

He who has never known mercy cannot show mercy.

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THE DISPENSATION OF HUMAN GOVERNMENT

by Waldo Whiddon

If ever the human race had a chance to work out a theory of human government it was right after the flood! Noah had the wisdom of six hundred years, with his experience, and his family who had all reached adulthood. The youngest, Shem, was ninety-eight years old. They had behind them the flood with all its warnings and accumulated knowledge from Adam down to their day. They had also the advantage of a New Covenant, called the Noahic Covenant (Gen. 8:20-22). Noah re-establish the true mode of worship, erecting an altar and sacrificing thereon. Yet the Dis-

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Waldo Whiddon

BAPTISM

by Martin E. Holmes
424 N. Glendale St.
Kenton, Ohio 43326

The Lord has been troubling my heart lately about the way men are using the Scriptures to teach the doctrine of baptism today. So I thought I would be brave and put into writing some of the thoughts God has given

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Martin Holmes

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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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"RAGS - GRACE"

by John R. Gilpin

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

The message that I wish to bring to you has a background that goes back several years ago. When Queen Victoria was the Queen of England, she was visiting, one day, a paper mill in the city of Lancashire, and as she passed through this paper mill, over in one corner she noticed a big heap of turkey-red cloth--nothing but rags. She asked the man who was showing her through the mill what they could make out of those turkey-red rags. He said, "I can make the most beautiful snow-white paper-paper that is fit for your Majesty's crown."

Sometime later, at Windsor Castle, there was delivered to her a package of beautiful parchment and on each sheet there was embossed in gold the crown of England. When Queen Victoria re-

ceived this gift from this paper mill, she realized that the paper that had been presented to her, which was embossed with the crown of England in gold on every sheet, had been made from those turkey-red rags that she had



John R. Gilpin, R.
(Now in Glory)

seen lying in a corner in the paper mill.

Of course, you and I would say that was truly a remarkable transformation, that man could take turkey-red rags and make out of them white parchment paper that was fit for the Queen of

England. When I read that thirty-five or forty years ago, I remember commenting to myself, "But that is no greater transformation than that which takes place so far as the sinner is concerned. Beloved, every man who is saved has been changed by the grace of God, and in actuality, a greater change has been wrought by God in behalf of you and me than was wrought by that paper manufacturer in behalf of those rags. Certainly every one of us are crimson-dyed sinners, and God, by His grace, has changed us and transformed us to the extent that, as Jude says, some day we shall stand in His presence 'faultless before the presence of his glory.'"

I think of some individuals in the Word of God who were truly crimson-dyed sinners that God chose. Take, for example, the Apostle Paul. There couldn't have been anybody any worse a sinner than was Paul. I don't mean that he was immoral. I don't mean that he was unethical.

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THE NEW TESTAMENT CHURCH, PART II

by L.D. Gibson

When baptism was instituted by the Lord, He, Himself, gave us the pattern in His burial in the waters of Jordan. A simple ordinance to keep before the people His burial and resurrection as well as the believer's death to sin, burial from the old life, and resurrection to walk in newness of life.

A symbolism which Christ said fulfilled all righteousness.

But this pattern has been changed to include sprinkling and pouring, and has been spiritual-

ized into the baptism in the Spirit. Now we are told "real baptism" is unreal. Thus the symbolism is destroyed by man.

The Lord's Supper has been taken from the local church where it belongs, and its privileges extended so as to allow all who desire it to partake.

Where the universal church idea prevails, we find the greatest number believing in "open communion."

The first effort to destroy the original pattern was when men began a vast visible concern

which afterwards developed into the Roman and Greek Catholic organizations.

When the "big church" was sufficiently established, it began to martyr the followers of Christ. It was then that New Testament churches began to hide in the mighty Alps and in the valleys of Piedmont, where they had a refuge.

It was then that people began to come out of the "big church" and form sects of their own, but were careful not to get very far
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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

IF YOU ARE NOT A BAPTIST

"...upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Of course, the church referred to here is a local visible church for that is the only kind of church referred to in the Bible. The arguments establishing this are so many and so conclusive that the only way a person can believe in a universal invisible church is for

him to refuse to face the Biblical teachings on the subject. In this Scripture, Jesus promised His church perpetuity until His coming again. Therefore, that church, in kind, is still here today. That kind of church is here today in those churches that have descended by link chain succession from the local church that Jesus started in His earthly ministry. That church is here today in Sovereign Grace Landmark Mis-

sionary Baptist Churches. If you are not a Baptist, you are not a member of that church.

I do not know who started this story, or if it actually happened, though it probably did. It goes like this: A lady was asked, "What would you be if you were not a Baptist?" She replied, "I would be ashamed." Very good! She should be, and so should you if you are not a Baptist.

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SALTY

by Fred C. Beard

Mark 9:50

In the last few years doctors have told us that salt is not good for us, and that too much salt is bad for our heart. Now of course it all depends upon whom you are reading or listening to. The fact of the matter is; if you were to take heed to every report that is put forth you would not eat or drink anything. Even the air that we breathe is now declared to be hazardous to our health. But I say to you, our days upon this earth are numbered in the eternal books of God. We shall live until God



takes us out; be it today, tomorrow, or whenever Christ Jesus comes to call His own home. Let not these things trouble you, but do keep your bodies under subjection: "Whether therefore ye eat, or drink, or whatsoever you do, do all to the glory of God" (I Cor.

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GOD'S MINISTERS Hebrews 5:4

by John Alber

Introduction

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron," (Heb. 5:4).

The Bible indicates that there are different kinds of ministers in this old world that we live in. Some are good ministers while others are not so good. Some are the servants of God, while many there be that are the servants of Satan, the god of this world. Nevertheless, it should be noted



John Alber

that God's calling into the ministry is without repentance. In our text, Hebrews 5:4, the Word of God declares that it is God that calls and places individuals into the gospel ministry. Thus, a true minister of the gospel is God called and directed into the ministry that God has for him. Would you therefore, note with me several things that God has to say in His Word about His ministers?

1. The Minister of God has received his call from Almighty God. "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of

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IF YOU

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I have not been a Baptist ever since I was saved. I was saved in a Holiness Church, "The Church of the Living God". I was called to preach very shortly after being saved. I was later ordained by that church. Though I do not now recognize the authority of that church to ordain one to preach, I do believe and declare that I was saved and called to preach there. I remained in that church almost two years. As I studied the Word of God, the Holy Spirit taught me enough truth to lead me out of that church and into a Baptist church. Some people say that the Holy Spirit does not teach one anything except in and through a true church. Well, the Holy Spirit taught me enough truth while I was in a Holiness church to lead me out of that and into a Baptist church. All saved people who are Baptists were taught enough truth before they became Baptists to lead them to become such. Oh, I do frequently praise my God that He brought me out of that false church and the many heresies it teaches and into a true Baptist church. I may appreciate being a Baptist more than some of you do because of my experience in a false church. I say again, I praise God that I am a Baptist. Well, let us proceed to the subject of this message.

If you are not a Baptist, you do not have Scriptural baptism. I make one small concession to the contrary. It may be that you once received Baptist baptism, but later joined some other church. I

cannot imagine why anyone would do such a thing, but I suppose some have. If this is true, you are not now a Baptist, but you still have Scriptural baptism because true baptism can never be annulled. Baptism is a very important matter. It is not essential to salvation. The "be dipped or be damned" Campbellites are heretics on this subject. Still, baptism is very important. The first proper step on the road of an obedient life for the born again child of God is through baptism into a true church. You cannot properly obey your Lord without following Him in baptism, and remember, He had Baptist baptism.

Biblical baptism has four essential requirements. There must be a Scriptural candidate: a believer in Jesus Christ; a Scriptural mode: immersion; a Scriptural purpose: not for salvation, but to show forth the gospel by which one was saved and to obey the command of Christ; a Scrip-



Joe Wilson

tural authority, a true Baptist church. Some individual or some false church can administer a baptism that meets some of these requirements, but none such have authority from the Lord to do this; consequently, such baptisms are null and void. The Lord established a Baptist church in the days of His earthly ministry. He gave that church the authority to administer baptism - and only that church. The only person who can administer true Biblical baptism is one authorized by a true church - a Baptist church, if you please. If you are not a Baptist, you do not have Biblical baptism.

If you are not a Baptist, you are not a member of a true church. Ephesians 4:4 tells us that there is "one body." "Body" here refers to "church." There are many churches as to number, but there is only one church as to kind. Unless a church is that "kind" of church, it is not a true church. That "kind" of church is a Baptist church. Since Baptist churches are true churches, and there is only one kind of church; Baptist churches are the only true churches.

According to I Corinthians 12:13, baptism is the door into that church. Of course the baptism mentioned here is water baptism. Men are led by the Holy Spirit to obey the Lord in this water baptism which makes them members of a true church. Jesus did baptize His church in the Holy Spirit, but there is no baptism in the Bible of which the Holy Spirit is the administrator. In the baptism of the Holy Spirit; Jesus was the administrator, and the Holy Spirit was the element. Anyway, this was a one time baptism, and no one can experience this today. The only way one can today participate in the benefits of the baptism of the Holy Spirit is to be a member of a church which has descended by link chain succession from the

church that Jesus baptized in the Holy Spirit on the Day of Pentecost. Baptist churches are the only true churches. All other churches are false churches. If you are not a Baptist, you are not a member of a true church.

If you are not a Baptist, you cannot observe the Lord's supper. Now, the Lord's supper does not have any mystical, magical, saving or keeping power. The elements are not magically turned into the body and blood of Christ as the Catholics falsely teach in their "Transubstantiation" doctrine. Neither is Christ mystically present in the elements as some Protestants falsely teach in their "Consubstantiation" doctrine. The Lord's Supper is not a means of grace whereby grace is mysteriously given to the participant.

However, the Lord's Supper is a wonderful blessing to those who Scripturally partake thereof. Oh, how precious it is when we observe this ordinance and remember the Lord's death till He come. This ordinance was given to the Lord's true churches; and remember, only Baptist churches are true churches. Only Baptist churches can set the Lord's Table and observe the Lord's Supper. I really don't make a big thing over what elements other churches use or whom they invite to their imitation of the Lord's Supper. They can't take the Lord's Supper anyway, so what does it matter as to these other things?

If you are not a Baptist, you cannot learn much truth. Other churches do have some truth which they have gotten from the Baptists, but there is much truth that they do not have; consequently, they cannot teach such, and their members will not learn such. In the great commission Jesus gave His true Baptist church the authority to do three things: make disciples by the preaching of the gospel, baptize those who become disciples, and teach baptized disciples all things that He had taught. Other churches can fulfill the first part of this commission, but they cannot fulfill the latter two parts. Only Baptist churches can administer baptism and teach the "all things."

