the Philistines. For fifty years the ark had been gone, and King David wanted to bring it back. He set about to do this. They took the ark and put it on a cart. Oxen were used to pull this cart. Uzza was one of two men that drove the oxen and the Bible says in verse 9.

"And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled." You understand

that the cart began to shake as a result of the oxen stumbling. Uzza thought that the ark would fall to the ground, so he reached out to stabilize the ark and then God killed him. The question that we want to consider is this, Why did God kill Uzza? What I am about to preach on may make some of you angry, but do



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not get angry with me because I did not kill Uzza, but God killed him. All I am going to do is try to show you why that God killed him. The first point in the

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If God has made your program, He will carry it out.

WHAT KIND OF CHURCH DID JESUS INSTITUTE?

by Doug Newell
Asst. Editor

Ephesians 3:21 "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

There is no doubt in my mind as to what kind of church Jesus started. I don't hesitate one bit to say that He started a Sovereign Grace, Landmark, Independent, Missionary Baptist Church. Now you can like this name or not. This might upset you, but the fact remains that this is the kind of church He started. I read something from a brother the other day and he remarked that he didn't like all of these adjectives or even the fact we had to use the name Baptist. Well, beloved friends, I like to be separated from the world; and I like to see the Lord's

church separated from the organizations of this world. If using these adjectives accomplishes this then I am satisfied with them, and especially if they are true and glorify God. Baptists hold the Biblical truths concerning the



Doug Newell

church to be very important, and true Baptists will not compromise these blessed truths. In the Old Testament the Jews worshipped God in the temple and with sacrifices, and this was proper; for this was God's ordained way of worshipping Him. He had designated how He was to be worshipped, and only in the designated way was He given His proper glory. Now listen brother you had better do things God's way and leave your

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BELOVED BAPTIST BEGINNINGS

by Claude Creech
Newport Richey, FL.

Luke 1:5-25

"But sanctify the Lord God in your hearts: and 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" (I Pet. 3:15).

Therefore, as a Baptist I am writing about "Beloved Baptist Beginnings," not to unregenerated people, but to God's people, and especially to Baptists, to stir your thinking and remembrance.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me" (II Pet. 1:12-14).

My readers, and especially scriptural Baptists, may be quick to say your title "Beloved Baptist" should have read "Despised Baptist." I concur this is true of a large percent of the religious world, especially with Catholics and most Protestants (Baptists are not Protestants). However, I, as one who loves Baptists, am in the minority, as Jesus and His followers were, therefore I am writing from God's viewpoint.

We are persuaded that there is far too little emphasis given to "John the Baptist" and his great commission, and especially by those who despise the very name "Baptist." John the Baptist was a unique individual.

1st, his birth was supernatural. Read Luke 1:5-20.

2nd, his birth and mission had been prophesied for hundreds of years prior to his appearing on the scene, Isa. 40:3 and Mal. 3:1.

3rd, he was sent by God, for the work he accomplished, Matt. 11:10.

4th, he was sent to prepare the way for the Lord Jesus Christ.

5th, he was sent to make ready a people prepared for the Lord.

6th, his name was from Heaven, Luke 1:13 and Matt. 3:1.

7th, John the Baptist is the only person of whom it is written...

"...and he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:15) (in part.)

8th, He was the first of the New Testament prophets, and Jesus adds, "and much more than a prophet" (Luke 7:26).

9th, Jesus says in part "Verily I say unto you, Among them that are born of women there hath not risen a greater

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

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THIS MAN

by T.B. Freeman
Mims, FL.

Having written a number of articles for The Baptist Examiner, I would like to digress here with a few words of appreciation for the privilege to write for this great Paper. I thank God for Brother Wilson whom I have known for many years and for the work of faith, and labor of love which he has given to the publication of this testimony of truth which reaches

Second, as to Him as a preacher. Third, as the sinless Man. Fourthly, in regards to His Deity. Fifthly, in view of His unchangeable Priesthood. Sixthly, as to His receiving of sinners. Seventh and lastly, concerning His forgiveness of sins.

We read these words of our Lord in Luke 19:14, "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. The prophet Isaiah wrote of this man, saying, "He is despised and re-

jected of men: A man of sorrows, and acquainted with grief: And we hid as it were our faces from him: He was despised, and we esteemed him not" (Isaiah 53:3).

Our Lord said to the chief priests and elders, "Did ye never read in the scriptures, The stone which the builders rejected the same is become the head of the corner: This is the Lord's doing, and it is marvelous in our eyes?" (Matt. 21:42). These Jews

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so many people for the glory of God. I appreciate him, under God, giving me the opportunity to send forth the Gospel of our Lord Jesus Christ on printed page and to many, of which no doubt, I shall never see face to face in this world. Therefore I thank my God and His servant for this blessing of witness unto the Truth of God's Word that liveth and abideth forever.

Now by way of introduction of our subject "This Man," I would like to say with the Apostle Paul as he wrote by the Holy Spirit saying, "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake" (II Cor. 4:5).

Let us observe this subject from seven different aspects. First, as to His rejection of men,

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isaiah 40:12).

In the context of this Scripture the Holy Spirit is contrasting the God of the Bible with the gods of the heathen. There are some great statements here. A major contrast in these chapters is that between the exceeding greatness of our God and the weak nothingness of idol gods. If you will look at v. 11 you will see that there is a definite, unbreakable, and necessary connection between the greatness of God and the salvation of His elect as sure and certain. Only a great and powerful God can assure the salvation

of man. Oh! gaze in wonder upon the connection between Isaiah 40:11 and 12.

The doctrines of sovereign grace are the true doctrines of God's Word as to how He saves His people. These doctrines could be identified as the TULIP doctrines. T-Total Depravity of all men by nature. Man is so filthy and so dead in sin that he cannot do anything towards his own salvation. He is utterly helpless and doomed to eternal hell apart from the free grace of a sovereign God. U-Unconditional Election Out of totally depraved mankind, God had unconditionally elected a number from among fallen men and predestinated them to be the recipients of saving grace. L-Limited Atonement. Christ's death is limited to the elect, but it is effectual to the eternal salvation of all those for whom it

was made. Oh, how blasphemous and dishonoring to Christ it is to teach that men go to hell for whom He died. His blood is of such infinite value that it cleanses perfectly and eternally all for whom it was shed. I-Irresistible Calling. The Holy Spirit causes all those whom the Father elected and for whom Christ died to repent of their sins and savingly believe on Jesus Christ. P-Perseverance. That those truly saved are preserved by the Holy Spirit and do persevere in faith and are eternally saved. Now these five doctrines have been nicknamed "Calvinism", but that is the wrong name. They are the Bible and Baptist doctrines of how God saves His people.

There are a multitude of people — many who are religious

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Nick Wools

HEARING THE WORD OF GOD: III

by Nick Wools
Windsor, Ill.

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the

(Continued on Page 4 Column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

JUST A HANDFUL

32 WEEKS
UNTIL OUR
NEXT BIBLE
CONFERENCE
BE THERE!

The Baptist Examiner

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HANDFUL

(Continued from Page 1)

people — and no doubt, many
who are truly saved who do not
believe; and who oppose and
pervert these doctrines.

Every man is by nature a proud,
rebellious, glory-grabbing
Arminian. Pride is natural to
man. It is a part of his totally
depraved nature. Arminianism
feeds the pride of man by giving
him a part to do in his own
salvation — even the deciding
part. Sovereign grace humbles
man in the dust and gives all the
glory for salvation to God.
Therefore, it is natural for man
to hate the doctrines of grace. So
then, Arminians oppose and
battle the doctrines of grace with
all their might. They misrepresent
and pervert these doctrines.
I have often said that the world
has yet to see an honest
representation of the doctrines
of grace by an Arminian. They
build a straw man of lies and
tear it down, and they think
they have defeated the doctrines
of God's sovereign, saving
grace.

One of the misrepresentations,
or perversions of grace by the
Arminians is the following. The
Arminians say that, according
to the doctrines of sovereign
grace, just a handful will be saved.
How many times have we
heard the Arminian accuse us of
teaching that only a little handful
will be saved. Well, I am going
to accept this Arminian, lying
misrepresentation of what
we believe. I am going to say
that just a handful will be saved.
Now, hear what I say. Just a
handful are elect. Christ died for
just a handful. Just a handful
are going to be saved and in
heaven eternally. I am agreeing
with the Arminian that we
sovereign gracers teach that just
a handful will be saved. I am

agreeing with the term. But we
will differ in the meaning of the
terms used. I am saying that the
handful who will be saved is
God's handful. Yes, just a handful,
but it is God's handful; and
that makes a difference, does it
not? Our text says that He
measured the waters in the
hollow of His hand. Oh, what a
hand! So I am willing to say
that only a handful will be saved.
However, I insist that it is
God's handful. Let us thank
God for this. Let us think on this
awhile. Let us consider that
God's hand is: 1. A big hand; 2.
A sure hand; 3. A secure hand.

God's hand is a big hand, and
His handful is a big handful. I
believe that God's handful that
is going to be saved is a great
multitude that no man can
number. Genesis 15:5 informs
Abraham that his seed will be



Joe Wilson

like the stars of heaven. I believe
that this verse is teaching that
Abraham's spiritual seed —
either all the saved, or most likely
the saved from among Israel,
will be a multitude like the in-
numerable stars of the heavens.
Revelation 7:9 informs us that
the saved Gentiles of the tribulation
period will be a great
number. Yet, that will be only a
small portion of the total
number of the saved.

I believe that all those who die
in infancy belong to the election
of grace and are among those
who constitute God's handful. I
am told that a very large portion
of the human race to this time in
history have died in infancy, so
this will make up a very large
number. I believe that in the
Millennial reign of Christ there
will be a tremendous population
explosion. Only the living saved
from the Tribulation will enter
the Millennium; but millions
upon millions will be born to
these and their descendants during
the Millennium. I believe
that Scripture teaches that the
tremendously vast portion, the
overwhelming percentage, of
those born during that golden
age, will be saved by God's
grace. I would, therefore, say
that all dying in infancy, plus all
saved in all ages till the Millennium,
plus the multitudes upon
multitudes saved in the Millennium
will make up a great
multitude of the saved and will
constitute God's handful of saved
people.

God's election is a big election,
limited only by His
sovereign will. God's grace is
big. God's mercy is big. God's
love is big. God's power is
almighty and irresistible.
Hence, I believe that God's
handful of those who will be saved
is a big handful. Let the Ar-
minian lie no longer about what
we sovereign gracers believe.
We believe that the total
number of God's elect is vast
beyond all human ability to
count or even comprehend.

God's hand is a sure hand.
His hand is sure to do whatever
it sets forth to do. His arm is
stretched out and who can turn

it back? Who can keep God
from doing what God wants to
do? Isaiah 14:24,27 informs us
that whatever God purposes will
stand and that no one can dis-
annul God's purpose or turn
God's hand back. Job 23:13
declares that God does what-
soever His soul desireth. Daniel
4:35 states that God does ac-
cording to His will in heaven and
on the earth. Ephesians 1:11
tells us that God works all things
after the counsel of His own
will. Oh, what a God! How different
this God of the Bible is
from the perverted picture of
God set forth by the Arminian.
Brethren, one of our chief
reasons for being totally against
Arminianism is because of its
misrepresentation of God. Paint
the picture of God as described
in the above Scriptures, plus
many others. Then paint the
picture of god as described in
the Arminian pulpit. Poor little
Arminian god that can't do
anything unless man will let
him. Now compare these pic-
tures. Oh, they are not the same
at all. No two pictures could be
more unlike. No wonder A.W.
Pink said that the God of the
modern pulpit no more
resembles the God of the Bible
than the dim flickering of a candle
resembles the sun in its
noonday splendor.

God's hand is a sure hand. It
is not the weak, feeble hand of
the Arminian god who is trying
to do what he cannot do. Note
the Arminian: the bus ministry,
the give-aways, the gimmicks,
the tricks of the Arminian. See!
The Arminian is trying to help
his weak Arminian god do what
he cannot do without lots of help
— and what he cannot do even
with that help unless man will
let him do it. Oh, what a horri-
ble caricature of the true God is
this pitiful Arminian god! The
question comes to the front.
Upon what does the salvation of
an individual depend? Does it
depend on his being willing to
let the little weak Arminian god
save him? Or does it depend
upon the Almighty power, the
irresistible grace, the sure hand
of the Sovereign God of the Bi-
ble? Take your pick. I know
what I believe. I know what the
Bible teaches.

The sure hand of God will
most certainly bring to pass the
everlasting salvation of the
whole elect family of God.
There will not be one of the
sheep given to the Shepherd but
what will be brought safe to the
eternal fold. Oh, let us live clean
lives that give a proper
testimony! Let us pray for the
lost with broken hearts of love!
Let us witness faithfully of the
saving gospel of our God! Let us
be grateful if God should be
pleased to use us in bringing any
of the chosen ones to the ex-
perience of the predestinated
salvation. But let us never,
never believe that God's sure
hand will fail to bring to Himself
all His elect. The Arminian god
may fail — yes, will fail.
However, the sovereign God of
the Bible has a sure hand, and
that hand will reach out with
Almighty power and will bring
all the elect to salvation.

God's hand is a secure hand.
Oh, the weak hand of the Ar-
minian god. It is so weak that it
cannot get you unless you let it.
It is so weak that it cannot keep
you after it gets you. What a
pitiful excuse of a god is this! It
is not much of a god who cannot
get what he wants, and who cannot
keep what he gets. But, oh!
The strong keeping hand of the
God of the Bible. Psalms 37:24
tells us that the saved are upheld
by the hand of God. Isaiah

41:10, 13 informs us that the
elect ones are held in and by the
right hand of God. John 10:28,
29, lets us know that we are in
the hand of Christ, and in the
hand of the Father, and that no
one and no thing and no power
is able to pluck us out of God's
hand. Praise the Lord! Glory to

God! Hallelujah! I was a Holy-
Roller when God first saved me.
I thought I could lose my salva-
tion. Oh, I was so thrilled that
God had saved me. I did not
want to lose this wonderful
salvation and go to hell. But I
thought I could. Then God used
(Continued on Page 3 Column 1)

FROM THE EDITOR

I received a critical letter recently. I quote, "In memory of
Brother J.R. Gilpin, we just must write you about your article as to
your opinion of women's rights in the church..." Well, I don't
know what the memory of Brother Gilpin has to do with this situa-
tion. So far as I know, I do not differ from Brother Gilpin on this
subject. Brother Gilpin certainly believed in the right of women to
vote in church business, to sing specials in church services, and to
teach classes of children or women. I feel sure that he believed in the
right of a woman to have and express her opinions as to church
business. I feel sure that he believed that a woman had a right to
have a matter brought before the church if she desired. I do not
know how he would have accomplished the last two matters, but I
feel sure he would be in agreement with me on these things. Since
the church here often makes a motion and/or second by speaking
out, I do not know if Brother Gilpin would have allowed a woman
to do this in a way that did not involve her speaking out or not. I do
not believe a woman should speak in church, but I believe a motion
or second can be made by a woman in some way other than speak-
ing. On this point, and on this only, of a woman making a motion or
a second, Brother Gilpin may not have agreed with me; I don't
know.