I Timothy 3:15 tells us that the church is, "the pillar and ground of the truth." The church was given the truth by the Lord, and constituted as the conservator and propagator thereof. True churches are given the truth by the Lord, preserved in it, and commissioned to teach it. We learn in Revelation 1:20 that true churches are the candlesticks. A candlestick is a light holder. The light that it holds is the Word of God.

Baptists can and should know more truth than other Christians. They usually do. If a Baptist does not know more truth than other Christians, even preachers in other churches, he or she is a poor Baptist.

I have often said that one can likely find enough food in a garbage can to stay alive. But why should I dig through a garbage can, throwing out much that is smelly and inedible, when I can sit at Katie's table and have a fine meal? I did not get my full figure by eating out of a garbage can. Why should one dig through the garbage can of false churches, putting up with smelly, non-nourishing false doctrines, when he could sit at the table of God's precious truths in a true Baptist church? Oh, the rank garbage that is set on the table in false

churches: Arminianism, feminism, mourner's bench, losing salvation, sprinkling, baby sprinkling, heathen holidays - one could go on and on. Why listen to these things? Why starve one's soul on these heresies? Go to a Baptist church and feast on the good, soul-food of the Word of God instead of the junk-food of false churches.

If you are not a Baptist, you are wasting much of the money, time, and effort that you put into your church. Now, I believe that there are some rewards outside of a true church. The Lord promised a reward to those who give a cup of cold water to a disciple in the name of a disciple. But I believe that one can gain many more rewards in and through a true church, and there are some re-

wards that cannot be obtained outside the church. Oh, those who labor so diligently, and give so sacrificially in false churches are wasting so much of their money, time, and effort.

But it is worse than this. If you are not a Baptist, you are supporting much falsehood with your money, time, and efforts. What a terrible thing for a Christian to do! Don't you dare say, "I just work and give; I am not responsible for the error taught." Don't you dare say that. If you are a member of a church, give to that church, support that church, you are responsible for the teachings and activities of that church. Don't tell me, "My church teaches thus and thus, but I don't believe it." Why, then, are

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FROM THE EDITOR

The following recently came across my desk, "Never in the ... years we have been together have I taken you back to the law to get you to tithe...And I never intend to do so. I would rather close the doors of this building permanently than compromise the gospel of God's free grace in such a fashion...."

I cannot imagine what tithing or not tithing has to do with the gospel of God's free grace, unless one might say that being saved by God's free grace would be an additional motive for one to obey God's law of tithing. I assure my brother, that if he would preach the truth of God's Word, including that about tithing, it would not conflict with nor compromise the gospel of God's free grace. But, my brother is one of those who preach sovereign grace and very little else.

A preacher owes it to the Lord and to His people to preach tithing. If he does not preach tithing, he is not preaching the whole counsel of God. This preacher is, by his neglect as to preaching tithing, sinning against God and man. He is disobeying His Lord, and betraying his commission as a preacher.

This preacher, by not preaching tithing, is doing the very thing he says he will not do - he is compromising the gospel of God's free grace. He is doing this by denying the connection between salvation by grace and a life of obedience to the Word of God. This preacher is one of those whom Jesus said would be least in the kingdom of heaven, because this preacher is teaching men to break one of the commandments of God (Mt.5:19).

I wonder if this preacher would take his people back to Abraham and Jacob, who obeyed God's law about tithing. Well, I guess not, for that is the Old Testament. I wonder if this preacher would take his people back to the earthly life and teachings of Jesus Christ, who taught that even unsaved men ought to tithe (Mt.23:23). I wonder if this preacher will take his people to I Corinthians 16:2 which teaches that men ought to give in proportion to what God has given them - and surely, the Biblical proportion is the tithe.

Well, I wonder where this preacher is going to take his people. After all, he must dodge all those portions of Scripture that speak of the tithe. Maybe he can teach them the present day popular church (?) game of religious dodge ball. That is where one dodges all the Scriptures he does not like and does not want to obey. Why, this preacher can teach his people to dodge the ten commandments, even as he teaches them to dodge tithing. If a man can dodge the Biblical command to tithe, why can he not dodge all the rest of the commands in the Bible?

Maybe I should suggest to this preacher that he teach his people how to dodge the judgment seat of Jesus Christ so that they will not have to face their sin of robbing God by not tithing. Well, I don't really need to do that, for he has likely already taught them against the Biblical doctrine of rewards. I guess that if one does not have to face the judgment seat of Christ, and if there are no rewards, or loss of rewards, to be concerned about - I guess one need not worry about tithing, or any other of the commandments of God.

This preacher mentioned closing down the doors of his church permanently. Now, I am all for that. I think that all so-called churches that preach as little truth and as much error as this one seemingly does should close their doors. There is much God-dishonoring doctrine preached in many churches that is harmful to man, very harmful. There are many truths not taught in such that would honor God and help man. So, I am all for this man closing the doors of his building. At least he would not be dishonoring God as he now is.

Well, see where Anti-nomianism can lead one? This is where the doing away with God's law can lead - to encourage the robbing of God and disobedience to His Word. It is this man's Anti-nomianism that has led him to this attitude about tithing. I tell you that such teaching, though it purports to exalt grace, actually disgraces the grace of God. It is turning the grace of God into licentiousness. It is perverting the grace of God into a cover for sin. Oh, how wicked! Oh, that day when such preachers face the Lord whom they have so highly dishonored, when they are judged by the law they have despised, when they face their compromise of their commission, when they face the judgment seat of Christ which I wonder if they believe in - what a day of reckoning that will be. And their people whom they have misled will be there also. I wonder what will happen when misled people face their misleading pastor.

If this man will not lead you to the law of tithing, you had better get there on your own, for you will give account to the Lord for your disobedience to God's law; and your blind leader will not be able to get you off. Beware of the preacher who teaches his people to break the commandments of God.

IF YOU

(Continued from Page 2)

you in it? If you are not a Baptist, you are not helping truth, but you are helping error. Oh, I have had so many sad experiences with people like this. I have had many people tell me that they believed just like I did, but they did not come to my church; they attended churches that preached much they did not believe. I have had many complain to me of what their church practiced and preached, but they still kept their membership and gave their money there. How utterly foolish, and I might add sinful.

If you are not a Baptist, you are disobeying the Lord and not following the leading of the Holy Spirit. This is simply true, and it is foolish and wicked to argue against this statement. The Lord would not write a Book teaching certain truths and then lead men to join a church that taught contrary thereto. The Bible teaches the truths that are taught in Baptist churches. Other churches teach much that is contrary to these truths. The Lord did not lead you to be in those false churches that teach those false doctrines. The Lord has never, never led anyone to join any church except a Baptist church, and He never will.

When I was a young man, I held a funeral with a Holiness preacher. I rode back to town with him. He told me that he used to be a Baptist, but was now a Holiness. I told him that this was strange, for I used to be a Holiness, but was now a Baptist. He would say the Lord led him to leave the Baptists and join the Holiness. I would say that the Lord led me to leave the Holiness and join the Baptists. Well, one of us lied in saying that, and I know which one. Surely, no one can believe that both of us were telling the truth and were led by the Lord in such opposite and

contrary actions.

People who are reasonably intelligent in other things, are often utterly stupid in these matters. A man once told me that he believed all churches were right. Wow! How totally and utterly absurd and ridiculous was such a statement. This man probably believed that two and two equal four. He probably had enough sense to come in out of the rain. He probably knew better than to eat rat poison. But he surely was bereft of all common sense in his statement about churches. How could all churches possibly be right when they teach and practice so contrary to one another. I say that baptism must be by immersion; another preacher says one can sprinkle for baptism. How could we both be right? I say that one is saved eternally; another preacher says one can lose his salvation. How could both of us be right? See how foolish men can be in such matters!

My friend, if you are something other than a Baptist, you are living in daily disobedience to the Lord. The Holy Spirit never led you to be anything but a Baptist. The Spirit wrote the Bible, and He will always lead in harmony therewith. He would not write a Book teaching certain things, and lead men contrary thereto. If you think the Spirit led you to join the church you are in, and it is not a Baptist church; I will tell you that a spirit probably did lead you to do this; but it was not the Holy Spirit, it was a demon. If you are not a Baptist you are disobeying the Lord and not following the leading of the Holy Spirit.

If you are not a Baptist, you are influencing others to do the same thing you are doing. Oh, example has a powerful influence. You are leading your family and friends to do the same thing you are doing. The fact that they are following your example will not relieve them of their individual responsibility and guilt, but

it will add to yours. They should not follow you. Your wife should not follow you, your children should not follow you (though I hardly know how to deal with such a situation), your friends should not follow you. Still, many will do this, and your influence will count on the side of error and not on the side of truth. It is bad enough for you to not be a Baptist, but your influencing others to be something else will add greatly to your sin.

If you are not a Baptist, you most assuredly will not be in the Bride of Jesus Christ. Bride truth was established by God to motivate the believer to endeavor by the Holy Spirit to be the kind of Christian who would be rewarded by being in the Bride of Christ. The devil has all but destroyed the motivating power of Bride truth by telling men that all the saved will be in the Bride. He tells men that it does not matter what church they join, what they believe and teach, or how they live; for they will all be in the Bride anyway. But the devil is a liar, his doctrine is a lie, and those who spread it are teaching false doctrine and aiding and abetting the devil in his work.

Not all Baptists will be in the Bride, but most certainly only Baptists will. You must be the right kind of Baptist to be in the Bride, but if you are not a Baptist you do not have the least possibility of being a part thereof. Ephesians 5:22-33 sets forth the matter of the church being the Bride. So one must be in the church to be in the Bride. II Corinthians 11:2 teaches that only those in the church can be in the Bride. Then, Revelation 19:8 teaches that one must not only be in the church, but must also have the wedding garment which is the righteousness of the saints - not the imputed righteousness of Christ which all the saved have, but the Spirit enabled righteousness of the saints as they live for the Lord and serve the Lord in His true churches.

Finally, if you are not a Baptist, you may not be saved. Please know that I do not believe one has to be a Baptist to be saved; I have fought that awful heresy ever since I came here (and before that too), even blasting it in some recent editorials. So do not misunderstand what I am saying here. Doubtless, all churches (with very few exceptions as to individual churches) have some unsaved members - some more than others. However, I believe with all my heart that Baptist churches have a much smaller percentage of such than other churches do. The truths that Baptists teach have a screening out effect and tend to keep the unsaved out. These truths also have a weeding out effect, and often weed out the unsaved after they have joined. As Baptist pastors, we have all seen this two-fold effect of the truths we preach. Other churches teach many things that attract the unsaved. Other churches do not preach the things that Baptists do that have a tendency to weed out the unsaved. Therefore, other churches will have a higher percentage of unsaved members than Baptist churches will.

The following also strengthens my statement that if you are not a Baptist you may not be saved. If you are saved, why is it that you do not see the truths about Baptist churches and the truths that Baptists teach that your church does not teach? You have

the same Word of God. You have the same Holy Spirit. Why don't you see these things? If you are saved, why don't you obey the Lord in this matter? Your being in another church is an act of disobedience to the Lord. Your staying there adds to your guilt.

I say again that I do not believe one has to be a Baptist to be saved. Let me add to that, that I greatly wonder why one who is saved is not a Baptist. Every saved person certainly should be a Baptist. If one saved person should be a Baptist, all saved people should.

Let all who read this who are saved give careful attention to what I say. Let those who are Baptists praise the Lord for this wonderful privilege and blessing. Let them also determine to be as good a Baptist as the Holy Spirit will enable them to be. Let the unsaved who read this know that they should not be a member of any church, that the church has nothing to do with salvation, and consider their great need of salvation. I exhort all such, believe on the Lord Jesus Christ, and thou shalt be saved. The unsaved should be saved. The saved should be Baptists. God bless you all.

TESTAMENT

(Continued from Page 1)

from the "mother church," the Catholic.

They brought with them many of her principles and practices, and it is these unscriptural things that divide the Christian forces today.

Now since history repeats itself, and is repeating itself, great organizations, I mean great in numbers, are rising so much so as to be positively dangerous to the church of Christ. Such organizations are made a test of fellowship. Its leaders give you certain rigid formulas and you must repeat after them as follows: "A million more in '54". According to this modern movement people should come out of the churches of God. (I Cor. 1:2); (II Cor. 1:1); but this is no call for individuals to come out of the churches, but for the churches to separate from certain individuals.

The "ye" is plural and not singular: "Ye are the temple of God." "Be ye separate sayeth the Lord."

Paul did not ask the Corinthian Christians to come out of their church, but he did exhort the church to exercise discipline (I Cor. 5:13). Now if those who advocate the theory that the universal church is the only "real and true church" will answer a few questions, we should be able to find our way out of this mess.

If this invisible something is the "real church," then its whereabouts should be easily located. Who would be better qualified to make such a discovery than its advocates? God said, "Answer a fool according to his folly lest he be wise in his own conceit." So in keeping with this command, I want to propound the following questions: Was the church Paul persecuted the invisible church? If so, how and where did he find it?

Is the universal church visible or invisible? If it is invisible, how may we know it exists? If visible, what are its distinguishing characteristics that we may recognize it?

How many kinds of churches

did Jesus establish? Did He establish both the universal church and local churches? If so, write Scripture to prove that point.

Was the Great Commission given to the local church or to the universal church? If given to the universal church, how does it execute it? Does it decide matters by vote or otherwise? If by vote, when was such a vote taken? If otherwise, state when, where, and how.

If the commission was given to the local church, what is the function of the universal church? If it was given to the universal church, what is the function of the local church?

If the commission was given to the universal church, how does it make disciples?

Does it have a unified method of evangelism?

If not, would not its work be confusing?

Do some make disciples of unconscious babies, others make them of believers only, others make them by water baptism, and still others make them by a routine of "good works?"

If the commission was given to the universal church, then how does it baptize?

Does it practice immersion, sprinkling, and pouring, or does it use all three?

Does it allow its members to choose what kind they want?

If the commission was given to the universal church, then how does it execute the teaching office? Does it endorse the teaching of all the sects claiming membership in it, or does it have a system of its own?

If it can endorse the teaching of all, then would there not be a confusion in the "body." "God is not the author of confusion, but of peace, as in all the churches of the saints" (I Cor. 14:33).

When did the universal church have a meeting and transact business? The Greek word, ecclesia, means a called out assembly; when did the universal church assemble?

If it cannot and does not assemble, then why call it a church? If all Christians belong to the universal church, then are they one inwardly. If so, and certainly this is claimed for it by its advocates, then why are they not one outwardly, since the world can only look upon the outward appearance.

Is the universal church the body of Christ? If so, are the religious denominations "branches" of that body? Does the universal church have any way to express itself except through its branches? If there is unity in the body, then why the conflict in the body similar to that in the branches?

Matt. 16:18 reads as follows: "upon this rock I will build my church."

From which it is argued Christ couldn't have meant the local congregation. He must have included all His people. This is the first time the word ecclesia occurs in the New Testament.

The word ecclesia, which is translated church, was well understood by the people generally in the time of Christ.

Concerning the language, Dr. A.T. Robertson says: "The Koine means the language of the com-

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STRIVING ABOUT WORDS

by Paul Jackson

Apostle Paul continues to admonish the young preacher Timothy in II Timothy, chapter 2, verse 14. He tells Timothy, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

When men lack the intelligence to discuss God's Word with another, their words are almost certain to turn to strife. Lost men become great verbal hairsplitters and Satan uses this device to subdue the weak Christians. I have seen this recently. I have heard those who say that all the verbal disputes have done nothing but confuse them. This is a sad thing to see happen.

The apostle Paul is not against dialogue, but is against those who use words apart from God's Word to stir up strife. Our main objective should be to help others understand God's Word and we should want those who are more mature than we are to help us with God's Word. How can one become effective in this matter? Paul answers that in the next verse:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly di-

viding the word of truth" (II Tim. 2:15). This is the problem in most disputes -- there will be one or more who refuses to study God's Word. One would rather give his or her opinion than to look into the whole of God's Word for the correct word to verbalize. Only a discussion taken form the core of God's Word will be used to pass the pitfalls of controversy and edify God's children.

One's approval from God only comes after ardent study. I have seen those who have only been delving into God's Word periodically for four or five years and think they are scholarly enough to decide every dispute between God's people. This is totally ludicrous! These usually fall flat on their faces.

Studying God's Word is not an easy task. One cannot rely totally on the opinions of others. This is what is happening in religion today. A young preacher is sent off to some school and will eventually preach the opinions of his professors. Some of the schools I know about, this could be terrible. I have seen some of the religious garbage that comes out of these "Baptist" institutions. It is sad that young men are taught to stay away from the teachings of God's Word because of the controversy they raise. God help us!

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
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Were the elect ever children of the devil?

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I suppose that today, most people would say "yes." All human beings are under the wrath of God and so the elect were children of the devil at one time. That, however, is not the case. The answer to this question would be "no." The elect were never children of the devil. There is a great difference between being under, or deserving of God's wrath and being a child of the devil. The non-elect are children of the devil. Jesus is addressing some of them in John 8:44 when He said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." I do not believe that the portion of Ephesians 2:3 which says, "...and were by nature the children of wrath, even as others.", is to be taken to mean that the elect were once children of the devil. There is no place I know of in Scripture that teaches the elect were ever children of Satan. While it is true that the nature of the unregenerate elect expresses its depravity in conduct that responds to this wicked world, the anti-Christian lusts and acts, and the god of this world; the elect are only subject to, or deserving of God's wrath, and never children of the devil. The unregenerate elect are lost sheep, not goats. The manifestation of their inherited fallen nature may be as bad as any of the non-elect, and they certainly are deserving of God's wrath; but, they are not, were not, children of the devil. The description of the elect in I Peter 2:25 says, "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." Sheep are sheep and goats are goats. The elect were chosen in eternity past before the foundation of the world. Ephesians 1:4 says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The elect are in bondage to Satan because of their unregenerate nature, but the Lord changes all of that as He regenerates the elect and translates them from darkness to

light; from Satan's power to the kingdom of light and Christ (Colossians 1:3). The unregenerate elect, from the human standpoint, may look and act like the devil's children, but they are not. Their future regeneration and manifestation of a continual, habitual Christian life will show them to be of the family of God, and not, nor ever were, of the devil's children. May we ever rejoice in that aspect of God's marvelous, irresistible grace.

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"AND you hath he quickened, who were dead in trespasses and sins; Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others" (Eph. 2:1-3).

"For we ourselves also were sometimes foolish, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus 3:3).

These passages reveal many things about all the elect before salvation. They are dead, spiritually dead, "dead in trespasses and sins." They are disobedient. They walk in the spirit of the "prince of the power of the air" (Satan). Their "conversation" (their way of life) is to "fulfill the desires of the flesh." By nature they are "children of wrath, even as other," that is, they are under condemnation. As Eve in the garden, they are deceived by Satan. Their whole life is one of malice, envy, hateful, going their own sinful way.

Are these children of the devil? Before salvation they have all the traits and characteristics of the devil. They are under his control and follow his leadership. We often refer to those who follow some outstanding leader in some area as children of that leader. For example, Abraham is given as a leader or prime example of a man of faith, all who follow his example, even though they may not be his descendants, are called his children, "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the

children of Abraham" (Gal. 3:6, 7). In like manner, of those who act and talk like Satan, it can be said that they are his children. It is only in this sense are they his children. Even after one is saved the devil can sometimes influence that one to carry out his evil deeds. Did not Christ at one time, tell Peter, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things of God, but those that be of men" (Matt. 16:23; Mark 8:33)?

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"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word" (John 8:42, 43). Until I came to understand the doctrines of grace, I never realized that there were at least two kinds of sinners. One is the lost sinner, and the other is the reprobate sinner. In Matthew 25:31-46 these two kinds of sinner are called sheep and goats. No place do we find where goats ever became sheep, nor do we find where sheep were ever goats. In John 10:22-30 the Bible tells us that Christ died for His sheep. "My sheep hear my voice, and I know them, and they follow me" (John 10:27). In John 8:42-47 The Lord is dealing with reprobate sinners.

Though the Bible does tell us that we were all the children of wrath, there is no evidence that the elect were ever children of the devil. In Romans 9:23, 24 the elect of God are called "the vessels of mercy." In the parable of the wheat and tares, in Matthew 13:31-43 this truth is made very clear. There are two kinds of seed being sown, and two sowers sowing the seed. The wheat is the good seed and the tares are the bad seed. The sower of the good seed is none other than the Lord Jesus Christ, and the sower of the bad seed is the devil. The good seed never turned back after planting, nor did the bad seed turn good. They were two distinct kinds of seed before they went into the ground. In verse 38 we find that the good seed are the "children of the kingdom," and the bad seed are the "children of the wicked one." I feel that this is enough evidence for any one who is willing to accept the truth that the elect of God were never the children of the devil. Thank you for your question.