The letter says, "We will continue to pray for you that God will
open your eyes lest you go farther into the women's lib movement."
Well, I have been accused of being an Arminian; which I certainly
am not. But this is the first time I have been accused of being a
"Women's Libber." I certainly am not this either. I do not know
how anyone can read The Baptist Examiner and make such a
charge.

Now, to what I regard as the very worst thing in this critical let-
ter, I quote, "I recall a saying of an old Baptist preacher (and
neighbor) from my childhood days. 'God made man, then He made
woman, and it has been wo-man ever since'." Well, I don't know
who the old Baptist preacher was to whom this letter refers; but I do
know that he should be terribly ashamed of making such a state-
ment — he should even repent thereof — and the writer of my
critical letter should be ashamed — and repent — of passing on such
a wicked statement.

If I should hear such a statement, I would suggest that the
speaker repent to his wife, repent to his mother, repent to his
daughters — in fact, repent to all the women on this earth. Man is
just as much "woe" to a woman as a woman is "woe" to a man. In
fact, neither one should be a "woe" to the other. Shame on this old
preacher and the writer of my letter for saying and repeating such a
thing.

God made woman as a help meet to man, and in an innumerable
number of cases, she has been exactly that. I thank God for women.
I thank God for my mother, God forbid that I should dishonor her
memory by such a vile joke (if such blasphemy can be called a joke)
as was told by that old Baptist preacher and repeated by my letter
writer. I thank God for my wife, she is truly a help meet to me. God
forbid that I should dishonor her by repeating such a vile statement.
I thank God for my daughter and granddaughters, shall I shame
and dishonor them by passing on this vile statement by that old
Baptist preacher?

My letter was signed "Mr. & Mrs." I ask the "Mr.", Sir, is this
how you feel about your wife? Is she "woe" to you? Sir, is this how
you feel about your mother who brought you into this world, and
tenderly cared for you? Would you shame your mother by saying
this? Sir, I suggest that you write an apology for passing on this
wicked statement. I will consider printing your apology in The Ba-
ptist Examiner. Lady, is this how you want your husband to feel
about you, that you are a "woe" to him? Lady, are you a "woe" or a
help and blessing to your husband? I don't know which you are, but
my wife is a blessing and help to me. Lady, maybe you are the one
who wrote this letter. Maybe you are the one passing on the
blasphemous statement of the old Baptist preacher from your
childhood. If so, and if you repent, and if you want to write an
apology for this; I will consider printing such in The Baptist Ex-
aminer.

I think that all of we men should thank God for women. I doubt
there is a man reading this who does not have many reasons to
thank God for creating women.

I am 59 years old. I have observed some things. I have seen men
cause as much, if not more "woe" to woman than I have seen of the
reverse. Let the total history of the world be brought to the witness
stand. Let us see from the testimony of total history as to who has
brought the most "woe" to the other; man or woman. I suspect that
we men would not want to hear the verdict of history on this matter.

One more thing, the statement of the old Baptist preacher is a
reproach against God. God made woman. He made woman to be a
blessing and a help to man. He knew what He was doing. To say
what this old preacher said is to speak against God. This wicked
statement by this old Baptist preacher, passed on by the writer of
my letter reminds me of Adam, who, when God brought his sin
before him, said, "...The woman whom thou gavest to be with
me, she gave me of the tree, and I did eat" (Gen. 3:12).

No, I am not a woman libber; but neither am I a woman hater,
nor a woman blamer. I thank God for women. Who, but God, can
measure the inestimable blessing that women have been to men, to
the world, and to the Lord's work in the world? Take out of world
history all the good that has been done by women, and what a dif-
ferent history we would have. Shame on that old Baptist preacher
and on the man and woman who passed this on to me. Personally, I
consider my attitude towards women to be much better and much
more Scriptural than his or theirs. Praise God for women!

HANDFUL

(Continued from Page 2)

John chapter 6 to show me the eternal security of the saved. Later He showed me much more in that chapter. But just then, eternal security was all I could take in at that time. Oh, what a joy and peace came to my soul when I realized that the same grace that saved me and brought me thus far would carry me on, and on, and on, and I was saved forever. Yes, God's hand is a secure hand, and all whom sovereign grace and irresistible power place within that Almighty Hand are forever secure.

The Arminian god. I suppose you might say for argument's sake that he has a big heart for he wants to save everyone. But surely he has a weak brain for he keeps trying to get what he knows he cannot have. Even the fox trying to get the grapes finally realized he could not and went his way. The Arminian god keeps trying to do what he cannot do unless man will let him do it. The Arminian god has a weak, palsied hand that cannot get what it wants and cannot keep what it gets.

The Sovereign God of the Bible! His hand is large enough to hold an innumerable multitude, even all He purposes and desires to save. His hand is powerful enough to save all He wants to save. He does not try to save. He does not try to do anything. He does everything He wants to do. His hand is able to keep all those whom He saves. Now, I ask you, which is the true God of the Bible? Have I misrepresented Arminianism? Have I not presented a fair picture of what they preach? I ask you, have you been brought to salvation by the God of the Bible? Oh, that He might make you now by the power of His hand.

So we will let the Arminian accuse us of believing that just a handful will be saved. But we will declare that it is God's handful. A big hand. A sure hand. A secure hand. God bless you.

CHURCH

(Continued from Page 1)

ways out of it. Men think they are smarter than God and they come up with new ideas and ways they think are better than God's. But God's way cannot be improved upon and men must face up to that. God's way to serve Him now is in the church. Our text said, "unto him be glory in the church." God cannot be properly served outside of the church that Jesus Christ instituted. If you want to argue with this point then argue with Ephesians, 3:21. Every born again child of God is responsible to serve God in the church that Jesus started. There is no getting around this, for Scripture bears this truth out. You hear people say that they can serve God just as well outside of the church as they can in it. Well, that is a foolish thing to say. God says He is to be glorified in the church, and these people say that it is not important. Listen friend, if you are saved and not in the Lord's church you are rebelling against the authority of Jesus Christ. If you are saved and love Jesus, you ought to be a member of the church that He instituted. Let me say as my first point:

I. Jesus Instituted A Church. The word church comes to us from the Greek word "ekklesia" which means a called out

assembly. In finding out which church Jesus instituted, you must first understand what a church is. You say, "brother everyone knows what a church is". I believe there are very few who know what a church is or that even care. Most people believe that the church is not a local assembly, but rather something that is universal and invisible. Most people think that all saved people are automatically members of this invisible church, and they hold to this because they are totally ignorant of the meaning of the word "church". I ask you brother, was the Temple invisible? Were the sacrifices invisible in the Old Testament? You say, "of course not." Then why will you say that the church that Jesus instituted was and is invisible? Let me show you a clear picture of Jesus starting His church.

Notice first of all Mark 1:1-4, "The beginning of the gospel of Jesus Christ, the Son of God: As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark records this as the beginning of the Gospel of Jesus Christ and immediately he starts speaking of John baptizing in the wilderness. Whoever heard of baptism before then? God was starting His church and baptism was to be the entrance way into the church. Baptism was not for salvation, as some lying heretics will say, but baptism had to do with being a member of the church. If you read in John's gospel you will find that John was not out doing this on his own, but he was sent from God and had God's authority to baptize. Now, notice further that Jesus Himself came to John for this baptism. Mark 1:9-10, "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him..." Jesus was setting an example and being obedient to this baptism that came from heaven. Jesus is showing us that the proper way to serve Him is in the church. Now brother, if Baptist Baptism was good enough for the very Son of God then it certainly should be good enough for us.

Now notice still further in Mark 1:16-18, "Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straight-way they forsook their nets, and followed him". I find in these verses the definition of church. I see clearly a called out assembly of properly baptized believers. Now one might argue, "how do you know that they had the same baptism that Jesus had?" Acts 1:21-22 tells us that they had this same baptism. "Wherefore of these men which have companied with us all the 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".

If still you're not convinced notice Mark 3:13-19, "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils: And Simon he surnamed Peter; And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: and Andrew, and Phillip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him: and they went into an house." Now my beloved friends, there is no doubt that Jesus instituted His church early in the book of Mark. I have heard brethren say that Jesus started it in Matthew 16, but I think that is too late, for the Scriptures we have read show a called out assembly of baptized believers before this. Now does this church that Jesus instituted look invisible to you? No beloved, the church that Jesus instituted was a local visible body of believers.

II. Which Church Did Jesus Institute? There are many organizations in the world that claim they are the church of Jesus Christ. They make this claim falsely and foolishly for they never even consider the simplest of teachings in the Word of God. Jesus said in Matthew 16:18, "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it." We can learn many things from this verse of Scripture. One is, that Jesus is the founder and head of the church. Therefore, the true church of Christ will have Him as the founder. Now, there is only one kind of church that can make that claim, and that is a Baptist Church. All other organizations have men as their founders, and they ignorantly brag of their founders as if they have done some marvellous thing for the Lord; when in fact they have blasphemed His dear name when they place it over their house of lies. The Catholics were the first to come along with their devilish doctrine claiming to be the Lord's church. They will brag on how old they are, and still in their ignorance claim they were started around 312 by a man named Constantine. I believe Constantine was only a pawn in Satan's hand when he was influenced by him to start the great whore, the Roman Catholic Church. She will surely answer to God for her wicked abominations. We could actually stop here, for all of the others that I will mention (Protestant churches) came out of the Catholic church. But I will mention a few so they won't feel left out. The Episcopal church was started in England around 1537 by that wicked Henry VIII. The Methodists were started in 1729 by John Wesley. The Presbyterians were founded by John Knox in 1550. The Lutherans in the sixteenth century by Martin Luther. The Church of Christ or Campbellites, 1827 by Alexander Campbell. The Church of God, 1829 by John Winebrenner. These are just a few and I could mention many more; but I will not waste good Baptist paper

mentioning their various names. Beloved, in order for your church to be the church Jesus instituted, your founder must be Jesus. Baptists can make that claim. We alone have the right to be called the church of God or the Church of Christ, for our founder is Christ and God. These heretics are using God's name falsely. They are disregarding the Word of God and doing things "that seemeth right unto a man, but the end thereof are the ways of death."

Although the Bible does not come right out and say "Baptist Churches" we gladly accept the name Baptist. In the beginning we were only referred to as churches, or the church, or the churches of Christ; for there was only one church, the one that Jesus started. Christians then didn't have to distinguish themselves from false churches like we have to. For instance if I were in a room with someone named Bob I would just refer to him as Bob when I spoke to him. But if another Bob came in I would have to distinguish between them, and if other Bob's came in I would have to be even more specific when I wanted to speak to the first Bob. This is what has happened as far as the Lord's church is concerned. The more false churches there came to be, the more we had to distinguish ourselves from them. Actually our name was given to us by our enemies. We were content to be called churches. In fact if you remember we came by the name Christian by our enemies. Down through the years we have been called by different names such as Novatians, Donatists, Vaudois, Waldenses, Menonites, Paulicians, and others. The Baptists were finally labeled Ana-Baptist because they would not accept any other baptism, and demanded one be baptized to become a member of their churches. Baptists protested this though, for they boldly proclaimed that they were not rebaptizing, but baptizing believers for the first time. Later on during the reformation, Pseudo-baptist denominations came about and the Ana-Baptist not wanting to be associated with them or their doctrines called themselves "Baptized Churches." This later was reduced to just Baptist Churches. Thus the Baptists have every right to claim the Lord Jesus Christ as their founder. Now let me say here that every thing that calls itself Baptist is not Baptist. There's more to being a Baptist than just claiming the name. Free-Will Baptists are not true Baptists. Hard-Shell Baptists are not true Baptists. Christian Baptists are not true Baptists. These have stolen the name from those who believe the Bible concerning church truth and salvation. They have no right to use the name. True Baptists have believed and practiced what the Bible teaches since the day that Jesus started His church. To be a Baptist you must be one historically. To be a Baptist you must be one doctrinally. To be a Baptist you must be one by practice. Then you qualify to be a church of the Lord Jesus Christ.

III. Jesus instituted A Sovereign Grace Baptist Church. As I said, we are not Free-Will Baptists. We believe in the sovereign grace of God just as the first church did. Baptist preachers preach the sovereignty of God just as the first Baptist preachers did. Paul was a Baptist preacher and he said, "For by grace are ye saved thru faith and that not of

yourselves: it is the gift of God: Not of works lest any man should boast" (Eph. 2:8-9). Paul was a sovereign grace preacher. Paul wasn't an Arminian preacher like these demon-led preachers say he was. He didn't go around telling men to clean up their lives and maybe God would save them. He didn't tell men to pray through or to come to the mourner's bench. Paul knew that salvation lay in the hands of God, and that unless the Spirit of God quickened the dead sinner by the preached Word that that sinner would die and go to hell. Baptists still believe what Paul preached, and Baptists — true Baptists — the church that Jesus instituted — will continue to preach this great Bible truth. Another preacher named Peter said, "Of his own will begat he us with the word of truth" (James 1:18). In order to be a true Baptist church you must be a sovereign grace Baptist church.

IV. Jesus Instituted A Sovereign Grace Landmark Baptist Church. Baptists love Jesus and are willing to die for Jesus' sake and for His church and Word. Millions have proved this down through the centuries. Baptists are not compromisers when it comes to the teachings of the Word. We are Landmark Baptists because we will not recognize any other church nor have fellowship with them. By other churches I mean, of course, those that are not Baptist. Baptists will not fellowship with the synagogues of Satan, and would never allow such to preach in their pulpits. So if you are in one of these false churches and are thinking about preaching in a Baptist church, you may as well forget about it. Baptists don't recognize their authority to preach, to teach; nor do Baptists recognize their baptism. In Matthew 28 this authority was given to the Lord's church and no one else has the right to claim them. The Bible says there is "One Lord, one faith, one baptism" (Eph. 4:5).

Another landmark is that we won't recognize those as Baptists who do not believe in link-chain succession. True Baptists know how the Lord's church has come down through the centuries in succession by one true church starting another church, and how that the authority to carry on the Lord's work has been passed from church to church beginning with that first church in Jerusalem.

V. Jesus Instituted A Sovereign Grace Landmark Independent Baptist Church. The first church was independent of all others save her head Jesus Christ. When she passed authority on to the new church at Antioch it became an independent church just as was the church at Jerusalem. Thus all Baptist churches are independent, or at least they should be. Many have forsaken this old landmark and have joined up with the mission boards and associations. Why good sound Baptists want to throw away their independence is beyond me. Contrary to what these men say, the mission board serves no useful purpose in the Lord's work. I would rather trust God and do things His way than use unscriptural means to promote the gospel.

VI. Jesus Instituted A Sovereign Grace Landmark In-

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 - ASHLAND, KENTUCKY 41105-0060

If a woman is teaching a woman's Sunday School class, can the women speak out and ask questions and discuss the lesson?

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Titus 2: 3, 4; "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children."

There are many questions that arise and come to mind along with this one. I will only deal with the question at hand.

Let me say at the beginning that I am not an opposer of Sunday School. I believe Christ gave authority to the church to carry out His work. A part of that work is to teach the "all things" of the great commission. The carrying out of this work is left up to the discretion of the church, as long as what they do is not unscriptural. The church has as much authority to authorize Sunday school as it does to authorize Wednesday night services, Bible conferences or revivals. There is nothing wrong with Sunday School as a means of carrying out this teaching work.