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Jeremiah 31:3, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

My answer to this question is "No," the elect of God were never the children of the devil. Let me say that the verse above certainly teaches that God has loved us with an everlasting love. If the elect were ever the children of the devil, we would have God loving the devil's children. I do not believe this is possible. This would mean that God's love was not sufficient to make us His children until the salvation experience. I believe that The Bible teaches that God's purpose in saving His people is eternal. I believe The Bible pictures the salvation of His people as already purposed eternity past. Read Galatians 4:6, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." I believe this verse is teaching that, because we are already God's sons, this is the basis of Him sending the Spirit with salvation. I believe that in the mind of God, we have always been His sons. I also believe that on God's mind is the only thing that matters. The eternality of God's will and purpose teaches me that we have always been the sons of God.

I do admit that there are some verses that could be interpreted in a way to teach that we were at one time the children of the devil. I believe these verse refer more to our actions and our disposition rather than our position before God. A person who is not saved may very well act like a child of the devil; but a person who is saved sometimes acts like a child of the devil. This does not mean they are the devil's children. I also mention that the elect of God have their names written in the Lamb's Book of Life from the foundation of the world. I do not believe God would put the devil's children's names in that Book. Their names being there tells me that they are at that very time the children of God. Read also John 11:52. The Bible speaks here of gathering the children of God that were scattered abroad. Many of these had not yet been saved, yet they are referred to as children of God. I repeat; I believe that a good understanding of God's eternal purpose concerning His elect will teach us that they have always been children of God and never been the children of the devil. Though in the eyes of many they might appear and act like children of the devil, they are indeed the children of God. May God bless you all.

TESTAMENT

(Continued from Page 3)

mon people, it was the means of communication throughout the Roman Empire."

Business contracts, wills, deeds, correspondence, anything, and everything that made up the

life of the people at that time -- all these were written in the Koine.

If we could know what the people would understand by the word ecclesia, it would not be difficult to know what Jesus meant in His first use of it. Certainly He would not have put into it a meaning foreign to its common use, without an explanation; and, in the absence of such explanation, we may reasonably suppose that He used it in its plain and primary sense.

Happily, we have a good key to its meaning in Matthew, 18:17. Jesus again uses the word -- but in a sense easily understood. What it means in one passage it means in the other.

If in Matt. 16:18, the ecclesia means the universal church and if this is the kind of church Christ promised to "build," isn't it passing strange that He never again referred to the kind of church He promised to build, but always spoke of His church as a local congregation? Did He change His mind and not build the kind of church He promised?

If so, where is the proof? Here is proof that He meant by the phrase, "My Church," the name of His institution which is always a local congregation.

Thomas T. Eaton, DD, LLD, says: "That He should speak twenty-one times about the church He did not promise to build, and never made the slightest allusion to the church He did promise to build, is simply incredible."

Christ promised perpetuity to His church that it, as an institution, would never perish from the earth; that in all generations there would be groups of His followers that He would recognize as churches; and they would carry on His work.

The great commission was given to such an institution and was followed by the promise, "I am with you always, even unto the end of the world." "All the days" means every day till the consummation of the age.

Here are some Scriptures used to support the universal church idea: I Cor. 15:9; Gal. 1:13; Phil. 3:6. How could Paul persecute an invisible church? "Invisible" means "not visible," "not capable of being seen." Paul's persecuting did not extend beyond the Jerusalem church (Acts 8:1; Acts 9). The Revised Version renders Acts 9:31 "church." And this was the church at Jerusalem whose members had been scattered by persecution.

"The body of the church."

The most plausible arguments the universal church advocates advance is that based upon passages containing the word "body." But in this they confuse the things figured, and leave their readers bewildered. They argue; "if the body is the church and Christ is its head, then there must be but one body for the one head. There could not be one head for many bodies. For two or more bodies to be united to one head would be a monstrosity. Hence the one Head requires one body. And this body is the universal church." Let us make our thinking clear by distinguishing between the kinds of bodies mentioned. Paul uses the word body 78 times in his writings, and in every case the primary meaning is the human physical

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Explain John 3:13.

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"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (Jo. 3:12). This chapter began with Jesus teaching Nicodemus the necessity of being born again, a necessity that he did not understand. That he did not understand is evident because of verse nine. Salvation is a mystery to the mind and to the understanding of man. Man does not have the ability to understand the things of heaven because they are spiritually discerned. Not only had Jesus presented the plan of salvation, He was also going to reveal something additional concerning Himself; His ability to ascend and to descend from heaven.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (Jo 3:13). Before Jesus came down from heaven, all instruction to man from God was provided by the written Word, through inspiration of the prophets. The prophets had never ascended to heaven; but this man, Jesus, had the power to do what no man could ever do, enter into the presence of God the Father. It is this fact that makes Jesus qualified to reveal the will of God to us. Is not the plan of redemption and the incarnation of God in the flesh truly a heavenly teaching?

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I suppose this question has been asked many times and we are at loss to answer in a way as to give a lot of satisfaction to the inquirer. I am anxious to hear what my fellow Forum writers will say.

Enoch was translated. Elijah was caught up in a whirlwind into heaven. We, at the rapture will be caught up and taken to heaven. Our text says, no one has ascended, into heaven but he that came down. This verse is not telling or teaching that no one has gone to heaven yet, but rather teaching us that no one has the power to ascend as our blessed Saviour has.

This verse also teaches that while Jesus is here, He is also in heaven which sets forth His deity. Our blessed Saviour is God

manifested in the flesh. If He is in heaven and on earth at the same time, this teaches us that He is Omnipresent.

Isaiah 7:14 Speaking of the birth of Jesus said that His name was to be called Immanuel which means, God with us. Since this birth of our Saviour, we had God with us until the ascension. Now we have God the Holy Spirit living in the saved and Omnipresent in the world.

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In this passage Christ is speaking of the working of things that are mysterious to us. He illustrates the new birth, comparing it with the natural birth, and Nicodemus still asked, "How can these things be?" (v. 9) showing Christ that he doubted the answer He had given. Christ then declares His ability and authority to answer such questions concerning spiritual working. Because not only is He the great prophet that Nicodemus consented to, but also the Son of God in the flesh! No mortal had ever ascended into heaven, not even the greatest of their prophets, thus none of them could have come down from heaven like the Son of God had come. Coming to the earth, by virtue of a supernatural virgin birth, He became the Son of man. He is the Son of Man and the Son of God, and in both characteristics, divine! The union of these two, in that He is the Son of man, yet He is "in heaven," being the Son of God.

TESTAMENT

(Continued from Page 4)

body. This should always be kept in mind. The word "body" has but one primary meaning, if we substitute any other meaning, we are certain it wrests the Scriptures. When the word occurs we should look upon it as a natural organized substance; unless there is weighty reason for a figurative meaning, the real thing is a material body with each member in its place. If there be a heap of hands, arms, legs, head, feet, and all other parts of a body, would that be a body? Not unless these parts were organized and functioning. This human body must have its own physical head or it would be a monstrosity.

Paul makes figurative application of the word, body, and we must be careful in our interpretation of this figurative language. The Bible makes large use of figurative language.

For instance, Christ is called a

Rock, a Lamb, a Vine, a Shepherd, etc. But this does not mean that a lion is a lamb, or a rock is a vine.

The redeemed are called a "City," but no one would think of interpreting this literally. Some dominant characteristics in each resemble the redeemed. Certain things of the human body are figuratively applied to a local church, but that does not mean the local church is a literal body, with hands, head, eyes, and feet. Some go so far as to say that the church is not an organization. There can be no New Testament Church without its members being organized together.

In I Cor. 1:2, Paul is teaching the completeness and cooperation of the local church life that should be at that place. A body cannot be complete without its own head, and to make Christ the real head of a real spiritual body is unthinkable. Christ was seen eleven times after His resurrection: three times after His Ascension. He will be wearing the same body when He returns to the earth for His saints.

This body He will wear throughout eternity. If the spiritual body is real and Christ is the real head, then there would be a real body without its own head. Such twisting of figurative language leaves a mutilated body. The head of the physical body does not primarily picture Christ as the Head of His Church. Another figure does that.

"...the husband is the head of the wife, even as Christ is the head of the church..." (Eph. 5:23). Does this mean the husband is the real head of the wife? If so, then the wife is headless. The husband is not the physical body of the wife, else it would take the whole husband to make a head for his wife. Since woman was second in creation and first in transgression, the husband takes first place, and is in authority, rulership, control; and the wife takes second place. (Gen. 1:27; 2:18; 22:1; I Tim. 2:8-15; I Cor. 11:8, 9). Here the headship of the husband is meant. So of Christ and His church. He is head over all things to the church. (Eph. 1:22, 23), and from this it is argued He could not be the head of numerous bodies. In Col. 2:10, it is said He is, "the head of all principality and power" -- which means that He is the head of every rule and authority.

In I Cor. 11:3, we read that "the head of every man is Christ; and the head of the woman is the man." Now if Christ can be the "head of every man" then, why can He not be head of every local church without the relationship being a monstrosity. Do all women have to be united into one woman before the man can be the head? Do all men have to be made into one big universal man before Christ can be the head. Christ means He is the Ruler, the Lord of His church? Likewise, all the

local churches do not have to be merged into one big universal church for Christ to be their head. In I Cor. 12:13, we read: "...by one spirit we are all baptized into one body..."

This text is used as a pretext to teach Holy Spirit Baptism and that one is made a member of the universal invisible church. By that transaction they teach that at Pentecost the church had its birth when the Holy Spirit came and formed the one body, the church, by uniting the members to Christ, the head. Not a word is said about the church being formed on the day of Pentecost.

The Church Was Built, Not Born!

This was subsequent to the disciples' regeneration and, hence unlike the modern theory, that in regeneration one is baptized with the Holy Spirit, and united to Christ the Head. I suppose that is where the Holiness get their idea of a second blessing. If this passage does not teach what they claim for it, then it leaves them without a foot to stand on.

First, I would have you observe that the word, with, is in neither the Greek nor the English. The Authorized Version has "by one Spirit." While the Revised Version has "in one Spirit." I Cor. 12:13, the text means, "in one spirit of unity, fellowship, faith, hope, love and equality, were we all immersed into one body, the church at Corinth."

Spirit baptism is not in the text, but men have used it as a pretext and twisted it to support a theory. No Baptist will long continue to cooperate except with the Lord Jesus and through His body, the local church.

What saith the Scriptures? "...hath put all things under his feet and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all." Jesus is the head of the body. The body is the local church (Ezk. 15:22, 23). It may be readily seen that one who belongs to a church system that does not allow equality of rights and privileges to all its members and ministers would prefer that this passage (I Cor. 12:13) means anything but its plain meaning; but Baptists profess to believe in the equal rights of all church members and should not set aside this passage because others try to twist it.

In the year 1630, Baptists declared in articles of faith that "by baptism we are received into the holy congregation of God's people" -- Pillars of Orthodoxy, page 215. In this passage (I Cor. 12:13) "baptism" must be interpreted literally because there is nothing in its textual relation that requires a different construction. Hence water baptism is meant and "the body," hence, means the church.