Now let me answer your question. If it is all right for a woman to teach a woman's class, then certainly it would be all right for the women to ask questions and discuss the lesson. May God bless you all.

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If a woman is teaching the class, then why should there be any question about other women in the class speaking? If one can speak, then the others can too.

I assume the question is not so much, can they speak, but, when can they speak.

The Bible makes it pretty clear as to the subject of women speaking and teaching.

Women are to teach one another. "The aged women likewise, ...teachers of good things; that they may teach the young women..." (Titus 2:3-4). When the church has assembled together, however, the women are to be silent. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in

the church." (I Cor. 14: 34, 35).

We see then that women are to teach one another, yet they are to be silent in the assembly. I Timothy 2:11, 12, explains the matter. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." As we see here the woman is to be in silence and in subjection when the assembly of men and women are meeting. In a class consisting of women only, she would not be under that restriction and therefore could speak and ask questions. If a man were teaching the class the women could not then ask questions except to her husband at home.

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If there are no men present the women have a perfect right to speak, ask questions, and discuss the lesson. In the assembled church where there are both men and women, the Holy Spirit has commanded the women to, "learn in silence with all subjection." Also, the woman is not, "—to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2: 8, 11, 12). He then gives the reason for this order. In the first place, the man was formed before the woman. In the second place, it was the woman that was deceived by Satan, (I Tim. 2:13, 14).

These restrictions apply only in the assembled church where both men and women are present. Therefore, the women in the class would have just as much right to ask questions and discuss the lesson, as for a woman to teach the lessons and we know that the Bible tells us that the "aged women" are to, "—teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2: 4, 5).

Paul tells Titus in verse one that this teaching is one of the "things which become sound doctrine." If there was more of this kind of teaching by the older women, there would not be so much disregard of the restrictions concerning the women in the church as given by the Holy Spirit.

CHURCH

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dependent Missionary Baptist Church. Baptist churches are missionary churches. We are not hardshell on the gospel, but believe the gospel is used in the saving of souls. Baptists were missionary in the beginning and

are still the Lord's true missionaries. I think of those early Baptists who lost their lives for the gospel. This is one area many Baptists need to work on. May God help us to be more missionary.

Jesus instituted His church and we believe the Sovereign Grace Landmark Independent Missionary Baptist Church is the kind of church that Jesus started. I, and many brethren like me, am not ashamed or afraid to use these terms when identifying the church of Jesus Christ, for I am convinced that Jesus also is pleased and glorified in this kind of church.

HEARING

(Continued from Page 1)

time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not strong meat. For everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:11-14). From verses 13 and 14 we want to show that the Word of God is experimental. By experimental, we mean that our growth in grace is based on experience and not just theory. It is one thing to read and say that babes in Christ grow into mature Christians, but it is quite another thing to experience it! As we see that the Word of God is experimental, we will also learn why these Hebrew Saints did not grow in grace when they fed upon the milk of the Word.

Those who use milk are unskilful, not because they use milk, but because they are babes. What is the milk of God's Word, and what is the significance of using it? In the spiritual realm milk is the least difficult and beginning truths of the Bible. By these, newly saved souls are healthfully nourished unto growth in the Christian life. The fact that the milk of the Word causes growth in Christian life, or Christian experience, teaches that the Word's effects are not theory alone, but practical reality.

"For everyone that useth milk is unskilful in the word of righteousness: for he is a babe" (Heb. 5:13). The definition of the word, "useth", is this: to become partaker of the thing hoped for. In other words, he that ploweth does so, because he has the desire for fruit. He enjoys plowing, though it is hard work, because he has hope of fruit as the result. In asserting his right to a living, Paul stated this fact. "Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope" (I Cor. 9:10). As we feed upon the Word, we do so in the certain hope that it will transform our lives, and cause us to grow in grace, as we live

out what we read.

In our text, "useth milk," means to feed upon that which is nourishing. We ought to feed upon the first principles of the Word as a baby feeds upon milk; it will cause us to grow into the use of strong meat. Babies have a set time for their feeding, and so should we. Paul spoke about the eating habits of the Berean saints, "These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11). When it is time for a baby to eat, nothing will distract him or displace his hunger pains. The only way to stop his crying is to feed him. The Bereans came to the Word with readiness of mind. Oh, how easily we are distracted from feeding upon the Word of God. Babies are satisfied by feeding; it calms them and strengthens them. The Word of God should be read with child-like faith, and enjoyed; knowing its benefits are spiritually healthful.

The Greek word translated, "useth", is most often translated "partaker". The sense is this: if we sow, we shall reap. If we partake of God's Word, we will grow. We will grow from milk to meat; from babes to mature Christians. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (I Cor. 13:11). The Apostle John shows this effect. "I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one" (I Jn. 2:12-13). Note that the young men were strong, because they abided in the Word of God. Have you ever noticed how young people want to be old, and old people want to be young? This type of confusion does not exist as much in the spiritual realm. We all want to continue growing from the infantile state into full maturing; able to control our behaviour, able to control our emotions, able to control our speech. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

But Paul tells us everyone who uses milk is unskilful in the word of righteousness. It almost sounds contradictory to what we have already said about the promise of growth that comes with every partaking of milk. These Hebrew brethren were unskilful, not because they used milk, but because they were babes. We have to keep the cause and affect straight. Babies are cute and fun to watch, but they are unskilful because they haven't had time to experience growth and the affects of maturing. What is a babe? In the natural realm it is one who is untaught, unskilful, and childish.

In the spiritual realm it is one who is not advanced in the understanding and knowledge of the Scriptures. As surely as an infant feeds upon milk, he will eventually grow into maturity. But isn't it sad when there is a defect? I remember hearing a preacher tell about the family he stayed with while he was attending school. He would watch the family's daughter play with her blocks on the living room floor; and when the front door opened, she would run and hug her father and say, "I'm glad you are home from work, daddy." The preacher said this scene always brought tears to his eyes. You see, the little girl was 26 years old. These brethren to whom the apostle wrote had been babes far too long. They had been Christians long enough that Paul expected them to be more mature in the faith. There was a defect in their lives; not a physical defect, but a spiritual defect. The apostle addressed that defect when he said they were unskilful.

The word "unskilful" means without experience. We grow in grace, not just by a head knowledge, but by translating the Biblical knowledge we have into every day actions, which become the habits of life. This, of course, cannot be accomplished apart from the power of the Holy Spirit.

We are babes in Christ when we are first saved; but when we get our feet on the ground and begin to walk, we are disciples, followers of Christ. The word, disciple, literally means learner. It means to learn and comes from the same root word from which we get our word, "math." It means to work out. It indicates thought accompanied by endeavor. And here is why the Hebrew saints fed upon milk, but still didn't seem to grow in grace. They made no endeavor to live the things they believed. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings" (I Tim. 6:3, 4). Note the connection between words and actions; doctrines and godliness. Strong is for those of age, but we are born babes with no age. In the natural realm we automatically acquire age with the passing of time, so every babe will progress. In the spiritual realm our growth is not so much with the passing of time, as with the passing of experimental (practical) events of time. Each event is a hurdle, but there are no hurdles unless we run the race. An athlete gets stronger by using his muscles. We grow in grace "by reason of use" of the Truth converted into practical experiences. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14). Our spiritual senses are exercised by the Word and its application. We should exercise our mind and body vigorously in the Truth; striving to become more Christ-like. "But refuse profane and old wives' fables, and exercise thyself rather unto godliness" (I Tim. 4:7). The phrase in our text, "full age", means brought to an end, completed, and lacking nothing. Paul spoke of being perfect, a

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 — ASHLAND, KENTUCKY 41105-0060

Explain Col. 2:5. Especially what does "with you in the spirit" mean?

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I really do not know how to make this any plainer than it is already. I think that Paul explains this in the first part of this verse. Paul is using a term that we have heard all our lives. Paul is simply saying, it is impossible for me to be with you at this present time, but I will be with you in my thoughts, you will be on my mind. I will be with you in spirit.

Perhaps the other brethren can give you more help than I have.

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When Paul said that he was with the saints at Colosse in spirit, he did not mean the same thing that a person means when he or she misses the service at the appointed time. If one uses such a statement as this to excuse themselves from service, it is a poor excuse. I know that there are times when one has good and sufficient reasons for not being at church at meeting times. Sometimes there is providential hinderances, but do not use any excuse and say that you were there in spirit when it was not a providential hinderance.

Paul said that he was with the church at Colosse in spirit, and when he said this, there was discernment with him that is not with the ordinary church member. Paul had many gifts of the Spirit. He had the gift of tongues, the gift of prophecy, the gift of understanding mysteries, the gift of knowledge, the gift of faith, the gift of love and many other gifts. (I Corinthians 13:1-3). God enabled Paul to know of their firm stand in the faith. We cannot know such of another church, except by word of mouth or written information. We cannot know the order of service, if the service was good or not so good, except or unless we ask someone, "How was the service?"

Now, lest someone misunderstand me; let me say this. I am not saying that a person does not have a desire to be there when the saints assemble. I am not saying that a person is not praying for the church, for those who miss and would like to be there but was providentially hindered. One can pray for the service, he can ask God's blessings on the service, he can wish that all goes well while he is out. If one is providentially hindered from attending the service, such an one can pray for the church, pray for her

members, pray for their welfare, pray that there will be a good service in which the Lord is praised and gets the glory and honor. But we cannot say that we are there in the spirit in the same sense that Paul said he was there. I am confident that Paul had the gift of discernment, and therefore could very well know of their affairs. This was the case of him with the church at Corinth. (I Corinthians 5:3). When men say that they can discern, it is just guessing. Paul was enabled by the Spirit of God to know of the condition of the church at Colosse and at Corinth as if he was there in person and knew it by sight.

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The Apostle Paul had a real concern for the churches of the Lord. His Saviour loved the church and gave Himself for it. He would rather have been there (in Colosse) with them, to encourage, to edify, to console, and to correct them. But this was not to be, for at this time he was in prison in Rome. The apostle, being called of the Lord, and given a perfect understanding of the true faith, was given authority to rebuke heresy in all the churches. He is proclaiming this authority. His influence through the power and calling of Christ carried beyond his flesh. Paul had a spirit of testimony to the truth, a spirit of endurance that was known the world over. This spirit was with them.

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The Apostle Paul wrote to the Colossians to exhort them to be steadfast in the faith. They had not seen Paul as far as the flesh was concerned, but he was aware of the many trials that believers have. There would always be those that attack and attempt to entice the steadfast. He said that he would be with them in the spirit. This statement, I believe, shows that there exists in every born again believer a bond that unites them. This bond is the Holy Spirit. The word "spirit" in the statement refers to the Holy Spirit.

It is by the Holy Spirit that we first of all know that we are saved and are the adopted children of God. "The Spirit itself beareth witness with our spirit, that we are the children of God:" (Rom. 8:16). All believers come to this knowledge the same way. The Spirit is the agent that draws them and then

bonds them to Christ. He is the bond of peace to the believer as he walks in the vocation wherewith he was called. Paul writes about this bond of peace in Ephesians 4:3.

It is by the Holy Spirit that we are taught. If it were not for the direction of the Spirit we would not learn. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13).

This same Spirit that draws and teaches is the unseen bond that attaches and anchors all believers, though they may never come face to face in this life. We should have love for every brother in Christ, whether we have seen, or have never seen him.

HEARING

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mature Christian in Romans 12:1-2, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Hearing the Word of God is of great profit. The Psalmist tells us the value of God's Word. It provides warning signs along life's way, and there is great reward in following them. But we should not lay down our pen until we have encouraged you with this fact: there is great joy awaiting you in the Word of God. "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them thereof is great reward" (Psa. 19:8-11).

BELOVED

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than John the Baptist:" (Matt. 11:11).

10th, Jesus walked for miles to receive baptism from John the Baptist, Matt. 3:13-17, and at this baptism, the Father, Son, and Holy Spirit were all present, and God spoke from Heaven, saying, "This is My beloved Son, in whom I am well pleased" (Matt. 3:17).

11th, John the Baptist not only baptized Jesus, but he baptized all those of whom Jesus constituted His first church, and as God was well pleased with Jesus at His baptism, who would dare say that He was not well pleased with this first Baptist church which Jesus organized?

The original Greek word translated "church" is assembly. An assembly of called out believers. Keep this in mind each time "church" is found. "Baptism" in the original should be "Immersion." However, baptism always precedes church membership.

There are four essentials for Scriptural baptism, as follows:

1st, a Fit candidate — a born-again individual. (Acts 8:36, 37).

2nd, The right design — The believer's death to sin, his burial with Christ, and being raised to walk in newness of life. (Rom. 6:4, 5). Also it pictures the death, burial and resurrection of Christ.

3rd, The proper mode — A burial, immersion. (Rom. 6:3, 4, Col. 2:12).

4th, The right authority — A New Testament Baptist church. This authority was given to the church that Jesus started. (Matt. 28:18).

The Bible teaches that this first church (same kind of church) has been on earth at all times from the time that Jesus founded it, and promised it perpetuity. To say otherwise is to make Jesus a liar. Ref. (Matt. 16:15-20) and 28:18-20).

Every member in this first church was baptized by John the Baptist, and this was the only church that was started by Jesus. Jesus called this church "My church." Matthew 16:18. Jesus loved His church and purchased it with His own blood. Acts 20:28. The love of husband and wife was used to compare Jesus' love for His church, Ephesians 5:25.

Jesus' churches here today, carrying out His commission, are called "His body," I Cor. 12:27. His churches are the only ones that have His authority and power, and it is in His churches that God gets glory. Eph. 3:20-21.

Jesus' churches are neither universal nor invisible, but are both visible and local, with Christ as their founder and Head. Col. 1:18, 24. I mention some examples to show His church was a local church. Ref. Matt. 18:17. How could a grievance be told to a universal or invisible church. In Acts. 8:1. This persecution was against this church at Jerusalem, not against a universal or invisible church. Acts 13:1-3. "There were in the church that was at Antioch certain prophets and teachers... The Holy Spirit chose two missionaries... the church laid their hands on them, etc." Surely, this could not have been a universal or invisible church.

I Cor. 1:2, "Unto the church of God which is at Corinth..." Gal. 1:2, "Unto the church of Galatia..." Rom. 16:3-5, "Greet Priscilla and Aquila... greet the church that is in their house" Could this church that was in their house have been a universal or invisible church? These proof texts are only a few of many that state clearly that Jesus' churches are local and visible bodies of the Lord Jesus Christ, and can never be applied to a monstrous universal or invisible church.

Paul, writing to the church at Ephesus says "One Lord, one faith, one baptism." (Eph. 4:5). Ever so, there is only one church (one in kind) today. The Scriptures teach that Jesus founded His church while here in the flesh (probably recorded in Luke 6:12-16). This first church was a living organism and had Jesus as its power until His death, and for fifty days

they were without power, but was still a living organism with His authority. Ref. Luke 24:49. On the day of Pentecost, power was restored by the Holy Spirit, as previously promised.

John the Baptist had baptized everyone from whom Jesus started His church, and out of those baptized by John the Baptist Jesus chose twelve, their names are recorded in Luke 6:12-16. Jesus spent much time teaching these Apostles, and after Judas went out (recorded in John chapter 13) Jesus' teaching was exclusively to the eleven in John 14, 15, 16, and 17.