That the passage means this, the following will show. (1) Always give preference to the primary meaning of words unless there is weighty reason for a secondary meaning. Baptism always means a literal act unless its contextual setting shows differently. In the text under consideration, there is nothing in the context justifying any thing but its primary meaning. Hence water baptism is meant. To find Spirit baptism in this text is to distort language by giving words a figurative meaning that does not belong to them. All authority

of the local church heads up in Christ, and that is what headship means. No pope, bishop, priest, or any other individual has any authority to "Lord it over God's heritage."

Of every local Baptist church it may be truly said, "...to his own master he standeth or falleth." (Rom. 14:4). It is clear that only those who have been Scripturally baptized belong to a New Testament Church, and this may be the reason for some people taking so much interest in some other kind of church and despising it as some do, but the fact remains that "body" in I Cor. 12:13 is a local church and the baptism mentioned is water baptism.

The whole 12th chapter of I Cor. is so manifestly social in its drift and statements that it would be incongruous to extend any part of it beyond local conditions.

The New Testament church is an independent, separate, local and tangible congregation. The Scriptures plainly teach such. Even those who teach the universal church theory are compelled to execute their plans, programs, and purposes through a local body, thus showing that the invisible church theory is not workable. There was a local church in Ephesus. Paul's letter was addressed to the "saints which are at Ephesus" (4:1). This was a real, visible congregation. Paul called together the "Elders" of the Ephesian church (Acts 20:17).

What was the position of John the Baptist dispensationally? To which of these does John belong? Did his preaching and baptism belong under the law? If so, where do we find a record of it in the Old Testament? Perhaps the Jews knew more about their law than any other nation knew about theirs. Moses wrote the moral, civic, and religious laws; and these were read and explained in the home, the synagogue, along the way, and were written upon the gate and door posts. Men, women, and children were gathered into assemblies when the law was read and explained to them. (Deut. 6:6-9; 11:20; 31:9-13). If John's ministry belonged under the Jewish law, some one would have discovered it. There is no such record in the Old Testament. When this Baptist preacher began his ministry, there was great excitement; the teachers of the law did not understand it. They were astonished beyond measure. John's ministry was one of the most important epochs in human history, and yet it was neither mentioned in, nor enjoined by, Jewish law. If John's ministry was not under Jewish law, then the baptism of Jesus was not under Jewish law. Therefore, His baptism was not an initiatory rite inducting Him into His priestly office.

Lev. 8:1-36 states the legal requirements for the initiation of a priest into his office. The Scriptures give a detailed description of the items of procedure. More than twenty items are in that ritual, and heavy penalty was exacted on those who violated them. (Deut. 27:26).

Jesus observed none of this ritual in His baptism. Both Jesus and John ignored "all the precepts of this law" in the baptism of Jesus and yet escaped the curse. (Continued on Page 7, Col. 1)

STUDIES IN ACTS

by Willard Willis

"There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band" (Acts 10:1).

Jesus, when He said to Nicodemus, "for God so loved the world," was saying that God's love was international in its scope. He was saying that the elect went beyond the borders of Israel to those who were not Jews. The passage before us bears out this fact, since Cornelius was a Gentile. He, therefore, must also be preached to. Jesus, in fact, when He hung on the tree, was thinking of Cornelius as well as Nicodemus.

We have then, in the passage of Scripture before us, a Gentile for whom our Lord died -- a Gentile who was to be joined to the Lord's body, the church. The name of God's chosen vessel in this Scripture is Cornelius. Cornelius is a Latin name -- a name which gives a strong indication that he was a Roman.

It is said that Cornelius was a centurion, which means that he was the commander of a division of 100 soldiers in the Roman army. He, as a commander, was very well trained in mind and body and, no doubt, had lots of experience in actual combat. He, as the commander of 100 men, was responsible for their training and their maintenance of training. Their lives, in other words, were in his hands.

It is said that Cornelius was "of the band called the Italian band." The Italian band consisted of from 400 to 600 well-trained soldiers from Italy. Other bands were from the Roman provinces and were not called the Italian band.

"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:2). It's refreshing to read of an Italian commander with the characteristics of Cornelius. It would be marvelous if all army commanders were even half the person that Cornelius was. His purpose in life was not to destroy but to build up. He, I'm sure, would meet force with force if necessary; but his main objective was to prevent ill will and war. He, rather than hitting people over the head with a stick, gave them needed supplies. He, I'm sure, carried a big stick; but he spoke softly and followed up his words with action. He, in fact, "gave much alms to the people."

It is also said that he "prayed to God alway." He was a commander, but he was aware that he had a commander too -- a commander from whom he always sought instruction, comfort, and courage.

It is said that "all his house" did as he did. He, then, was a commander at home too -- a commander who honored God at home or in the field with his soldiers. Some commanders, I'm sure, do well with their troops but do poorly at home.

God had been working in the life of Cornelius since his manner of life was unnatural. He was conforming to God's standards which meant that God's power

and grace had propelled him above the natural. He, in other words, was a regenerated man before Peter even visited him at Cesarea.

"He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius" (Acts 10:3). God uses various way to contact His children -- to show them that they are not alone, or to instruct them as He did Cornelius. We, here on earth, contact others by mail, by phone, etc., but God dispatched an angel by way of a vision to Cornelius. It is said that God contacted Cornelius about the



Willard Willis

ninth hour of the day, or about 3 p.m.

Let us learn from Cornelius that our God is not a far, distant spectator to the affairs on earth. He, in fact, is a very active participant on the field of life. May we, as believers, always be aware that our God loves us and will dispatch an angel to help us if the need should ever arise. Let us know with all certainty that He is a "very present help in time of trouble" -- that he will never leave or forsake us. It was so with Cornelius, so why would our lot be different from that of his?

Cornelius and his household were all devout and God-fearing people, but they were in need of being taught the "all things." They therefore needed God the Spirit as their Comforter through the Lord's church. They needed to grow from babes to men and women full of knowledge and wisdom; and God, through the apostle Peter, was about to begin such a work in their behalf.

"And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God" (Acts 10:4). Cornelius and his family were obviously regenerated people. It is quite possible that someone who was in Jerusalem on the day of Pentecost had witnessed to them regarding Jesus of Nazareth being the Messiah. There were many people from various nations present on the day of Pentecost. I'm sure that all of these people were witnesses at home and on their journey home. There is no way that they would have kept to themselves what they experienced on the day of Pentecost.

Keep in mind, too, that Cornelius was commander of a regiment of Italia soldiers which could mean that he was from some place in Italy. He, himself, may have been assigned to various locations during his time in the Italian army. He could have had communications, in his position, with many believing Jews; and it is quite likely that he did. The life that Jesus lived, after all, was known far and wide. You will recall that Jesus healed a

centurion's servant (Matthew 8:5). This centurion and Cornelius could have been closely associated with each other, or they could have been one and the same person.

The word for "Lord," as used in the Scripture before us, is the word "sir" so that the centurion, when speaking to the angel, said, "What is it, sir?" The centurion in Matthew 8:5 had made an appeal to the Lord while He was still on earth. The Lord said of the centurion that his faith exceeded any that He had found in all Israel. Faith, according to Romans 10:17, comes "by hearing, and hearing by the word of God." The centurion before us obviously fell into the same category. A theory that the centurion before us was the same one whose servant Jesus healed would explain why he and his entire household were so devout and God fearing. They, of course, by simply having knowledge of the same, would also be a basis for their action.

"And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do" (Acts 10:5, 6). You will recall that Peter had been brought to Joppa when Dorcas died. He had proceeded to bring her back to life and then had remained in Joppa at the home of Simon the tanner.

Peter is about to be called again to perform a great work for His Lord. This time he would be called to a place called Cesarea -- a town on the coast of the Mediterranean Sea -- a town named in honor of Augustus Caesar. It was here in Cesarea that a God-fearing family resided -- a God-fearing family that was to become a local Baptist church, or the temple of God -- the pillar and ground of the truth. She would be a church empowered by God the Spirit.

"And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; And when he had declared all these things unto them, he sent them to Joppa" (Acts 10:7, 8).

The apostles had waited in Jerusalem until God the Spirit came to empower the Lord's church -- His church which was made up of His apostles -- His apostles which had been baptized by John the Baptist. We now have, in the Scriptures before us, preparations being made for the Gentiles to have the power of the Spirit poured upon them too. The first step in this preparation was that God dispatched His angel in a vision to Cornelius. The angel conveyed to Cornelius that which he was to do. It was at this point that Cornelius, by faith, acted on what God had said to him. Cornelius, in fact, sent two servants and one soldier to Joppa. It was in Joppa that they would locate Peter at the home of Simon, a tanner. They would find these two Simons in a house by the seaside.

The fact that God knows each of His children by name and knows where we live can be clearly seen from that which is before us. We can also be sure that He knows each problem which confront us. He, however,

asks that we present our needs to Him. He, in fact, has said that "we have not, because we ask not."

Cornelius, his two servants, the soldier, and Peter were involved in a very high level meeting. God, for His own honor and glory, would bring them all to one place -- a place where God, in the person of the Holy Spirit, would empower the first Gentile church. It would be a church which was an arm from the church at Jerusalem.

"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour" (Acts 10:9). A person standing above the city and observing the three men approaching the city and Peter on the housetop, could never have seen the invisible power line connected to the four men. Much, much more than flesh and blood was involved in that meeting long ago. God, in our day, is still bringing people together for His honor and glory. This is one reason we are not to forget to entertain strangers. The eunuch entertained Philip the stranger, and he is still rejoicing because of that which their meeting meant to him.

"And he became very hungry, and would have eaten: but while they made ready, he fell into a trance" (Acts 10:10). We know that Peter went to the housetop to pray at about the sixth hour, or noon. The fact that he did not eat before going to the housetop and the fact that he became very hungry indicate that he had been in prayer for some time. However, the smell of food cooking in a kitchen below him could also have made him very hungry. God, of course, planned his hunger.

It all boils down to the fact that Peter, due to his great hunger, "would have eaten." Eating was the next item on his agenda. God, however, took his mind completely away from food when he put him into a trance. Food, in fact, which had been primary in his mind, now becomes secondary, or of no importance.

The "trance" into which Peter fell caused his five senses to lose their sensitivity. The natural, or human, part of him was placed on hold during the time of the trance. Peter, I'm sure, during the time of trance, did not know whether or not the wind was blowing or whether or not it was raining. He, as our text implies, also lost his desire for food.

"And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth" (Acts 10:11). God, of course, in this vision, was speaking to Peter. The question is, What was God saying to him?