In John 15:16, we hear Jesus say, "Ye have not chosen me, but I have chosen you, and or-

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IMPRESSIONS OF CBC 1986 BIBLE CONFERENCE

This is good food today and yesterday and the other day.

Amanda Wilson
Gladwin, Mi.

Let me begin by thanking the Calvary Baptist Church for having me as a speaker at this conference. It has been a time of great spiritual blessings. The preaching, singing, fellowship and the unity in all this was amazing. It was good to visit with old friends and to meet new ones. Those who were not in attendance missed out on a great week-end of blessings. I know of no place I would rather have been than here at this conference. I have been revived, rebuked, exhorted and challenged. May God not let it die. I look forward to next year; I'm going to buy a dark suit for every day. May God bless the C.B.C. and every church represented. Pray for us in Gladwin.

Elder Sam Wilson
Gladwin, Mi.

Again the Lord has blessed and allowed us to attend this great Bible conference. Thank you Calvary Baptist Church for all you have done and we praise the Lord for all the wonderful talented singers and the great preachers of God's Word.

Myrtis Caudill
Goshen, Ind.

Praise the Lord! I have enjoyed the conference immensely. Pastor Wilson was especially hospitable and made me feel right at home. Thank God for all the brothers and sisters God has chosen for me. Next year give the pastors 45 minutes to an hour!

Praise our Lord! Pertinent subjects; Wonderful fellowship; Good food. This is my first visit to Calvary Baptist Church and God has blessed me "above all that I ask or think."

Jenny Smith
Mansfield, Ohio

There was a lot of very good sermons. I really enjoyed the fellowship with God's people and received quite a blessing from hearing the Word. This was my first time at the conference and I really enjoyed myself.

Loretta Moore
Goshen, Ind.



QUESTION: — Was Delilah Samson's wife?

ANSWER: — Evidently not. He had relations with three Philistine women according to Judges, chapters 14 to 16, but was married to but one of them, the unnamed woman of Timnath. The second was the harlot of Gaza and the third the infamous Delilah of Sorek.

BELOVED

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dained you, that ye should go and bring forth fruit, and that your fruit should remain...

Jesus was speaking to the eleven as a church, and the phrase "that your fruit should remain" speaks of perpetuity. Ref. Matt. 28:28-30. In John 14:15-19 Jesus promises to send them, the Holy Spirit. This promise was given again in John 16:4-14. This promise was to the eleven (Luke 24:33). Later in this chapter, verses 48 and 49, He tells them to tarry until they were endued with power from on high, and again He told the eleven (those He had chosen) to wait for the promise of the Father (Acts 1:4) and in verse 5 we read "For John truly baptized with water." The word "with" in this verse, should have been translated "in." This verse refers us back to John's baptism in the river Jordan, (Matt. 3:1). John was called the Baptist before he ever baptized one person, so the name "John" and "the Baptist" both came from Heaven. (Luke 1:13, 59 and 63, and also Matt. 3:1).

By now we should begin to see the importance of "Baptist Baptism," and becoming members of New Testament Baptist churches. However, there are millions today who are rejecting "the counsel of God against themselves, being not baptized of him." (Luke 7:28-30 in part).

Some falsely accuse us Baptists of teaching "that only Baptists will be in Heaven." No, dear friends, we do not teach that at all, for all who are regenerated (born again) will be in Heaven throughout all eternity, and I add, there are many so-called Baptists who will never see Heaven. There are many Baptists who will be in Heaven, but will not be in Christ's Bride for the one thousand year glorious reign. Only the faithful members of Baptist churches will be in Christ's Bride. All who are not in Baptist churches (who are saved) will see their works all burned. (I Cor. 3:13-15).

The faithful in Baptist churches are now espoused (betrothed) or engaged to be the Bride of Christ. (II Cor. 11:2) and the marriage will take place in Heaven after Christ returns in the air for His people. Oh! that all of God's people could understand what awaits the faithful, the Bride to be.

"Now unto him that is able

to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be

glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:20, 21).

JESUS' BELOVED CHURCH

Jesus started His church while here on earth After His "Incarnation" by His virgin birth: Each member, by John the Baptist was immersed. And by Divine choosing Jesus used them first.

This church built upon an eternal foundation: On "The Rock of Ages," from before creation: Jesus Himself being "The chief corner stone" A mystery hid for ages, but now is made known.

To "His church alone" Jesus gave authority. To perpetuate His work, though in a minority: He promised protection to the end of this age. Though Satan oppose, while his apes would rage.

So Jesus has His churches in the world today, regardless of what Satan's followers may say: If faithful in His church you take your place. Remember you are glorifying God, by His Grace.

One day, Jesus' church will become His Bride — "This Glorious church," for whom He died. If members in His Body, we faithfully remain. One thousand years, with Him we will reign."

WHY DID

(Continued from Page 1)

message I want to consider with you is this.

I. THE DEED SEEMED RIGHT.

Uzza's deed seemed right, it seemed like the right thing to do. As the ark began to topple, surely we would say, the right thing to do was to stop it from falling. Notice further, that all of this activity that was going on was done in the name of the Lord. The religious services and practices of today are just like that — done in the name of the Lord. That is why we should be interested in this question.

Then I want you to notice even further, this was an important act. In fact, at the time this was probably the most important thing that anyone would do, trying to stabilize the ark. David, in bringing back the ark, was doing an important work and Uzza, in helping, was doing a very important work. Notice also that a pure motive was involved. The motive here was very pure, none of this was done for a self-seeking motive, but all of it was done simply for the glory of God.

Notice that God's people had unity. Israel was united with a God-fearing leader, is not that a wonderful thing? God's people were united under a godly leader. Surely we would have to say that what was being done seemed right.

Notice even further, all the leaders were consulted about this work. They were all consulted and they all agreed, verse 1 says this: "And David consulted with the captains of thousands and hundreds, and with every leader." When you read a verse in the Bible like that, you can not help but realize that everyone was consulted and everyone was agreed. This can be seen in verse 4, where it says: "And all the congregation said that they would do so: for the thing was right in the eyes of all the people." So much that is being done in the religious world today is just like that, "right in the eyes of all the people." But you will notice that nothing is said about God. No one consulted God. No one asked what God thought, but it was "right in the eyes of all the people."

There was also much singing and worship as verse 8 says, right before that God killed Uzza: "And David and all Israel

played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets." The Bible says they did it with all their might and there is much worship that goes just like that — done with much might in the flesh and some say, "Well, it was a wonderful service because there was much singing and shouting!" It does not prove a thing. Everything moved right along and then suddenly God showed His displeasure with the whole thing by killing Uzza. Had God not killed Uzza, everyone would have gone home and said, "What a wonderful service we had, God was there, and God was blessing!" Yet the truth is revealed when God struck Uzza dead. God was displeased with the whole thing, bringing us to the second point in the message.

II. GOD'S DISPLEASURE IS REVEALED IN THE KILLING OF UZZA.

There was a lot about this that was wrong, but we could sum it up in one phrase, it was not according to the Word of God. That is why God was displeased. The Bible had laid down instructions earlier that the ark was to be carried only by the Levites. The ark had little rings and there were 2 poles or staves to go in each side. The Levites were to get under those staves or poles and to carry it on their shoulders. The Scripture also reveals that no one was to touch the ark. So there was much done that was done wrong.

They got a new cart to carry the ark on, just as the Philistines had done. Now the Philistines could get away with that, but God's people could not get away with carrying the ark on a cart. Suppose that God had sent a preacher and the preacher had said, "What you all are about to do is wrong! God is not pleased with it!" Do you think they would have listened to him? They would have probably said, "That preacher is always against something!" But do you know why the preacher is against things? Because he believes that God is against things and would not a preacher have done the people a great service if he would have come and told them what they were doing was wrong? They were doing it the wrong way. You say, "Well, they would not have listened!" No, they probably would not have, but what a blessing if they

had. Uzza would not have been struck dead. Many times today, the preacher does say what is wrong and people pay no heed. Perhaps this was the only way to get their attention.

God's displeasure was suddenly revealed in the midst of the worship service in that Uzza was struck dead. God did not take the worship service lightly, bringing us to our third point.

III. GOD IS SERIOUS.

You may not be serious on how to do God's work, or how worship is to be done. Your church may not be serious, and your pastor may not be serious, but listen, God is serious. This is a lesson we learn from the death of Uzza. God was serious on how that His work was done. David was not as serious as he ought to have been. He ought to have gone back to the Bible and said, "How are we supposed to do this?" It did not matter what kind of motive they had, and it did not matter if they were doing the right thing, for they were doing it the wrong way. David learned a lesson that day, verse 12 says this, "And David was afraid of God that day..."

What a blessing it would have been had he had that fear of the Lord before Uzza had died. Do you understand that we need a fear of the Lord? We need to fear to do God's work in the wrong way. Now David was a man after God's own heart, a spiritual giant in the faith, but you never get too big to do it your way when it comes to God. God is serious, and even a man like David could not get away with doing God's work in a sloppy way. I say sloppy because he did not take the time to go back to the Scripture to find out how that it ought to have been done. They simply borrowed the Philistine way of using a new cart.

There are many examples in the Bible showing that God is serious. One was Moses, who learned that God was serious about those that broke types. We read how that Moses had struck the rock twice. That rock was a type of Christ. He was allowed to strike it once, after that, he was to speak to it only. This was a picture of Jesus smitten but once. Moses struck the rock twice, broke the type, and as a result, God would not allow him to enter into the promised land. When the children of Israel were about to enter the promised land, God took Moses. He did not just die of old age. He was not sick. In fact, he was strong with nothing wrong with him when he died. We read:

"And Moses was an hundred and twenty years old when he died: his eyes were not dim, nor his natural force abated" (Deuteronomy 34:7). Moses is in heaven, but by not being allowed to enter the promised land reveals God's displeasure and that God is serious bringing us to our fourth point.

IV. GOD'S WORK AND WORSHIP MUST BE DONE GOD'S WAY. Suppose a preacher practiced sprinkling, calling it baptism? He died and went to heaven for he was a saved man. There at the feet of Jesus, he meets men and women that died a cruel, horrible, martyr's death during the Dark Ages because they had stood for the fact that baptism is by immersion only. Some had been put in bags tied tight and thrown in the river. They died horrible deaths because they stood for the fact that baptism was by immersion. Suppose these individuals meet at the feet

of Jesus in glory — those who died the horrible death as a result of their stand on baptism and the individual who lived in a day of peace who openly taught that baptism was simply sprinkling. There would be a lot of tears shed, because I believe that individual that did that would be ashamed when he saw the martyrs and he would give anything if he could live it over again and stand for the truth. You see, it does make a difference how we do these things, whether we do it God's way or whether we do it our way.

Then suppose that we were to take the Lord's Supper. You say, "Well now Preacher, you know it is only the spirit in which it is done that is important." Well, you can not tell that to Uzza because God struck him dead. He did it with the right spirit, but he was a corpse because he did not do it God's way. Suppose we consider the elements in the Lord's Supper and especially that one element, the wine, which represents the blood that Jesus shed for our sins. Most would substitute grape juice for fermented wine. Grape juice in its natural state is full of leaven. The fermentation process burns out the leaven. Grape juice is full of leaven and leaven in the Bible is a picture of sin. You say, "Well Preacher, they are only pictures." But if you destroy the symbol, you destroy the whole teaching of a symbolic teaching. Suppose we take this element and are picturing it with sin in it — that precious blood of Jesus on Whom all our hopes for heaven depend. Many take the all-atoning blood and picture it as being full of sin. Do you think God is pleased with that? Do you think that is doing God's worship, God's way? Multitudes take The Lord's Supper in such an unscriptural way.

Suppose that we have a service and it is not sanctioned by the Word of God. Oh, there are many services that are not sanctioned by God's holy Word. You say, "What are you talking about Preacher?" Well, we have got all kind of services such as Christmas and Easter that are based on tradition and not based on the Bible. Do you think God is pleased with services based on tradition and not based on the Word of God? What would Uzza say if we could bring him here into this pulpit and let him speak to you? What do you think he would say? I believe he would say, "We ought to do God's work God's way and we ought to worship God according to the dictates of His holy Word." Many stand firm on what they call fundamentals of the faith, but lesser doctrines, they call non-essential and do not stand for them. This brings us to our fifth point.

V. UZZA DIED OVER A NON-ESSENTIAL There are many today who say, "I am a fundamentalist. I believe in the fundamentals of the Bible," and they will list five or six great fundamental truths that they believe in. If you say, "Now brother, what do you believe on baptism?" they will say, "Well, I believe that is a non-essential." Then you say, "Well brother, what do you believe on the church?" They say, "Well, I believe that is non-essential." Pretty soon you come to find out, that outside of the things that they call "the fundamentals" they count every other thing "non-essential." Everything in God's Word is essential for something or God

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REVELATION

by John R. Gilpin
(Read Revelation 2:18-29).

I am sure that everyone will agree that there is something wrong with the churches of today. Even in Jesus' day there was wrong in the church He established, for Judas Iscariot, its treasurer, was a thief. From that day til this, we have never had a perfect church, for all churches are made up of imperfect human beings; and even today, regardless of the claims of some who say that they live absolutely sinless and perfect, there isn't a church in all the world but what there is something wrong about it.

Human judgment would give varied and various answers as to the wrong. However, only Heaven's judgment is to be trusted. It is because of this that we turn to the Scriptures to see what is wrong.

Ephesus, the largest of these seven churches, had left her first love. "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4).

Smyrna was living rightly and preaching rightly, and consequently they were having a hard time — the devil was fighting them from without.

Pergamos had a mixed membership — some were Godly and others were ungodly. In this case, it was another instance of the world mixed up with the church.

Today, we have churches just like each of these three. There are those who once loved the Lord supremely, but have departed from their first love. There are others like Smyrna that are being fought from without because of the doctrinal stand which the church has taken. Then there are others just like Pergamos that are worldly, and which have a mixed membership with some desirous of serving the Lord, and others living for the world.

Today, we consider the church at Thyatira. I have always had an idea that this church was established through the efforts of Lydia. You remember that she was Paul's first convert in Europe. Listen to the story of her conversion: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us" (Acts 16:14, 15).

Regardless of who started the church, the Lord Jesus had a message for it. To read His message, we see that the church was a busy, bustling, successful, wide awake organization. At first reading, we are compelled to say that Thyatira was an unusually active church. Yet, on closer observation, we shall see that this church was perhaps more successful than Scriptural, and more active than obedient.

I. Jesus' revelation of Himself to this church is far different to that of the revelation of Himself to the rest of the churches. Listen: "And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his

feet are like fine brass" (Rev. 2:18).

In this connection, He reminds them that He is Divine. He tells them that it is "the Son of God" with whom they are dealing. On the day of His transfiguration, the Father acknowledged that Jesus was His Son. "While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased" (Matt. 17:5).



John R. Gilpin

Even the devils of hell acknowledged the same in the days of His flesh. "Let us alone: what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy one of God" (Mark 1:24).

Now the One who is acknowledged by both God and the devil to be Divine, reveals Himself to this church at Thyatira as "the Son of God."

This church needed to see Him as the Son of God. They didn't need to see Him as a man, but as God Himself. Incidentally, beloved, this is true of every church in the world today. Our churches the world around need to remember that the founder, and the One with whom we have to deal, is not man, but God.

Further, Jesus revealed Himself as omniscient, for the Scriptures declare that His eyes were "like unto a flame of fire." Yes, Jesus is omniscient. He sees all of us all the time. Let me remind you that the Jesus of the New Testament is the God of the Old Testament, and concerning Him, it is said: "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3).

In the New Testament, we read the same truth: "For if our heart condemn us, God is greater than our heart and knoweth all things" (I John 3:20).

Notice the expression — "God... knoweth all things." "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (II Chron. 16:9).

This church at Thyatira needed to know that the Christ with whom they were dealing, and who was dealing with them, had fiery eyes that brought to light the hidden things of darkness. He thus revealed Himself to this church as one who had eyes to pierce them through like an x-ray, and thus search out the hurtful things of sin.

He further revealed Himself to this church as omnipotent, for the Scriptures declare that "his feet are like the fine brass." I rejoice that the Christ we love today is omnipotent — He is all powerful. Listen to these Scriptures: "I know that thou canst do everything, and that no

thought can be withholden from thee" (Job 42:2).

"But Jesus beheld them, and said unto them, With men this is impossible: but with God all things are possible" (Matt. 19:26).

What mighty words are these. Surely the Christ we serve is omnipotent — He is all powerful.

These folk at Thyatira needed to know that Jesus was all powerful — they needed to know that He had feet of power wherewith to trample and stomp out their sins.

Here was a church that had gone to the very depths of sin. Jesus, therefore, revealed Himself to this church not as a man, but as God. With His eyes of fire, He could see through their evil, and with His feet of brass, He had power to stomp it out.

What a challenging revelation of Jesus this gives us today. The one with whom we are dealing and who is dealing with us, is not man, but God. He is the God who sees all sin, and He has power to blot it out. What a challenging revelation to worldly Christians, unorthodox churches, and heterodoxical preachers. Surely this revelation is just what we need today — we need to know that our Christ is God, and that He sees through our evil and that He has the power to stomp it out.

II. Following Jesus' treatment of other churches, He first commended Thyatira.

Before looking for their failures, He sought first to look for the virtues of each of these churches. Most folk prefer to find the bad, while with Jesus, He prefers to find first the good.

Here's a fine little poem I recently found:

"Don't look for the flaws as you go through life;

And even when you find them,

It is wise and kind to be somewhat blind

And look for the virtues behind them.

For the cloudiest night has a tint of light

Somewhere in its shadows hiding;

It is better by far to look for a star,

Than the spots on the sun abiding."

This was Jesus' way of dealing with each of these churches, and so when we come to the church at Thyatira, we notice that there were several things for which He commended them. First of all, He commended them for their works. It is rather interesting to notice that He had commended all three of the churches we have studied thus far, in the same manner. This church at Thyatira was no exception. It wasn't a idle church — they were bustling about with their activities. They were busy; they were wide awake; they were doing things; and these works pleased the Lord.

I heard sometime ago, concerning three tramps lying by the roadside. A man came by and offered to give a quarter to the laziest one of the three. One man jumped up and said he was the laziest. The second turned over and claimed the honor. The third said, without moving, "just put the quarter in my pocket." Lots of church members are like this latter individual, but not so with the church at Thyatira, for they were busy at work for the Lord, and thus they earned His commendation.

Then, He also commended them for their love. We read: "I know thy works, and charity" (Rev. 2:19).

The word "charity" is the word for love, and indicates their love for one another. In this respect, Jesus commended them.

Every church ought to earn Jesus' commendation in this manner, for church members should show their love one toward the other. Yet, in lots of churches, this is not true. There are many churches today who could not receive Jesus' commendation in this manner, for countless hundreds and thousands of them are torn with strife and divisions, and the members spend their time backbiting, gossiping, and defaming the character of one another. They need to stand still and listen to what God says in His Word concerning this matter of love. Will you listen; "For this is the message that ye heard from the beginning, that we should love one another. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I John 3:11, 14). "This is my commandment, That ye love one another, as I have loved you" (John 15:12). "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and loveth God. He that loveth not, knoweth not God; for God is love" (I John 4:7, 8).

These verses would indicate that the proper attitude of every believer should be that of love one toward the other. At Thyatira there was love manifested by the individual church members, and accordingly, Jesus commended them.

Then also, Jesus commended them for their service. "I know thy works, and charity and service" (Rev. 2:19).

Their's was a service of love. With love pervading their hearts, they were working and serving God.

He also commended them for their faith. "I know thy works, and charity, and service, and faith" (Rev. 2:19).

Of course, this was the foundation for their love and service and their works. You see, their works grew out of their faith. This is what the Word of God teaches us. "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20).

No man is saved by works, but, beloved, if he has been saved by grace through faith, there will be works in his life that are pleasing to God.

It means something to me today to find a church that really tries to walk by faith. Most churches are depending upon their organizations, and worldly plans, and their schemes and as far as faith is concerned, that is an unknown quality. Yet, here was a church that though they were busy and working, their works were the direct outgrowth of their faith in God.

In like measure, He commended them for their patience. He reminded them that He knew about their patience. Their work did not lag — they kept at the task. Patiently they continued working and serving God. Too many of us get impatient when things don't go our way. Too many of us are good starters, but mighty poor at

finishing.

A lot of church members remind me of the hound dog who started early in the morning on a deer track. He became tired, and the trail became faint, and a fox crossed his path. He started off on this trail as though he would catch the fox in sixty seconds. Then later on, he became tired, and when a rabbit crossed his path, he started out after the rabbit. This dog just kept switching from one trail to another throughout the day, and when night came, he was sitting down on his tail, barking up a gum tree at a contemptible little ground squirrel. That's the way a lot of Christians are serving God today. They haven't got patience to keep at the big task God gives them, but switch from one to another until their work becomes less and less all the time. Too many of us just don't have patience enough to wait until God can do the thing He desires to do through us, but not so with this church at Thyatira — they were patient in all that they did.

And then, Jesus commended them for their last works, which He declared to be "more than the first." The first thing for which he commended them was their works, and then after commending them for four other characteristics, He came back to commend them again for their last works. Well, beloved, Jesus' commendation of this church could not be the commendation of many churches today, for there are mighty few churches today who would have any first works to say nothing of last works. In the Southern Baptist Convention last year, fifty percent of the churches did not contribute anything to missions. I don't have the statistics available, but I am sure that it is equally as bad in the Northern Baptist Convention.

I have seen an individual saved, and have seen him work like a trooper for a while, and then I have seen him drop by the wayside. It reminds me of a letter which was sent by a church to the annual meeting of its district association. The letter said, "This year's letter reports to you, that we are at peace. Baptized none, received by letter none, excluded none, restored to fellowship none, gave to missions nothing — pray for us that we may hold our own." Yet, this church at Thyatira was very much unlike that, for this church not only began to serve the Lord, but continued, and Jesus commended them for their last works as well as their first works.

III. After commending this church in these particulars, then Jesus proceeded to condemn them. May I remind you that the Lord Jesus Christ is never blind to men's vices. In Genesis 16:13, we read: "Thou God seest me."

One of the Old Testament prophets also reveals the fact that God sees our sins, "Though they dig into hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in

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When the wolf licks the lamb, he is preparing to wet his teeth in its blood.

REVELATION

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the bottom of the sea, thence will I command the serpent and he shall bite them" (Amos 9:2, 3).

I read sometime ago of a beautiful girl, who had a photograph made, and when the photographer looked at the proof, it appeared mottled. Knowing that her complexion was clear, the photographer went to her home and found her in bed breaking out with the measles. What had escaped the human eye, the keen eye of the camera had caught. This is like God, beloved, He is never blind to the vices of men, nor to the faults of churches. Hence, He condemned this church because it was run by a woman.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezabel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Rev. 2:20).

The Bible has quite a good deal to say relative to a woman's place in the church. We are plainly assured in the Scriptures that her position is one of silence. Listen; "Let your woman keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant" (I Cor. 14:34-38).

I know that there those who say that this was just a local injunction to the church at Corinth. I do not agree therewith. Yet even if that were true, you have the same teaching given when the aged Paul wrote to young Timothy: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11, 12).

I realize that today there are many who believe that a woman has just as much right to preach as a man. Yet, beloved, one of the first qualifications that God gave for a preacher is: "A bishop then must be blameless; the husband of one wife" (I Tim. 3:2).

Now, I would like to see any woman that could qualify. She might be the wife of one husband, but she'd have an exceedingly hard time being the husband of one wife.

I know that today we are living in this modern twentieth century, and that things are much different to what they used to be.

However, beloved, instead of changing the Bible to suit the demands of the twentieth century, we'd better change the twentieth century to meet the demands of God's Word.

Not too long ago, the Baptist Training Union held a convention in Ashland in which these Scriptures relative to women keeping silent in the church

were rudely trampled beneath feminine feet. One lady delivered an address on the subject of "Church Manners." Someone ought to have taken her off in the corner and taught her how to behave in the house of God. The feminist crowd who believe in unbridling the women and allowing them to conduct public worship services, are just as great modernists as the individual who denies the inspiration of the Bible and the deity of the Lord Jesus Christ. In fact, I have as much respect for them as I have as much respect for them as I have the higher critics who deny the Genesis account of creation. I believe in the inerrancy of Paul as I do in the inerrancy of Moses.

These Scriptures from I Corinthians and I Timothy, demand that a woman keep silent in the church — going so far as to say that she is not to teach men, nor pray when men are present, nor even ask questions in public. In other words, her's is to be a position of silence. They say that you can't run a Baptist Training Union in that manner. Well then, beloved, I would say, let them die, and the sooner the better, for if they have to be run in violation to the Word of God, we would be better off to have them dead. I know that the feminists say that this is a mighty small thing, but, beloved, the Lord Jesus Christ had something to say about small matters. Listen; "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. 5:19).

Over in Huntington sometime ago, the Keys Quadruplets appeared before two of the churches. They told how hard it was to buy clothes identically alike for four people. They told how their mother sewed, and how hard it was for father to pay the bills. Of course, beloved, this was very edifying to say nothing of the fact that they were completely out of their place by so doing.

Well, long, long ago, there was a church at Thyatira who did the same thing. They had a church that was run by a woman, and Jesus condemned them, and so far as I am concerned, any church which is run by a woman today, or which unbridles its women to conduct its public worship service, to teach men, to pray in public, or even speak out in public worship — such a church has the condemnation of the Lord Jesus Christ today.

IV. After commending and condemning this church, Jesus also gave a promise to the overcomers. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron: as a vessel of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:26, 27).

The overcomers — that is, those who did not succumb to the evil sway of this woman who was running the church — these overcomers were to share in Messiah's rule. It reminds us of the time when King George III was crowned, all his peers were crowned at the same time, each to be under the king. This is an honor worth suffering for, and will only come to those who oppose the modern feminist movement. In this early day, it was for the individual who dared oppose the woman at the head of the church at Thyatira. To us

today, it means that everyone who stands solidly against the feminist movement and against women preachers, will share in Messiah's rule.

In conclusion, let me read verse 21 again: "And I gave her space to repent of her fornication; and she repented not." You will notice the expression, "space to repent." This church at Thyatira had an opportunity to repent. If you are a feminist, God gives you the same opportunity.

If you are a member of a church or if you are a pastor of a church which is run by a woman, then God gives you "space to repent" this morning.

I thank God also that He is calling many sinners today to repentance. It may be that this is God's day for you, and if so, may you repent now and believe the gospel that Christ died for your sins, and may you accept Jesus Christ as your Saviour. To die unsaved, means a devil's hell; therefore, "Believe on the Lord Jesus Christ and thou shalt be saved."

WHY DID

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would not have put it in the Bible. Now, I'll grant you that there is much in the Bible that does not touch on salvation, but everything in there is essential for something. God has not given us the liberty that we may relegate some of His Word as being non-essential, and therefore, not worthy of our standing for it.

The judgment of God fell on Gehazi, who was Elisha's servant. He broke a type concerning salvation. Elisha was instrumental in healing Naaman of his leprosy, a picture of salvation. Gehazi went out and broke the type when he put a price tag on it. He got some money and he got some clothing from Naaman. He put a price tag on salvation. He broke the picture. He broke the type and it related to salvation. For that, he and all his posterity would live all their lives as lepers. His action touched a vital picture. The picture of salvation by grace had been distorted; but now you come to Uzza and he did not break a picture of salvation. So then, you could say that Uzza died over a non-essential. God is just as much concerned about what we would consider the minor doctrines of the Bible being contended for. Uzza died over a non-essential. You may say that this message does not concern me, seeing I am not a leader, bringing us to our next point.

VI. INDIVIDUAL RESPONSIBILITY.

David did not die. He was the leader, but here was Uzza, one of the followers, he was the one that died. This Bible teaches individual responsibility. You may say, "Preacher, I am going to give my money to the church and it does not matter what they do with it. They can send it to a modernistic seminary and support professors who deny the verbal inspiration of God's Holy Word, and it won't make any difference to me." Don't you be fooled! This Bible teaches individual responsibility. Uzza died, not David! God will hold you responsible, as he did Uzza.

You may think that because you have a pastor that allows the wrong elements to be used in the Lord's Supper, you are guiltless. Could not Uzza have used this line of thought? After all, there could be no godlier leader than King David. Your religious leader is, in all

likelihood, not as close to God as David was, yet Uzza was responsible. You may say, "But Preacher, our observance of the Lord's Supper is such an uplifting experience. How can it be wrong?" This may have been Uzza's thoughts in the very verse of Scripture before God killed him, listen:

"And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets" (I Chronicles 13:8). We might ask "how would God show His people the importance of being Scriptural?" This brings us to our seventh point.

VII. UZZA'S DEATH IS GOD'S MONUMENT FOR ALL GENERATIONS TO SEE.

This was written for our learning and admonition and it is God's monument for you and me to behold. Notice the importance of being Scriptural. How important it is! Notice what displeases the Lord. Those that are not Biblical, those that worship and work contrary to His holy Word, as though it did not matter, as though it was not important, as though the only thing important was their motive. Learn a lesson here from Uzza's death, it is God's monument. God has left this on the pages of His holy Word that you and I might learn from it, that we might see what displeases the Lord.

No one is given the liberty to worship or work contrary to the Word of God. Ignorance is no excuse. Uzza may not have been aware of what the Scriptures revealed about the ark, yet he still died. We may think that Uzza's death was harsh, but how else would men and women be brought to respect the Word of God? We have only to look in our day at the Christmas and Easter services and realize that only a dramatic act of God will bring His people away from such heathen practices. May we learn from this monument left on the pages of holy Scripture.

Let me say that if you have been reading this sermon and are not saved, Jesus died on Calvary. The Son of God became the sinner's substitute. He was buried and rose again from the dead. Trust Him today as your only hope for heaven, for the Bible says, "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood..." (Romans 3:24, 25).

May God bless you.

THIS MAN

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should have been well acquainted with this passage of God's word. As I understand during their feast days they began reading from Psalms 113 and finished with chapter 118. Christ was reminding them of Psalms 118:22, 23. Having read this Scripture so many times, yet they did not know they were fulfilling it by their rejection of Christ the Messiah.

The apostle Peter writes by the Holy Spirit about Christ as the rejected stone saying, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious" (I Peter 2:4).