We will see, as we proceed, that the entire message from God related to the Gentiles -- Cornelius being the one who represented them. Peter was a Jew. The Jews believed that God was concerned only with them. God, after all, had delivered them from the Gentiles. He had given them the temple worship. He had made their fathers prophets and had spoken only through them. He had blessed Abraham and his seed -- the circumcised. The vision, then, which was given to Peter, represented quite a change of di-

rections. The vision meant that his entire manner of thinking had to be changed. He had to realize that these Gentiles were no longer dogs who ate the crumbs which fell from the Jewish tables.

The three men sent by the Gentile Cornelius were nearing town, and God was preparing Peter so that he would receive them and honor their request. "Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air" (Acts 10:12). I see the vessel as representing the Gentiles. The "sheet" knit at the four corners, I see as Gentiles around the world. The "beasts," "creeping things," and "fowls" I see also as the Gentile people. They represent the world to which Jesus had commanded the apostles to go. His command was to go into all the world and not just to Israel. The sheet "knit at the four corners" means that it was bound by the four corners or tied; that is, the four corners were collected together and all the mentioned things were tied within the sheet.

The fact that heaven opened before the parts of the vision came together shows that God's will was being expressed. It showed that the message was from His throne. We may say that the Bible is also the result of heaven being opened and His Word being let down to us direct from His throne. We therefore are not to question it or trifle with it. Ours is to hear and heed it. Those who do otherwise will lose their souls. They will be as ships wrecked at sea, or they will be as an old barn that lies in shambles by the way side.

"And there came a voice to him, Rise, Peter; kill, and eat" (Acts 10:13). That which had been forbidden by the Jews, Peter is now compelled to accept. The blood of Jesus Christ had made a vast difference in God's dealings with the inhabitants of the earth. Peter therefore was to eat that which had been forbidden, or the wall between the Jews and the Gentiles was to be abolished until the fullness of the Gentiles had been accomplished. God's command was to go into all the world. Peter, therefore, was to eat that which had been forbidden, or go deliver the Lord's Word to Cornelius and his household.

"But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean" (Acts 10:14). Barriers which have been set up from childhood are very difficult to tear down. Our will refuses to submit to such a change. We, however, must say, "not my will, but thine be done." I will change, not because I want to, but because you want me to. God, in fact, has said, "for my thoughts are not your thoughts, neither are your ways my ways." One will find that the entire Bible is contrary to the thinking of the natural man. Those who study and heed the Scriptures find that they are constantly changing from their way to God's way. I Corinthians 2:14, in fact, teaches that the "natural man receiveth not the things of the Spirit of God..."

"And the voice spake unto him again the second time, What God hath cleansed, that call not thou common" (Acts 10:15). The (Continued on Page 7, Col. 1)

ACTS

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elect Gentiles, through the blood of Jesus, had been cleansed and to call them "common" was a reflection upon the blood of God's Son. The elect Gentiles, as is true of the elect Jews, are heirs with Jesus Christ. They, therefore, can no longer be called "common" since they too are a chosen people. The Gentiles, by faith, are also the children of Abraham. Peter had to learn that there is neither Jew nor Greek in Christ Jesus; but we, through Him, are all one.

"This was done thrice: and the vessel was received up again into heaven" (Acts 10:16). God had spoken, and His message was made very clear by a threefold announcement. It was now up to Peter to carry out God's orders. It was now up to Peter to make sure that he did not place his own interests above God's interests. His Jewish friends may frown on what he had to do, but he must please God rather than man. He was to do what God required of him no matter what the cost was to himself. I, in my life time, have also been required to take some very difficult stands for God.

APPRECIATED LETTERS

Dear Brother Wilson:

All I got done toward your letter yesterday was write the check for The Baptist Examiner. I'm feasting on The Baptist Examiner that came yesterday...I just read them over and over and I find something new each time. Keep them coming.

Katie Sparks,
Vanceburg, Kentucky

Dear Pastor Wilson:

Greeting in the name of our great God. I first want to thank you and all of your writers of The Baptist Examiner for the great messages. It thrills my heart just to read them. May the Lord continue to bless you and yours. Brother Joë, I have ten names I wish to have this great paper. Please find enclosed \$... Use the balance where needed. I would like to visit but cannot go any more. I was 88 the fourth of last month. I thank the Lord for every day and I know our God does all things well. Keep up the good work till Jesus comes. A friend.

Oscar Rector,
Louisville, Kentucky

Dear Brother Wilson:

Greetings in Jesus' name. "Knowing, brethren beloved, your election of God" (I Thess. 1:4). I know you are the elect of God by your great work and example to all that believe in every place (verses 4-10). Enclosed is \$... to help send The Baptist Examiner to me. God bless you and your labor of love now at this time and for many years to come. Yours in Christ Jesus,

Floyd H. Cotton, Elma, NY

TESTAMENT

(Continued from Page 5)

He received His Father's approval (Matt. 3:17). Would the Father be well pleased with the Son if that Son ignored every jot and tittle of the law? If John inducted Christ into his office of high priest, what kind of high priest-

hood would it be? It could be nothing more than a Jewish office, and Christ would be no more than another Jewish priest. Therefore, He could be nothing more than a type of the Messianic priesthood and not the expected Messiah.

But there is something more to consider. No one could function as high priest unless he belonged to the tribe of Levi. We know that our Lord sprang from the tribe of Judah of which tribe Moses spoke nothing concerning priesthood. "If he were on earth he would not be a priest." He was "on earth" when He was baptized, but was not a Jewish priest. Christ was a priest after the order of Melchisedec (Heb. 7:17) and did not belong to the Levitical priesthood. What desperate straits men are in when they are willing to destroy the Saviourhood and Lordship of Christ rather than accept His baptism as Christian baptism.

The baptism of Jesus marked a new era and hence did not belong to the Jewish dispensation; neither did he belong to an intermediate dispensation. Mark says the ministry of John was "The beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1). Here, the Holy Spirit has designated the ministry of John as the actual beginning of the gospel dispensation. Luke says: "The law and the prophets were until John." Dr. Edward T. Tiscox says, "If it be asked when and where did Baptist history begin?" Without hesitation we reply, "They commenced with John the Baptist, or Jesus Christ the head of the church; and the first of their faith were his disciples, constituting the primitive church."

Sir Isaac Newton said:

"Modern Baptists, formerly called Anabaptists, are the only people that never symbolized with the Papacy." Baptist Church Perpetuity, page 313.

Prof. John Clark Ridpath, Methodist, Historian, said:

"I should not readily admit that there was a Baptist church as far back as A.D. 100. Though without doubt there were Baptists then as all Christians were then Baptists."

Alexander Campbell (founder of the Disciples church) says:

"From the Apostolic age to the present time, the sentiments and the practices of Baptists have had a continued chain of advocates; and public monuments of their existence in every century can be produced."

Prof. William Cecil Duncan, professor of Latin and Greek in the Methodist University of Louisiana, said:

"They did not originate with the Reformation, for long before Luther lived, nay, long before the Roman Catholic Church herself was known, Baptists and Baptist churches existed and flourished in Europe, in Asia, and in Africa." Baptist Law of Continuity, pp. 43-44.

So men refer to Acts 19:1-7 as teaching that the baptism of John was not Christian; but there is nothing in the passage that would justify such a claim. When Paul reached Ephesus, he met some men who had been immersed by some unnamed administrator. Paul examined them as to the Scriptural grounds for their baptism. Paul said, "Did you receive the Holy Spirit when you first believed?" and they answered: "We have not even heard that

there is a Holy Spirit." This was 26 years after John's death. It is not likely these men had ever seen John or heard him preach. Some came to Ephesus and preached but seemed to have been ignorant that the Holy Spirit had come to take up his abode in individual Christians, and in New Testament churches. These men accepted what light was given them, but were still left in ignorance as to the plan of salvation.

The Holy Spirit had a large part in the ministry of John (Matt. 3:11), and his auditors would not be ignorant of the Holy Spirit as these men were. John did not baptize all that requested baptism at his hands; they must meet definite requirements. They must repent, believe in Christ, and give evidence of a change in their lives (Matt. 3:1-12). He preached blood-atonement (John 1:29). The difficulty was not in John's baptism but in these men and the administrator. Jesus put to silence the religious leaders on this question of the authority of John's baptism (Matt. 21:25). Christ received no other baptism than that which John administered. The apostles received no other. In order to have Scriptural baptism you must have 1. Scriptural subject, a saved person. 2. Scriptural authority, a New Testament Church. 3. A proper administrator, an ordained preacher. (Editor's note: No! anyone authorized by a True church). 4. Proper mode and design, immersion.

John was a man sent from God, and sent to baptize. (John 1:5-33). He was sent on a mission. Hence he was a missionary. John was called the Baptist (Matt. 3:1) hence he was a missionary Baptist. He was a preacher (Matt. 3:1). Christ was sent on a mission (John 17:18). He was baptized by "John the Baptist" (Matt. 3:13-17), hence He was a missionary Baptist. Jesus traveled about 65 miles in order to receive baptism at the hands of a Baptist preacher. Therefore, He had Baptist baptism. God the Father, and God the Son, and God the Holy Spirit approved the Baptist baptism (Matt. 3:16, 17).

The Pharisees and lawyers rejected the counsel of God by rejecting John's baptism (Luke 7:29). Many religionists do the same thing today. Out of the material prepared by the ministry of John, Jesus built the first local Baptist church. Calling it "My Church" (Matt. 16:18). He called out the twelve and ordained them that they might be with Him (Luke 6:12, 13).

They were separated from others and gathered about Christ (Mark 3:13, 14). This constituted an ecclesia, an assembly, a church. Paul refers to it as a church when he said: "God set some in the church, first apostles..." (I Cor. 12:28). Christ, the founder of this church, was a missionary Baptist preacher; these apostles had been won to, and by, missionary Baptist doctrine and practice, and were set in the first missionary Baptist church by the Founder of it.

This church, as an institution, is promised continuity. Christ promised that the gates of Hell should not prevail against His church (Matt. 16:18). He said that after a process of private labor, an aggrieved brother should carry his case before the church (Matt. 18:13-17). If Christ's in-

stitution ceased during any period after its establishment, then this instruction would be meaningless during that time.

Christ gave His great commission to that church and closes that command with the promise, "I am with you alway even unto the end of the world." (Matt. 28:18-20). Literally this means every day until time closes.

BAPTISM

(Continued from Page 1)

from the Word concerning this most important doctrine.

In my way of thinking the King James Version of the Scriptures uses the same Greek word baptizo and translates it into English as baptism three different ways. By doing so they are actually speaking of three different types, kinds, manners, or whatever, of baptisms.