Consider the solemn declaration of our Lord regarding those who reject Him and receive not His words. Hear Him say, "He that rejecteth me, and

receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

"We will not have this man to reign over us." This is the common attitude of all men by nature. Christ's death on the cross was the display of the attitude of this ungodly world toward God and His sovereign dominion. Rebellion against constituted authority is greatly demonstrated world wide today. This is the ruin of nations and individuals. God is no loser. "But our God is in the heavens: He hath done whatsoever he hath pleased" (Psalms 115:3). He says in Luke 19:27 "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

This rejection is not to be confused with God's effectual call by the gospel to His elect people or sheep, which by His sovereign grace are made willing in the day of His power. (Psalms 110:3). For all that the Father has given Him shall come to Him, (John 6:37). Whom He calls effectually He also justifies and glorifies, (Rom. 8:30).

We now come to consider this Man as the greatest preacher of all times. In John chapter seven we read that the Pharisees and the chief priests sent officers to arrest our Lord and they returned with the words saying, "Never man spake like this man" (John 7:46). We think of great preachers through the ages. The most wicked people of the world have been among false prophets and preachers. Christ called them, wolves in sheep's clothing. Yet He says of His true preachers, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15).

Christ taught as one that had authority, and not as the scribes. While His preaching was like a refiner's fire and fuller's soap, as was written by the prophet Malachi (Mal. 3:1). His preaching to the religious hypocrites was much more than they could endure, (Matt. 23:1-39). Yet the poor heard Him gladly, and His preaching healed the broken hearted. It was deliverance to the captives and recovering of sight to the blind, and He preached the acceptable year of the Lord, (Luke 4:18, 19). He preached the Word unto them (Mark 2:2). He was the Word. Luke writes of Him saying, "The former treatise have I made O Theophilus, of all that Jesus began both to do and teach" (Acts 1:1). From this we see that all He preached, He was in practice. He was all that He preached and taught.

Truly He was a flaming fire as the Scripture tells us in Psalms 104:4. Moses could say, "My doctrine shall drop as the rain, my speech shall distil as the dew" (Deut. 32:2). "For this man was counted worthy of more glory than Moses" (Heb. 3:3) He said, "My doctrine is not mine, but his that sent me (John 7:16). The Jews marvelled at His preaching, saying, "How knoweth this man letters, having never learned" (John 7:15)?

This Man was greater than Jonas and greater than Solomon (Luke 11:31, 32). While John the Baptist was anointed with the Holy Spirit, yet he said of Christ that the Spirit was given unto Him without measure (John 3:34). Truly, never man

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THIS MAN

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spake like this man. "For he spake, and it was done, he commanded, and it stood fast" (Psalms 33:9).

My friends, let us now consider this Man as the sinless Man. Pilate says of Him. "I find no fault in this man" (Luke 23:4). The thief on the cross said. "But this man hath done nothing amiss" (Luke 23:41). How wonderful that there was one man who lived upon this earth who never sinned. "He was in all points tempted like as we are, yet without sin" (Heb. 4:15). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). Beloved, don't you long for the time when we shall see Him and be like Him? (I John 3:2).

I want us now to observe this Man regarding His Deity. When He died on the cross, the Roman Centurion said of Him. "Truly this man was the Son of God" (Mark 15:39). False teachers deny this fact. They are anti-Christ. The apostle John wrote by the Holy Spirit saying. "If there come any unto you, and bring not this doctrine (the deity of Christ), receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds" (II John 10, 11).

Someone says, but does the Old Testament have anything to say about Christ being the Son of God? Let us see. "Kiss the Son, lest he be angry, and you perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (Psa. 2:12). Please take a look also at Psalm 2:7, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten Thee." Now there are other Scriptures we could call your attention to in the Old Testament such as (Isaiah 9:6) etc., but I think it not necessary to do so at this time.

Our Lord said to the Jews. "For if ye believe not that I am he, ye shall die in your sins" (John 8:24). It is so plainly stated in God's Word that to deny Him being all that He claimed to be would be to call Him a liar. Furthermore, to deny His deity will land all who are guilty of such in the lake of fire and brimstone; which is the second death (Rev. 21:8). Such may be eloquent preachers, but their fluent speech and silver tongue will never substitute for a new heart. They will hear Christ say in that awful day. "I never knew you" (Matt. 7:23). I asked one of the so-called Jehovah's Witnesses if he believed Jesus Christ was the Son of God? He replied, He was a son of God. Thus, he denied by this answer that Christ was God the Son, the only begotten Son, God that was manifested in the flesh. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16). So the Father says of Him, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

Furthermore regarding this Man, see Him in His unchangeable priesthood. "But this man after he had offered

one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12). Then look at Hebrews 7:24, 25. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

This Man, Christ Jesus now appears in the presence of God for us (Heb. 9:24). He is our advocate with the Father (I John 2:1). This is the work of Christ for sinning saints, and it is based upon eternal efficacy of His own sacrifice. This Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God. There is no more offering for sin (Heb. 10:18). There remaineth no more sacrifice for sins (Heb. 10:26). How strongly this refutes the Roman Catholic doctrine of the eucharist or mass in which they affirm that the wafer and wine is literally changed into the blood and body of Christ. This they offer for remission of sins. I am sorry for anyone who does not know any better than to follow such false teaching.

Now the Aaronic priesthood was often interrupted by death which priesthood has passed away. The priesthood that is in effect now by our Lord Jesus Christ cannot be interrupted by death as our Great High Priest is not a priest after the order of the Aaronic priesthood but rather after the order of Melchisedec. As it is written, "Thou art a priest forever after the order of Melchisedec" (Heb. 5:6). Then in Revelation 1:18 we read. "I am he that liveth, and was dead: And behold, I am alive for evermore. Amen; And have the keys of hell and of death."

"Seeing then that we have a great high priest, that is passed into the heavens. Jesus the Son of God, let us hold fast our profession" (Heb. 4:14). What a privilege this gives the believer priest who has eternal life. "For by one offering he hath perfected forever them that are sanctified" (Heb. 10:14). Furthermore, He says in Hebrews 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Once and only once was this sacrifice offered as we read in Hebrews 9:26, "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." This one sacrifice never can be repeated as it is a once for all accomplishment.

Christ, our great High Priest now ever lives to intercede for His people through the eternal efficacy of His own precious blood. This then gives the redeemed people of God access to enter into the holiest by the blood of Jesus. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Let me say here that the never changing priesthood of this Man secures forever the never changing standing of all God's elect people. They shall never perish (John 10:28), seeing he ever liveth to make intercession for them (Heb. 7:25).

Moreover, this Man, receiveth sinners. It was so said by His enemies. "And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth

with them" (Luke 15:2). Say, brother, aren't you glad that He does receive sinners? Even me with all my sins. Our Lord Jesus came to seek and to save that which was lost (Luke 19:10). The apostle Paul writes by the Holy Spirit saying. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: Of whom I am chief" (I Tim. 1:15). As the good Word of our God says again. "Thou shalt call his name JESUS: For he shall save his people from their sins" (Matt. 1:21).

My friend, has He saved you? If not, believe on the Lord Jesus Christ and thou shalt be saved (Acts 16:31). "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Blessed are all they that put their trust in him" (Psalm 2:12).

I praise Him this day for saving my soul in the spring of 1928, at the First Baptist Church of Bluff City, Tennessee. He saved me for keeps. "Kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5). To Him be glory forever and forever.

Now dear hearts, in conclusion of this message on "This Man", let me freely declare unto you according to God's Word that through this Man is preached unto you the forgiveness of sins, for we read in Acts 13:38, 39 these wonderful words spoken by the apostle Paul as the Holy Spirit so ordered him to do. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which you could not be justified by the law of Moses."

Beloved, as you know, it is such a wonderful thing that our sins are forgiven us for His name's sake (I John 2:12). At times when I have been thinking up on my iniquities, and my mind has been heavy with depression, and I have cried unto my Lord for relief in repentance by His grace; the following Scripture has given me great delight and sweet relief, found in Psalms 130: 3, 4). "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." Then again I have looked in the book of Isaiah and read with great delight that Scripture in Isaiah 43:25. "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins."

Years ago there was an old white headed man, stately looking and strongly built, who would take the pulpit before we preachers preached in Western North Carolina and quote verbally that beautiful 103rd Psalm. The part of that blessed Psalm that touched me so strongly was verse three, which says, "Who forgiveth all thine iniquities."

In closing this message to you, may I ask you in His name this solemn question my friend? Has Christ forgiven your sins as yet? I admonish you to repent of your sins and trust in Him as your Lord and Saviour that your sins may be blotted out and your soul cleansed by His precious blood (Rev. 1:5). I hope it will be said unto you, what He said unto the woman whose sins were

many. "Thy sins are forgiven" (Luke 7:48).

THE BODY OF CHRIST

by T.P. Simmons

What does the Scripture mean by the body of Christ? Does it have reference to all saved people on the earth, or to the local church? We unhesitatingly and unqualifiedly take the latter position. We believe this position is vindicated:

1. By the meaning of the term "body."

A body is a compact association of closely interrelated parts. There must be such unity as to constitute a substantial and collective entity. Scattered fragments of a given kind cannot properly be considered a body according to any usage to which the word has ever been properly put. There must be not only similarity between the fragments, but they must form a collective whole. This will be found true of every proper use either of the Greek or English terms. The followers of Christ in the world are similar in kind, but they do not form a collective whole. They have been called out from the world, but they have not been called together. They affiliate with distinct and warring factions. Each faction is a distinct entity within itself. It is only by an unwarranted stretch of the meaning of the term "body" that it can be made to apply to all the followers of Christ on earth.

2. By the Scripture.

In writing to the church at Corinth, Paul said: "Ye are the body of Christ, and members in particular" (I Cor. 12:27). He did not say to this church that it was a part of the body of Christ, but said unqualifiedly: "Ye are the body of Christ." Throughout the chapter Paul argues against the divisions existing in the church on the grounds that they were one body. This would mean nothing if the term body applied to all Christians over the world.

But some would remind us that the first epistle of Paul to the Corinthians was addressed to "all that in every place call upon the name of Jesus Christ," as well as to the church at Corinth. We reply that this is true, but this wider address is altogether secondary throughout the epistle. In every chapter we find the apostle dealing with the specific problems, ills, needs and work of the Corinthian church. Especially is it true that he was speaking specifically to the Corinthian church in the twelfth chapter. It is only by wresting verse 27 from its context that it can for any reason be made to apply to all that in every place call upon the name of Jesus Christ.

We will not examine every other passage in the New Testament where the term body applies to believers and see if there is in any of these places anything that militates against the position we are defending. We find the term thus used in Romans 12: 4, 5: "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ." This is in favor of our view for two reasons: (1) In this epistle, Paul was writing to the saints at Rome, who, without doubt, were already associated as a church. (2) He likened them as one body in Christ to the human body. That shows that he was using the term in the sense of a

collective whole. We next find the term in I Corinthians 10:17, where we read: "For we, being many, are one bread, and one body; for we are all partakers of that one bread." Here Paul was speaking of the eating of bread in the memorial supper. And, when in the next chapter he writes to the Corinthians about the supper, he speaks of their celebrating the supper in local church capacity. See verse 18. Therefore, the body he speaks of in the above passage is the local church. Next, in I Corinthians 12:13, we find Paul saying: "For in one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." This is explained by the twenty-seventh verse, which we have used already as our chief proof text. Body is here used in the generic sense, as is doubtless the case in the preceding passage also. That this does not apply to all Christians is further shown by the fact that the body of Christ is again made analogous to the human body. See verse 12. The baptism mentioned is baptism in water, for there is no ground for the teaching that each saved person is baptized with or in the Holy Spirit either at conversion or subsequently. The preposition "in" has the same meaning of the same Greek preposition in Romans 8:9; I Corinthians 12:3 and Revelation 1:10. The expression in the passage under consideration is

"en...pneumati," and Thayer defines it as meaning "to be in the power of, be actuated by, inspired by, the Holy Spirit." This is its clear meaning in the other passages referred to as well as in many passages not referred to, and we believe this is its meaning in I Corinthians 12:13. We believe the sense of this passage is: "In or under the power of, or actuated by one Spirit (the Holy Spirit) we are all baptized into one body, the local church." "Body" here could not refer to all saved people on earth, because baptism is not essential to salvation.

We pass to the use of the term "body" with reference to believers in Ephesians. It is chiefly from Ephesians and Colossians that folks get the idea that the body of Christ is a universal, invisible thing composed of all believers on earth, but we are by no means compelled to take such a view; and certainly then we ought not to take it when it is out of harmony with all we have noted thus far. We find the use of the term we are considering in the following places in Ephesians: 1:23; 2:16; 4:4; 4:12; 4:16; 5:23 and 5:30. The first passage speaks of Christ as being head over all things to the church, and represents the church as containing His fullness. There is nothing here that in any way obliges us to take the universal, invisible view of the term body. The term is doubtless used again here in the generic sense. The meaning is that Christ is the head of each local church and that each local church contains the fullness of His presence through the Spirit that indwells each local church (I Cor. 3:16). In the second passage (2:16) we believe the term is used again in the generic sense. This passage speaks of

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THE BODY

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the reconciling of the Jew and the Gentile in one body. This is done in the local bodies. The verses that follow make it clear that the local church is in view by using the expressions: "household of God," and "habitation of God through the Spirit." That these are designations of the local church is shown by I Timothy 3:14 and I Corinthians 3:16. The next passage in Ephesians (4:4) says: "There is one body." Does this mean that there is one universal all-inclusive body? No valid argument can be made out for such a view. We no more have here in the "one body" a universal, all-inclusive body than we have a universal, all-inclusive baptism in the "one baptism" of verse five. The meaning is that there is one kind of body, just as there is one kind of baptism. In 4:12 and 4:16 we believe also that the local body is in view. The term may be conceived of as being used here in the generic sense as in other places, but concretely it has reference to the local church. We think the same is true of the use of the term in 5:23 and 5:30. It is true that verses 23 and 25 speak of Christ as Saviour of the body, and as having given Himself for the church, but this does not oblige us to think that all believers are here in view. These passages picture the church ideally and as it ought to be. From the standpoint of God's revealed will it ought to be composed only of the redeemed.

And if we turn to Acts 20:28 we will find Paul speaking to the elders of the church at Ephesus and exhorting them to faithfulness as overseers of the church, which is characterized as "the church of God, which he hath purchased with his own blood." This was certainly spoken of a local church, and shows that the passages above may also be applied to the local church. And verse 27 does not describe what the church is now, but what it will be, by means of sanctification and cleansing, at the time Christ presents it unto Himself as His spotless and glorified bride. This will be just before His coming back to this earth to reign (Rev. 19:7-9). The description in verse 27 eliminates the so-called universal, invisible church as certainly as it eliminates the local church in its present condition. Saved people today are not without spot or wrinkle or any such thing. But when Christ shall have separated each local church from every unbeliever and glorified each believer and has assembled all the glorified believers of the church age, both dead and living, then the earthly local church will lose its identity in the great heavenly local church and Christ will present it unto Himself. Therefore, this passage lends no support to the universal, invisible idea of the church or body of Christ.

Turning to Colossians, we find the term "body" used of believers in 1:18 and 3:15. But we find in these passages nothing peculiar to the passages we have already considered, and, therefore, will not go into them.

In closing we would urge the meaning of the term church (Gk. *ekklesia*) as a further reason for limiting the applica-

There is nothing more pitiful than a life spent in thinking of nothing but self.

tion of the term "body" to the local church. The church is the body of Christ, and the Greek term for church can be properly applied only to a gathering or assembly. All saved people on earth do not gather or assemble, and will not until that time when Christ shall present His bride to Himself. There will then be a glorified church, but it will be a gathering or assembly, and, therefore, will still be true to the meaning of the word. At the present time God and Christ have but one kind of church, and that is a local church built after the New Testament pattern.

LED BY GOD FROM DARKNESS INTO LIGHT

by David Baron

I can truly say that "I feared God from my youth," and as far back as I can remember, even in the days of my childhood, the question, "How can a man be just with God?" very often occupied my thoughts. I was very familiar with the passages in the Word of God where we are told that we are all born in sin and "shaped in iniquity" (Psalm 51:5), that the very "imaginings of the thoughts of his heart" are only evil continually (Gen. 6:5; 8:21), that our hearts are "deceitful above all things, and desperately wicked" (Jer. 17:9); and, indeed, my experience only corroborated these Bible statements. When I looked into my own heart, I found nothing there but "blackness of darkness," hatred to the name of God, and rebellion against His holy will stood out bare and prominent to my scrutinizing eyes, and, though in the sight of man, even of my own friends and relatives, I was, as they said, good and blameless — and so I might have seemed, for I perfectly kept all the laws and ceremonies prescribed by the Rabbis, and was a diligent student of the Talmud beside — yet in the depths of my soul I was convinced otherwise, for I felt somehow that God was not well pleased with all my "good works" and "religious observances" because they were not done out of a willing and obedient heart, to which, by nature, we are all perfect strangers, but merely to pacify God "Who was a terror unto me," and who, I thought, as an angry judge, only hated me and watched for my destruction. This thought created in me great bitterness of heart and trouble of soul. The more religious I became the more miserable I felt; for I was brought to see how far short I came of God's standard, Who tells us to be holy even as He Himself is holy (Lev. 19:2; 21:8; Josh. 24:19).

I felt that there was a great difference between being holy and merely doing what men call holy acts, and I longed and prayed, like David, for "a new heart" and a "right spirit" which I knew I needed before I could hope to become holy. Some of my Jewish friends, to whom I opened my mind, comforted me with the fact that I was doing as much as I possibly could, and that therefore I had no cause to fear, but this did not satisfy me, for I knew that we are commanded not merely to do as much as we can, but to keep all the laws and commandments which the Lord our God has given us, and a curse is pronounced on all who do not con-

firm and do all the words of the law (Deut. 27:1-26), and, as a matter of fact, none of us can keep one commandment perfectly.

Longing For A Temple, A Priest And A Lamb

But what was I to do? God says, "the soul that sinneth, it shall die" (Ezek. 18:20), and He nowhere says that I can get the forgiveness of my sins by my own "good works." He does say that "it is the blood that maketh an atonement for the soul" (Lev. 17:11). Alas! "because of our sins we have been driven from our land and are estranged from our soil," and "we have no more temple, sacrifice, or priest" (see Jewish prayers for Day of Atonement). Oh! how I wished when the great Day of Atonement came round for a temple, a priest, and above all a lamb on whose head I might confess my sins, and thus roll away the burden from my heart! Thus it continued and I was miserable, without rest of heart or peace of mind, the thought and prospect of death being dreadful to me.

When I was still young, in a vacation time, being out with some of my father's servants in the field, I met with a very serious accident and was carried home unconscious. When I regained consciousness I saw a doctor standing by my bedside and heard him say that he had but little hope of my recovery. During the night I said to my dear, pious mother who was watching by my bedside, "Dear mother, I am afraid I am dying, what will become of me? Where am I going?" "My dear child," she said, weeping, "you have been such a good boy, and should you die you will go to heaven." "Oh! no, mother," I exclaimed, in great agony of mind, "I have not been good, and if my getting to heaven depends on my own goodness, I shall never get there."

For some time after my recovery I wandered about in different places, hoping to get rest of mind, but I could find no one to bind up my broken heart, or apply the "balm of Gilead" to my soul, and, as to Jesus being the Saviour of sinners, I had not at that time so much as heard His precious name mentioned, nor indeed could I then have brought my mind for one moment to think that the Messiah could take away my sins, or speak peace to my soul. All that I looked forward at that time for the Messiah to do, was, that He should save our people from the hands of our enemies and restore them to the land of our fathers, and also, by conquest over all other nations, give us the supremacy. I had many other hopes in connection with the advent of the Messiah, as have many Jews, but they were all carnal, narrowed down to earth and this present state, and not one of those hopes rose as high as heaven, or was brightened with the light of immortality.

The Spirit of God Opened My Eyes

But oh! wondrous grace! at last God revealed Himself to me as the "Lord God, gracious, merciful, long-suffering, and abundant in goodness and truth" (Ex. 34:6), and though I was a lost sinner "walking in darkness and having no light," with a heart burdened and a soul sore troubled, justly deserving on account of my manifold sins and transgressions nothing but His wrath and displeasure, "He did not deal with me after my sins, nor reward me accor-

ding to my iniquities," but showed me that "there is forgiveness with Him that He may be feared" (Psalm 130:4), that "He have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezek. 33:11). The Spirit of God opened my eyes to see that "Salvation is of the Lord," and that He does not sell it; no, not even for our "good works," any more than He sells the life-sustaining air we breathe, or the water we drink; but He pleads with us, to come and accept of it freely. Listen! "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come buy wine and milk without money and without price!" (Isa. 55:1). What an absurd idea to think that the cloak of 'our own righteousness' which God calls nothing but "filthy rags" (Isa. 64:6) could ever hide our sins from God's all-penetrating eyes, or to be a fit garment for us in the company of the King of kings!

There is nothing that can efficiently hide our sins from God's sight but blood — on this point both the Old and New Testaments agree (Lev. 17:11; Heb. 9:22) — and there are no other garments becoming those who would be Jehovah's guests to the great "feast of fat things" which He will provide (Isa. 25:6-9) than "the garments of salvation and the robe of righteousness" with which the Messiah only can clothe us (Isa. 53:11; 61:10).

First Contact With Christians

In the course of my wanderings I was at last, in the gracious providence of God, Who was all the while "leading me by a way which I knew not," brought into contact for the first time in my life with two men, a Jew and a Gentile, both true followers of Jesus of Nazareth, who came and spoke to me of Him Whom they called their "Saviour." Now, I need scarcely tell you that my heart was full of hatred and prejudice against Him, Whom, until that time, I only knew by the name of Tooleh (crucified), and Who, I believed, only taught His followers to serve idols and persecute the Jews. In this prejudice I was trained up from my earliest days, for when I was only four years old my mother taught me to repeat, whenever I passed a Christian Church, the following words in Hebrew: "Thou shalt utterly detest it, thou shalt utterly abhor it; for it is a cursed thing" (Deut. 7:26). I was, therefore, the more bitter against any Jew who professed to believe in Christ; I could to some extent understand that a Gentile should believe in Him, for, I thought, it is his religion, and he does not know any better, but a Jew, and a Talmudic Jew, too, to believe in Him Whom our nation has pronounced an imposter! Impossible! He must have been bribed to do so, I thought.

Still, I could not help observing that this Meshumed was far happier than I was, and that not on account of any earthly riches, for he told me, and I could see, that he was not rich, but poor. He seemed to know God as his Father, as the loving God; and one evening he concluded a conversation I had with him thus: "As for me, I tell you honestly, as in the sight of God, that I have never known what true happiness is until I found it in Christ." Happiness in Christ!

What a strange thing, I thought, this is, for a Jew to find

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BLOOD ATONEMENT

by Waldo Whiddon

Christianity without blood is not Christianity at all. Rather it is the religion of antichrists. If it has no blood involved, then it has nothing to do with the Christ of the Bible. This bloodless religion has become the fashionable so-called Christianity of the now generation. One great truth here that hurts the cause of Christ so much is the fact that the most destructive enemies of God in the world today are not professing atheists or infidels, but actually professing Christians who have less than no faith in the blood of Christ. May God help us to teach against this bold lie from the devil's own workshop.

"For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death to present you holy and unblameable..." (Col. 1:19-22). Satan inspires two main lines of attacks upon the Bible doctrine of the blood; first, a denial that the condition of man is bad enough to need so drastic a remedy; second, a denial that the blood of Christ is good enough to effect a cure.

Satan uses these two false doctrines to blind the minds of lost sinners, to the extent that they lack spiritual logic. II Corinthians 4:4. The simple truth is, according to God's holy Word, that every human being in the world is by natural inheritance a sinner, alienated from God. A race whose first father was created upright (Eccl. 7:29), has become totally twisted with corruption of his fallen nature. Man created in the image of God has become by nature a foreigner, having no hope of heaven and without God in the world. Every morally responsible man inheriting Adam's sinful nature has in turn, by his own choice and practice, made himself an enemy alien. He is not a friendly, nor neutral, foreigner from God's standpoint. His whole frame of mind is enmity against God; his whole course of life is filled with wicked words in the sight of God, causing the need of a sin-forgiving, life-giving Saviour.

"It is the blood that maketh atonement for the soul" (Lev. 17:11). "...And without shedding of blood is no remission" (Heb. 9:22). It was not the blood of live animals in the Old Testament, but the blood of the slain on the altar. So it is with Christ, not the blood of His live body that did the atoning, but the precious shed blood from His human body that made peace as He hanged and died on the old rugged cross. Oh! Listen, dear brother, it came from the dead sacrifice, that sinless One, Who died for you and me. God has always required blood as an atonement for sin. Christ's blood is precious to His people. ...Amen. (copied from Park Ridge Baptist Messenger, March 1977 issue).

DARKNESS

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happiness in Christ! In vain, however, I argued and opposed, in vain I displayed all my knowledge of the Hebrew Scriptures and Talmud to disprove every assertion he made regarding the Messiahship of Jesus, in which, for sometime, I thought myself successful; there was one thing I could not get over, and that was the fact that there was something in the belief in Jesus of Nazareth which made this man happy. And did not I seek for happiness? Did not I know how the God Whom I had offended and who, on that account, was angry with me, could become my Friend and Comforter? (Isa. 12).

With these impressions on my heart we parted, unlikely to meet again.

First Contact With New Testament

Soon after this I became possessed of a Book, of the very existence of which I was as yet ignorant, though there is nothing in the world to equal it in value. Have you seen it? Read it? It is called the New Testament. In it the mysteries of redemption prefigured in the Old Testament are clearly defined, and the way of salvation made so plain that even the simple can understand it. It is a Book of which if you will come with a soul thirsting after the knowledge of God, you will exclaim, "This is the very river of God, from it let us drink and be satisfied!" Oh! what feelings took hold of me as I read these words, almost at the beginning of the first Gospel; words uttered by Jesus of Nazareth Himself: "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4:10).

Now, I always thought that Jesus of Nazareth was a false prophet of the kind against whom Moses warned us so earnestly (Deut. 13), but there I find instead that He is teaching men to worship God only, the only living and true God, the God of Abraham, Isaac and Jacob, the God of Israel, Who brought our fathers out from the bondage of Egypt, He Who is the great King and Saviour — even Jehovah Who is One and His name One!

I was still more surprised as I read on in that wonderful Book to find Jesus uttering these most Divine words: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven... Let your light so shine before men that they may see your good works and glorify your Father which is in heaven... For I say unto you, except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of

your Father which is in heaven" (Matt. 5:3-10, 16, 20, 44, 45). Truly, "this man speaks as never man spake!" What wonderful words are these! How is it possible that such holy words and sublime teaching can proceed out of the heart of one whom the Talmudists style "the greatest sinner in Israel"? Is not the fruit the test of the tree? And should not the teachings of Jesus of Nazareth be a test whether He was from God or not?

I wondered, however, whether all who called themselves Christians really profess to hold this Book with the divine and glorious truths contained in it as the foundation of their faith and rule of practice, for, alas! the Christianity which I had seen from my earliest days is as different from the Christianity taught by its divine founder and His first followers as light is from darkness. I was greatly perplexed on this point until I came across these words uttered by Jesus: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7:21-23).

Comparing Old And New Testaments

For twelve months I continued to read and examine the New Testament, comparing it with the Old Testament, and what wonderful discoveries I made in it! And this without help of any man, for all the time I did not say a single word to any one except to two of my unconverted Jewish friends, who certainly gave me no aid in the matter, for they only ridiculed me. The study of some passages of Scripture had only the effect of making the burden on my heart heavier, especially those which demonstrated that salvation can only be obtained as a gift from God through faith in Jesus Christ, and that our own righteousness apart from this salvation avails nothing in the sight of God (Rom. 3:4, 5; Gal. 3:4).

What! Is there no merit in my prayers, in the strict observance of the ceremonies prescribed by the Rabbis, and, above all, in the study of the Talmud? Only through appropriating faith in Christ can I be saved? It seemed an impossibility to me. I tried to believe, but just then strong torrents of prejudice and hatred, such as a Jew only knows, rushed in upon me and almost overwhelmed me with misery and doubts. "Oh, my God!" I cried, "cast me not away from Thy presence in this manner, I am a Jew, a child of 'Abraham,' 'Thy friend,' from my youth I have tried to keep thy holy law. Why dost Thou thus punish me, withholding from me that peace and rest of heart without which life is a burden to me? Hide not Thy face from me, lest I be as those who go down to the pit!" Still no peace came.

I spoke more boldly on the subject to a Jewish friend, but alas! he could not help me, for, as you who know anything about it from experience will acknowledge, there is actually nothing in modern Judaism to meet the cravings of an awakened soul. "Woe was me! for I was undone," the foundation of sand on which I had been building all my life was now completely taken from me. I could see the "Rock" (Psalm 40:1-3), God's

"sure foundation," which He has laid in Zion (Isa. 28:16), but I could not bring myself to build upon it out of mere prejudice. Oh! how strong are our own wills in opposition to God. How slow are we all, unless aided by the Spirit of God, to accept simply God's plan of salvation and give up all our own plans and ideas, for "God's thoughts are not our thoughts, neither are our ways his ways" (Isa. 55:8).

Hatred To The Name Of Jesus Broken Down

Gradually, however, my prejudice and hatred to the name of Jesus broke down, for I could now see that it was not as I had always thought, that Christ commanded His followers to hate and persecute our nation. No, in the heart of Jesus I could see nothing but love to our people. Did He not weep over Jerusalem? (Luke 19:41, 42, 44). Was He not, on beholding the multitudes of our people who were as sheep having no shepherd, moved with compassion for them? (Matt. 9:36). Did He not even pray for His murderers on the very cross on which they crucified Him? This was His prayer at the time: "Father, forgive them, for they know not what they do"; and this the prayer of our deluded people: "His blood be upon us and our children" (Luke 23:34; Matt. 27:25). Now judge which prayer is the more righteous.

Thus it was with me until, by the help of God's Spirit, I cast myself on my knees one evening and exclaimed, "Oh, my God, if Thou canst not save me on any other condition but faith in Jesus, be pleased to give me that faith, and help me to love that most precious name which I have so long hated and despised. Thou hast promised to save unto the uttermost all those who come unto thee in His name: Oh, save me!" I remained on my knees some time, and when I rose I could indeed sing, "Oh, Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away and Thou comfortest me. Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song, He also is become my salvation."