In Matthew 28:16-20 we have the doctrine of water baptism set forth so clearly that a believer would have to be listening to men instead of to the Holy Spirit to not understand what is being taught in this passage of Scripture.

In Matthew 28:16 it is clearly stated the 11 disciple-apostles were here to meet Christ by divine appointment. In Matthew 28:17 it is clearly stated these disciple-apostles saw Him with their eyes or He was visible to them, they all worshipped Him and some had some doubts that couldn't be expressed in His presence. In Matthew 28:18 He went immediately to their doubts and begins to deal with them. But before we can consider his dealing with their doubts we must, from the Scriptures, discover the position these disciple-apostles hold before Him and in His kingdom or realm of worship. To begin with they are baptized believers, indwelt by the Holy Spirit but not, as yet, empowered by the Holy Spirit. Their water baptism was of John the Baptist. They were set into our Lord's local church He built during His earthly ministry.

How can I say these are baptized believers indwelt, but not as yet, empowered by the Holy Spirit? Let us first look at Matthew 16:15 where Jesus said, "...But whom say ye that I am?" Matthew 16:16 Peter, the spokesman for the group said, "...Thou art the Christ, the Son of the living God." Notice our Lord's answer to Peter in Matthew 16:17 "And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Man is not saved from sin by an explanation from another man, but by a direct revelation from the Holy Spirit to his heart, convicting and convincing him of his need of a saviour and who Jesus is. If this work of Revelation of who Jesus is doesn't come to the lost sinner through the work of the Holy Spirit that sinner is not saved.

This thought is taught so clearly by the Apostle Paul in Ephesians 2:1, 5, where Paul so plainly states that we are quickened or made alive or regenerated by the work of the Holy Spirit.

How do I know they received their baptism in water from John the Baptist? Simple. I read in

Acts 1:22, where in Peter's mind, the apostles' service for the Lord began with the baptism of John the Baptist. How do I know these disciple-apostles were indwelt by the Holy Spirit, though not as yet empowered by the Holy Spirit? Go with me to John 20:22 where we read Jesus said to these eleven disciple-apostles, "And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost." Now did they receive the Holy Spirit here, to indwell them for as long as they should live, as Jesus commanded or was Jesus just making small talk here to kill time and to fill up pages in the Scriptures? Now I know they were not at this time empowered by the Holy Spirit, for that came on the Day of Pentecost. But we will get to that when we consider the baptism of the Holy Spirit. Now we have eleven disciple-apostles saved by God's grace, baptized in water by John the Baptist, and indwelt by the Holy Spirit.

Now we must prove by the Scriptures that Jesus had put these eleven disciple-apostles into His local church He built while He was working His earthly ministry. So let's go to Mark 3:13, 14 where we read in Mark 3:13, "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him." In Mark 3:14, "And he ordained twelve" out of whom were these eleven disciple-apostles. This word ordain is the rendering of thirty five Greek, Hebrew, and Latin words and means in English to place into, or to introduce into. Now all we have to do is find, from the Scriptures, what the Lord placed these eleven disciple-apostles into. Go with me to I Corinthians 12:28 and here we read, "And God hath set some in the church, first apostles..." So now we have these eleven disciple-apostles of Matthew 28:17, that Jesus is about to deal with their doubts, saved, baptized by John the Baptist, indwelt, but not as yet empowered by the Holy Spirit, and set by our Lord into His local church He built while He was working His earthly ministry.

Now we can continue on in Matthew 28:18-20 where Jesus deals with these first eleven church members about their doubts. How does He do this? He makes it very clear that His local church and all succeeding local churches that are the children of this first local church, will have His power and His authority to evangelize, baptize and teach His Word. You say prove it. I don't have to. The Lord is here addressing eleven disciple-apostles to whom He is about to give this authority to evangelize, baptize and teach. I don't find such a commission given to any other individual, group of individuals or local church in any other Scripture in God's Word, Do you?

What is he saying here in Matthew 28:18-20? All power and all authority is mine. Read John 3:35 where it tells us, "The Father loveth the Son, and hath given all things into his hands." Here in Matthew 28:18-20 our Lord tells these first members of

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BAPTISM

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the church He built, you go in My power and authority, you will make disciples in that power and authority, and in that same power and authority you administer water baptism in the fulness of the name of the eternal God head, and in that same power and authority you teach what you have been and will be taught by Me, and I will never leave you nor forsake you until I come again for you. Here is where the battle over the authority of evangelizing, baptizing and teaching is fought, and here it is won or lost. Either we believe and teach, preach and practice what our Lord taught these first eleven church members or we lose the battle, our local churches, and some of our eternal rewards. Not only so but more and more we will see God, in His own time and in His own way write "Ichabod," the glory of the Lord hath departed, over the threshold of the front doors of many of our local New Testament Churches of today. Children, the authority for water baptism is not to be taken lightly.

Now let us move on to the baptism of the Holy Spirit as our next doctrine or teaching of baptism. The baptism of the Holy Spirit for power and authority to carry out the commission our Lord was promised by Him in Matthew 28:16-20 to the local church He built while He was here on earth. This is the power and authority to carry out His work of evangelizing, baptizing, and teaching His people that are called by His name. There are a number of Scriptures we must seek out so we can answer any number of questions that will come to mind concerning the baptism the Holy Spirit. These questions might include such questions as what is it, when was it, and will it ever be repeated? IN Matthew 3:11 John the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:" There are three very important points to be taken into account here. 1. Jesus, Himself, would be the administrator of this baptism. 2. The Holy Ghost would be what the Lord would baptize them with and in. 3. The single identifying mark of this baptism would be fire. In Luke 24:49 we find that this baptism would give them the power and authority to witness of Him and would fulfill the Father's promise of such power and authority.

In Acts 1:8 we have our Lord renewing this same promise to these eleven disciple-apostles when He said to them, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me..." Now I know many of these Scriptures I have used thus far; the universal invisible church Brethren will be upset by the manner in which I have applied them and will be crying, foul, foul; and trying to prove, by taking these same verses out of their context, their universal invisible

church theory, and so-called dispensational truths. But all the baptism of the Holy Spirit was for was for power-authority for witnessing of our Lord or carrying out the commission He gave to his eleven disciple-apostles who were the first members of the local church He built during His earthly ministry. This promise was fulfilled when He baptized the entire membership of this local church, which consisted of one hundred twenty members, in and with the Holy Spirit on the day of Pentecost. Read Acts 1:12-15; Acts 2:1-4. To prove this let us deal with the actual fire John the Baptist said would be the identifying mark of the one baptism of the Holy Spirit, and that only on the local church assembled together on the day of Pentecost according to Acts 2:1-21.

The fire tongue, the shekinah glory of God first appeared in Genesis 3:24 where it tells us, "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." The words "flaming sword" could be translated "fire tongue," and here we have the first appearance of the fire tongue. The words, to keep the way, carry the thought, to keep open the way to the tree of life. But the only way man could come to the tree of life was through a blood sacrifice. This was man's guarantee of acceptance, some day, at the tree of life. From then on man built an altar and offered to God for his sin a blood sacrifice. This gave man assurance the way to the tree of life would be kept open for him by God's Holy Spirit.

This kind of worship of God lasted until God instructed Moses to build the Tabernacle in the Wilderness. When this Tabernacle was finished and dedicated to the worship of God, the Shekinah Glory of God came upon this Tabernacle (Exodus 40:34), and now man must bring all of his blood sacrifices for sin to the Tabernacle in the Wilderness. This lasted until God instructed Solomon to build the Temple in Jerusalem for the worship of God. When this Temple was completed and dedicated to the worship of God the Shekinah Glory of God came upon the Temple in Jerusalem (II Chron. 7:1), and now man must bring his blood sacrifices to the Temple in Jerusalem.

But now... in the book of Ezekiel something very strange and very disastrous for Israel began to happen with God's Shekinah Glory. In Ezekiel 7, 1, 4, 5, 10 we read in outline form, Vs. 1- the Lord speaks to Israel through Ezekiel; Vs. 4- I will have no pity; but I will recompense thy ways upon thee, ye shall know that I am the Lord; Vs. 5 - an evil, an only evil, behold, is come; vs. 10 - Behold the day, it is come: In Ezekiel 9:3, the Shekinah Glory of the Lord -- is gone up from the Mercy Seat in the Holiest of Holies to the threshold of the house. Ezekiel 10:4 - as the Lord left the Mercy Seat to go to the threshold of the house, the house was filled with the Shekinah Glory of God. In Ezekiel 10:18, 19 when the Lord's Glory left the threshold of the house to go back and hover over the cherubims, the mercy seat, and God's Shekinah Glory went to the east gate of the Lord's house and hovered there. In

Ezekiel 11:22, 23 the cherubims, the mercy seat, the Shekinah Glory of God left the city of Jerusalem and went to the mountain on the east side of the city. Then the cherubims, the mercy seat, and the Shekinah Glory of God disappeared never again to return to Jerusalem until the Day of Pentecost where Christ baptized his local church in and with the Holy Spirit to give it power and authority to carry out the commission to go, evangelize, baptize, and to teach.

In Acts 2:1-4 we find just one hundred twenty members of Christ's local church assembled together in one accord in one place. (Acts 1:15; 2:1). In Acts 2:2 we read, "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." Now if the room is all filled and these one hundred twenty members of this first local church are all sitting, then they were covered and filled with the Holy Spirit and the promise of John the Baptist is fulfilled. They had been baptized by Christ with and in the Holy Spirit. In Acts 2:3 we have our identifying mark of Genesis 3:24, and the same mark given by John the Baptist in Matthew 3:11; the flaming fire tongue. In Acts 2:4 they were all filled with the Holy Spirit and in answer to Acts 1:8 they began to witness of Jesus Christ as the Holy Spirit enabled them.

So here we have God again, with his Shekinah Glory, putting his stamp of approval on this first local church signifying this is the proper place for all saved, Scripturally baptized, children of God's grace to come to learn the truths of God's Word. By His bestowing upon this local church His Shekinah Glory He is symbolizing this church and all other true New Testament Local Church have the fulness of His power and authority to evangelize, baptize, and teach the truths of His Word. This is the one and only baptism of the Holy Spirit upon any individual group of individuals or local church, and it will never be repeated. When God demonstrated His approval of this local church by the baptism with and in the Holy Spirit He signified that all local churches from the day of Pentecost forward who count their baptism from John the Baptist and their power and authority from this first local church share equally in this power and authority. So passes this power and authority from local church to local church, and the gates of Hell will not prevail against His churches (Matt. 16:18). This gives us full assurance there will always be a true local New Testament church on the earth until Jesus comes for His own.

Our third and final baptism! Here is where I really get myself in trouble with my brethren... Editor's note: I have decided to keep Brother Holmes from getting into this trouble with his brethren, so I am omitting the third baptism, with which I disagree anyway.