Though some years have now passed since that memorable evening, I can still sing the same song, and am even more determined to "trust in Jesus, and not be afraid." I have known many days of adversity since that time, but blessed be His holy name, His sweet peace has possessed my heart and mind ever since, and I know a little — oh, that I knew more — of what it is to know God as my Father. Have my own beloved parents and friends forsaken me? Lo! "the Lord has taken me up," and in Jesus I have found "a friend that sticketh closer than a brother" (Psalm 27:10; Prov. 18:24). By my profession of faith in Christ have I lost all heirship to earthly possessions? Lo! I have become "an heir of glory," and have received "an inheritance incorruptible and undefiled, and that fadeth not away" (1 Peter 1:4). Am I persecuted and despised for my Saviour's sake? I count it an honour and "rejoice and am exceeding glad, for great is my reward in heaven" (Matt. 5:12). Have I given up anything which before gave me pleasure?

Thank God, I can say with Paul that "what things were gain to me, those I counted loss for Christ. Yea,

doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ; the righteousness which is of God, through faith" (Phil. 3:7, 8, 9).

WERE NEW TESTAMENT CHURCHES BAPTIST CHURCHES?

by Carroll Hubbard
Scripture reading: Matthew 16:13-20, 28:18-20.

Text: Matthew 16:18—"And I say unto thee, That thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it."

It seems from this text that the Lord Jesus, while on earth, built a church and to this institution promised perpetuity. The gates of hell were not to be successful in their opposition to this church. Whatever else "the gates of hades" mean, this does say that the churches of the Lord Jesus would encounter opposition, but that they would never be destroyed. Since Jesus established His church and promised to it perpetuity and continuity, then it is on this earth today or the Son of God stands convicted of an egregious error. To this same church Christ promised, "And lo, I am with you alway, even unto the end of the age" (Matt. 28:20). Jesus' words are truth then He has on this earth a church (we here use the word church in its generic sense) as the "pillar and ground of the truth," and it is ours to identify this church. Were New Testament churches Baptist churches? We wax bold in saying that they were and that from the days of the personal ministry of the Lord Jesus until now there have been Baptist churches on earth.

Baptist churches are not nearest to New Testament churches, nor are they close to New Testament churches, but they are New Testament churches. To be a New Testament church a church must have certain resemblances to the churches talked about in the New Testament. Baptist churches have all these requirements, as we shall see, and are, therefore, the churches talked about in the New Testament. We mention five of these requirements:

I. As to Origin: To be a New Testament church, a church must have been instituted at the right time, at the right place and by the right founder. At all of these points, etc., Baptists can comply with the requirements while all others are "weighed and found wanting."

1. As to time: New Testament churches were begun during the personal ministry of Christ. They were already in existence before the Lord went away. He even sang songs in the church before His ascension. Hebrews 2:12—"Saying, I will declare thy name unto my brethren, in the midst of the church I will sing praise unto thee." To this church, Christ gave clear and definite instructions as to discipline (Matt. 18:16). Also He gave them the Great Com-

mission and that before His death (Matt. 28:18-20). Then it is seen to be the height of folly to say that the church that Jesus built did not begin during His ministry but on Pentecost. Thus before any people can claim to be New Testament churches they must find their beginning in the lifetime of the Lord Jesus. Who can do it? The following dates show that all other denominations fail to meet this requisite for a New Testament church:

Catholics, A.D. 590-604; Luthans, 1520; Episcopalians, 1534; Presbyterians, 1536; Congregationalists, 1580; Methodists, 1730; Campbellites, 1827. It is significant that the Campbellites have only recently celebrated their one hundredth anniversary.

What about the Baptists? Their date of origin cannot be successfully and consistently placed this side of the life of Christ. Men well acquainted with history, who were not Baptists testify to this fact.

Alex Campbell—"The church at Jerusalem was a Baptist church; the churches of Samaria were Baptists churches."

John Clark Ridpath "In the year 100 all Christians were Baptists."

Isaac Newton—"The Baptists are the only body of Christians that have never symbolized with the church at Rome."

2. As to place: The church that Jesus built was instituted in the small confines of Palestine. All other denominations have had their beginning either in Europe or America.

3. As to founder: The founder of New Testament churches was Christ Himself. It was prophesied that He would build the temple of the Lord and the Scripture cannot be broken. Zechariah 6:12,13—"Behold the man whose name is The BRANCH; and he shall grow up out of this place, and he shall build the temple of the LORD." It is evident from I Corinthians 3:16-17 and Ephesians 2:22 that the temple here talked about in this prophecy refers to a New Testament church. Jesus did build His own church according to the New Testament.

Matthew 16:18 "...I will build my church" (cf. Mk. 3:13-14). What institution on this earth today can claim the Lord of Glory as their founder and head save Baptist churches? All others are "synagogues of Satan" and were begun by sinful and depraved men.

Catholics, Pope Gregory; Lutherans, Martin Luther; Episcopalians, Henry VIII; Presbyterians, John Calvin; Congregationalists, Robert Brown; Methodists, John and Charles Wesley; Campbellites, Alex Campbell.

II. As to constituency--membership: New Testament churches had a regenerated membership. Disciples were first made and then baptized (John 4:1). None were baptized into these churches but those who were already saved. Acts 2:47—"And the Lord added daily to the church such as were being saved." John the Baptist came to make ready a people for the Lord, and then this prepared people were organized into the first Baptist church. Who today can meet this requirement for a New Testament church?

T.T. Martin has well said,

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TUNE IN TO THE CALL TO CALVARY

Station WEEM, Huntgn., W. Va. Time Sun.—7:30-8:00 a.m. Dial: 107.9 Watts: 50000 FM

TESTAMENT

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"Baptist churches are the only churches on earth that require a person to profess to be saved before the person unites with the church or is baptized."

Baptists have always advocated "blood before water, Christ before the church and salvation before church membership." This is the New Testament way and the Baptist way—therefore Baptist churches are New Testament churches.

III. As to doctrine: Much emphasis is placed on doctrine in God's Bible. The doctrinal test is indeed an important one, modern ecclesiologists and theological experts to the contrary notwithstanding. Baptist doctrine is Bible doctrine. The Bible is a Baptist book—written by Baptists, about Baptists, for Baptists and will make Baptists when read and studied with an unbiased and unprejudiced mind. If you can find it anywhere in the bounds of Holy Writ, then it is Baptist doctrine.

1. Baptists believe the scriptures to be final authority on every question, hence they are our only rule of faith and practice. The fundamental law of a body of Christ is Nothing above or beyond that which is written, (I Cor. 4:6). "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for instruction in righteousness" (II Tim. 3:16-17).

2. Baptists believe in individual accountability and responsibility to God. "So then every one of us shall give account of himself to God" (Rom. 14:12). For this reason we reject infant baptism as a sin against an open Bible and against unaccountable beings. We therefore look upon the Romish priesthood with disgust, knowing that believers are royal priesthood "unto God for themselves. There are no proxies in religion. Every soul stands before God for and in behalf of itself. For this doctrine Baptists have shed countless drops of blood in ages past.

3. Baptists believe in the doctrine of grace, rejecting all sacramentarianism, sacerdotalism as well as Arminianism.

(1) Total Depravity: We believe in universal, personal, hereditary, total depravity. Especially would we emphasize now our belief in total depravity. By this doctrine we mean that every faculty of man is corrupted and vitiated by sin. It is therefore seen that man's will is not free but that it is biased by sin. The will is not a sovereign but a slave. The heart as the center of affection is "deceitful above all things and incurably wicked." Many of our people profess to believe in total depravity, but by other teachings that they hold they necessarily deny it. When Baptists really come to know and believe the truth on the totality of depravity, belief in unconditional election and the effectual call will be easy.

(2) Unconditional Election:

By this glorious doctrine we mean that God, according to the good counsel of His own will, foreordained some of mankind to eternal life and refused or passed by others; for the praise of His glorious mercy and justice. This election and predestination is not based on foreseen merit in man for such election in another election, which is not another. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth" (Rom. 9:11). "According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). Baptists have always believed in this sublime and glorious doctrine. The farther back we go with Baptist confessions of faith, the stronger and clearer we find this doctrine stated. For example, we quote from a Baptist confession of faith published in 1665 — "We believe that God in His Son did freely without respect to any work done, or to be done by them as a moving cause, elect and choose some to Himself before the foundation of the world whom He in time hath, doth, and will call, justify and glorify."

(3) Particular Redemption: "For this is my blood of the new testament which is shed for many for the remission of sins" (Matt. 26:28). The Bible says that our Lord is to be satisfied as touching His atoning death and this must be because all for whom He particularly and especially died will be saved.

(4) The Effectual Call or Irresistible Grace: Those who truly believe that man's will is depraved will now see the need of the effectual call for the elect. This God does in gloriously calling and saving all that He chose in eternity. John 6:44 — "No man can come to me except the Father which hath sent me draw him."

"Tis not that I didst choose Thee, for Lord, that could not be.

This heart would still refuse Thee but Thou hast chosen me.

Hast from the sin that stained me: washed me and set me free, And to this end ordained me, that I should live to thee."

(5) Security of the Believer: "He that believeth on the Son hath everlasting life" (John 3:36). Since Baptists believe in salvation wholly by grace and apart from all works they can but believe in the eternal security of every blood bought soul. In all these doctrines of grace we can see that Baptist doctrine is Bible doctrine and therefore Baptist churches are New Testament churches.

4. Baptists believe Scriptural baptism to be the immersion of a believer in water as an act of obedience at the hands of an authorized administrator. "Buried with him by baptism" (Rom. 6:4). "The Lord added to the church daily such as were being saved" (Acts 2:47). "...thus it becometh us to fulfil all righteousness" (Matt. 23:15). These three Scriptures plainly

show that immersion is the only mode; a believer the only proper subject; and obedience to the Lord Jesus the only purpose in Scriptural baptism. The Word of God is just as plain in saying that there must be behind the act the right authority. "And he came and spake unto them saying... making disciples of all nations... baptizing them in the name of the Father, Son and Holy Spirit" (Matt. 28:18). Here the Lord gave the great commission which carried with and in it the authority to baptize, to local Baptist churches. For that reason no other institution of God's footstool has authority to baptize anybody. May the day never come when Baptists shall lay down this prerequisite for Scriptural baptism and receive all kind of alien immersion.

5. Baptists believe the Lord's Supper to be a memorial ordinance to be observed in the local churches. "For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26). The Lord's Supper is not a sacrament. It does not bestow grace upon the participant. It is a memorial of the broken body and shed blood of the Savior of men. Since it is to be observed in each local church as a church ordinance, it is close communion or no communion at all. "For first of all when ye come together in the church, I hear that there be divisions among you" (I Cor. 11:18).

IV. As to Polity and Government: New Testament churches were democratic in government. Such a government is based upon the teachings of the Lord Jesus. "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called master, for one is your Master, even Christ" (Matt. 23:8-10).

New Testament churches received members by a vote of local congregation. "Him that is weak in the faith receive ye" (Rom. 14:1). "And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple" (Acts 9:26). Here Paul, just after his conversion, attempted to join the First Baptist church at Jerusalem, and because they didn't know of his experience of grace and were afraid of him, he was refused. Later, however, on recommendation of Barnabas, he was received.

New Testament churches excluded members. "...when ye are gathered together" (I Cor. 5:40). Paul here giving instructions to the discipline of the incestuous man, says that it was to be done by the church as "they were gathered together."

What other denomination can meet this requirement for a New Testament church?

"Catholics give to their members no privilege but to obey the church. Lutherans have an episcopacy with legislative powers governing both doctrine and polity of particular congregations and individuals. Methodists have an episcopacy that leaves little room for the autonomy of the local church. Campbellites profess a congregational form of government but in reality the pastor is vested with episcopal powers to receive members without a vote of the congrega-

tion." (Mason in "The Church That Jesus Built). Can we not safely say that New Testament churches were Baptist churches?

V. As to Mission: The mission of the New Testament churches is given in Matthew 28:18-20. This commission is a church commission. If it had been given to individuals then Jesus' promise of perpetual presence was made null and void when these individuals died. This commission could have been given to no other denomination for they are from 600 years to 1800 years too young to have existed at that time. Surely the Great Commission is a Baptist commission and the world is a Baptist opportunity. Let us remember the words of the Lord Jesus when He said: "For unto whomsoever much is given of him shall much be required." Great is the Baptist heritage and serious and binding are Baptist responsibilities, first to the Head of the church and then to a lost world.

Our need in this hour is uncompromising loyalty to Baptist principles and doctrines. We are rearing a generation of compromisers and apologizers for Baptist truth instead of contenders and agonizers for the "once delivered faith." Shall we sacrifice the blood-bought principles and doctrines of Baptists for the praise and applause of a wicked world that is no friend of grace to help us on God? Surely we shall not, but will in the strength of our God give the Baptist message to the world "in spite of dungeon, fire and sword."

(copied from The Baptist Examiner, September 1, 1931 issue.)

APPRECIATED LETTERS

Dear Sir:

I would like to subscribe to your paper for the coming year. I have been privileged to read your publication on several occasions and find it extremely valuable and Scriptural. I am a member of a Southern Baptist Church here in East Texas and, as you know I find myself in a minority when it comes to teaching predestination, God's

grace, election, and limited atonement. Most of my dear Bros. look upon me as some farout, idiotic, non-Baptist. It breaks my heart to see how the dear Gospel has become so watered down and man makes a god of himself, by having the power to save himself. Pray for me that I might not become disgusted. I have taught Sunday school for seven years, and the members no longer look horrified when I teach God's Word as it is. One of the deacons told me I was not a Baptist. I believe that at one time had there been a ducking pond in town, they would have ducked me for being a heretic.

Name Withheld

Dear Brother Wilson,

Only God knows the good your tape ministry does in feeding the elect. From God's Word, we know that when God calls a man he prepares him to preach the meat of His Word. The doctrines of grace included. We are going to keep the tape. We are sending a check so that we can keep listening to it, and also for God's work. Yours truly, Wilburn B. Moore, Mt. Clare, West Va.

Dear Brother Wilson,

We're sorry that our subscription to T.B.E. has expired. We had expected to take care of this at the Calvary Baptist Bible conference. We think of you folks often and the work there at Calvary. We wouldn't want to be without T.B.E. We'd like to renew our subscription for two years. We've enclosed a check, thank you very kindly. May the Lord bless you and Katie as you continue to serve Him. Russell and Eleanor Jennings, Sunbury, Ohio.

ANNOUNCEMENTS

Elder Jon Rule of Taylor, Michigan will be preaching in revival services at Calvary Baptist Church of Ashland, Ky. October 27th - November 2nd. Services will be at 7:30 p.m. and at the regular times on Sunday. Brother Rule is a very able preacher of God's Word and will be a blessing to those who hear him. We encourage all our readers in this area to attend this meeting, and we earnestly request the prayers of all our readers. The church is pastored by this editor.



The above is a picture of Claude and Nellie Creech. He is 90 years of age. She is 84. They ride this to the store for medicine and other things. Two bicycles are joined together. I asked brother Claude, "What if Nellie wants to brake, and you

want to keep going?" And, "What if Nellie wants to go one direction and you the other?" I suppose they have a mutual agreement as to these matters before starting out. Brother Creech has an article elsewhere in the paper.