MINISTERS

(Continued from Page 1)

Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihy, Eleazar and Ithamar, Aaron's sons," (Ex. 28:1). There are far too

many in the Gospel ministry that are mama-called and daddy sent. Yes, there are many in the ministry for other reasons; money, the prestige it brings and great honor, but that in itself is not good enough. As you study your Bible, it becomes self evident sooner or later as to who has been called of God and it also becomes evident who has been called by some other means. It becomes very tragic when God's minister that has been called by His name refuses that call or is placed on the shelf because of sin.

Many years ago, my pastor made this statement, "son, if God has really called you into the Gospel ministry, you will not be happy doing anything else." You know, he was absolutely right! As to why God called and placed this preacher into the ministry is a great mystery. His ways are not our ways! His thoughts are not what man would do or say. God's ways are unique and very special. The apostle Paul had thanked God for placing him into the Gospel ministry. What a great responsibility that is when God calls and places one of His dear children into the ministry.

II. The Minister that God calls will be specially qualified by Him to do the work. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged," (Isa. 6:5-7). "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Cor. 3:5-6). A minister of the Gospel of Jesus Christ must have the following degrees: (1). A B.A. degree, that is, he must be Born Again; (2). A B.S. degree, that is, he must have been saved. School only prepares a person for a life of study. Education does not and has never made the man. The school of hard knocks is more often than not, more beneficial to the minister than his actual academic training. Many of the so-called schools are more like the cemetery than they are a school of Theological thinking. A school of religion means absolutely nothing if it does not have God's truth and divine approval upon its efforts.

The man of God can only be properly qualified by God Himself. Do not overlook hard work and determination, but without God's qualification upon his life, they mean absolutely nothing. There is something strange and very special about God's call and placement into His ministry.

III. Thus, the one that has been called and qualified must be commissioned by Almighty God. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching

them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19-20). Beloved, right here I am going to get myself into trouble; nevertheless, what I am going to say is the truth of God. God works through His church - not outside of it. Many want the title and all that goes with it, but not the responsibility. God has, in the past, worked through certain channels and if you wanted His blessing and stamp of approval; well, it was very important that you work through those lines. That is still important today and just as true.

God is the head of the Church, at least, He should be. Just as you should allow God to be the head of your home, you should let Him be the head of your church. Can you see the problem here? Too often, self is on the throne in our lives and in our churches. That should never be, but the sad fact of the matter is, it most certainly is. Now, the minister of God receives his commission to preach and to do the work of the church by the local church.

IV. The minister of God should be separated unto the Gospel of God. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God," (Rom. 1:1). That may mean a lot of things to different people. God may see fit that the minister of God has to work in a secular job. Thus, a life of sacrifice is certain in that case; and if you please, a true servant of God ought to be willing to sacrifice to serve the Lord at any cost. There are far too many men that are not willing to serve the Lord because there is not a large paycheck at the end of the week. Those kind of men will never find God's church to serve because they have placed the wrong value on the Lord's ministry. There must be a willingness in the man of God, to give his all to the Gospel ministry. Many a church has not done right by their pastor, and because of that, they have suffered more than they may ever realize. However, that should not be the reason one serves the Lord. A pastor made a statement to this preacher the other day, "if the church does not pay me, I have the right to ask for and receive, my check." And he was right so far as the letter of the law was concerned, but failed in the spirit of the matter.

V. The minister of God has been entrusted by Almighty God with the gospel of good news. "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts," (I Thess. 2:4). So many ministers of the gospel take this thought so lightly. But we are given a very solemn and grave responsibility to teach the Bible and its doctrines. The natural man, especially the lost religious one, hates God's Word and what it stands for. Many of God's dear children will not accept the truth and obey His every command. Nevertheless, the man of God has been commissioned by God and His church to preach the Word of God as it is, not as man would like to hear it.

The Bible describes the minister of God as: (1). An Ambassador, "Now then we are ambassadors for Christ, as (Continued on Page 9, Col. 4)

THE OLD WHORE AND HER GOLDEN CUP PART I

by Joseph M. Wilson

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration" (Rev. 17:1-6).

The greatest revival we have witnessed in our day is the revival of Roman Catholicism. When I was a boy in the southland, we hardly ever saw a Catholic. We would stare curiously at the few nuns that were occasionally seen. There was no Catholic school in our city to my knowledge. Now, in our beloved state, there are many Catholics, many very influential people, and a tremendous number of Catholic schools. There was a time after the Protestant Reformation, when some, foolishly and unscripturally, thought Catholicism had received its death wound and was on the way out. But now we have seen in recent years a tremendous revival, a phenomenal growth in this false religion. We have had a Catholic president, and now that question will be insignificant in future elections in our country.

The Pope visited our country, and was treated as a conquering hero. We have had an ambassador to the Vatican. Catholic influence dominates much of our national life. Yes, friends, truly the greatest revival we have seen in our day is that of Catholicism. It is not a revival we would desire to see. It is not a revival of that which is good and which honors God, but it is a revival of sin and wickedness. To those who have prophetic insight into God's prophetic program, this is of keen interest and tremendous significance, and seems to be another indication of the probability of the soon return of our Lord for His saints. Now let us identify this old whore.

The old whore is the Roman Catholic Church. You will say that is an awful way to talk about a religion. I tell you that if there is any slam on character here, it is not on Catholicism, but on a street-walking prostitute. Never

has there been such that was as wicked and vile and murderous as the Roman Catholic Church. I think we are speaking quite within the bounds of proper language when we say that old whore is Roman Catholicism. Furthermore, this is God's language, and proper interpretation of this passage clearly shows the identification is as stated.

In Scripture, a pure woman is used as a symbol of a true church as seen in II Corinthians 11:2, where true churches are seen to be the espoused bride of the Lord Jesus Christ. Impure women are used in the Bible as pictures of false religions and false churches. So this old whore is a symbol of a false church. Notice that she is a great whore. We are not looking, in our search for identification, for that which is small and insignificant; but for that which is very large, and important in world affairs. Surely, of all false religions and false churches, Rome fits this adjective better than any other. She is a tremendous organization with tentacles reaching into the far corners of the earth, and exercising great influence over the affairs of the world. No organization in the world can approach Roman Catholicism in measuring up to this adjective "great." Of course, true churches are greater in the sight of God and Spirit-enlightened men, but in the eyes of the world Rome is surely great.

This whore is clothed in purple and scarlet. Now when we go to see a football game, we are able to distinguish the opposing teams by the colors they wear. Going by this mark of identification, who can fail to recognize this old whore as the Roman Catholic Church? How many times have we seen her religious leaders in their heathen religious pageants, decked out in these colors of purple and scarlet? How marvelous that God, in His sovereignty, has caused that this religion should dote on the colors which He has set forth, the colors of the old whore. We must be willfully blind if we cannot see that the old whore is Roman Catholicism.

The influence of this old whore is world-wide according to verses 1 and 15 of this chapter. The many waters upon which she sits are said to be peoples and multitudes, and nations, and tongues. Now what false church in human history has exercised the world wide influence even remotely comparable to that of Rome? And it might truly be said that she sits upon them. For she has sat quite heavily upon the peoples where she has exercised her wicked and tyrannical sway. History certainly identifies this old whore as Catholicism in this respect.

This old whore is said to be very rich. Now, beloved, what computer could total the wealth of Roman Catholicism? With her multiplied billions of wealth in hospitals and schools, and her billions invested in industry and real estate! Look at the extreme wealth manifested in the building of her meeting houses and the ornate luxury of her religious celebrations. Who can imagine the money invested in St. Peters in Rome? Surely this mark of wealth is enough to identify this old whore. And this wealth has

been choked and squeezed from the millions over which she has exercised her unholy power. What false doctrines she has used, what lies, what threats, yea, what tortures to extort her great wealth from the lives, bodies and souls of men.

Her fornication with the kings of the earth in verse 2 of this chapter, identify the old whore as Roman Catholicism. What religion ever known to man has courted political favor, has joined with civil government, has dominated civil government when she could, as has Roman Catholicism? Is she not the author of the unholy union of church and state? Is not this union the adultery spoken of in our text? Does not many of her harlot daughters (Protestant churches) follow their mother in this adultery? "...The seven heads are seven mountains, on which the woman sitteth." Where is the capital city, the headquarters of Catholicism? Rome. What schoolboy has not heard of the seven hills of Rome? Surely, this is a geographical mark of identification given by the Holy Spirit, identifying this old whore as the Roman Catholic Church.

This whore is said to be drunken with the blood of the saints, and with the blood of the martyrs of Jesus. This is enough. Surely, anyone who is not deliberately and willfully blinded to truth can see by this one mark that the old whore is the Roman Catholic Church. History bears bloody testimony to the truthfulness of this identifying mark. The Roman Catholic Church is the most murderous organization ever known to man. This statement is historically true and cannot be successfully denied. Rome has the most blood stained guilt of any organization ever known. The Storm Troopers, the Mafia, are all mischievous Sunday School boys compared to Roman Catholicism. The Indian of history in his tortures was a mere child compared to the cruelties of the Catholic Church. Hitler was a kind old man compared to the Roman Catholic Church. What instrument of torture has she not used? What lies, trickery and deceit? What treasures has she not given to her hired murderers? The crusades were nothing more than Roman Catholic murders of Baptist believers. The tortured cries of the aged, the weak wailing of the infant has not deterred Rome from its murderous war against true churches of our Lord Jesus Christ. On August 4, 1572, seventy thousand were killed at the orders of Rome. Once, in Europe, thirty miles of road had stakes on both sides of the road, and on those stakes were Baptist heads. It has been conservatively estimated that the Roman Catholic Church put to violent death over fifty million people in the Dark Ages. And where they have civil authority, they still do it.

People wonder why I hate Roman Catholicism. And they also wonder why I have no use for a so-called Baptist preacher who would visit the pope and call the pope a good Christian, and who received an honorary degree from a Catholic college in North Carolina. I tell you, Billy Graham is no more a true Baptist than the

old "papa" himself. What treason he practised against the blood of martyred millions in his compromising with Roman Catholicism. Now my friends, it is clear as can be to a person whose eyes are open to receive the truth, that this old whore is clearly and repeatedly and unmistakably identified by Scripture and history as the Roman Catholic Church.

The reason this old whore is referred to in verse 5 as "Mystery Babylon" is because the heathenism which began in Babylon has now settled and come to complete culmination and fruition in Roman Catholicism. It is beyond reasonable dispute that Roman Catholicism is the embodiment and continuation of the Babylonian idolatry. Order "The Two Babylons" from Calvary Baptist Church Book Store, and you will see here authentic, documented proof of this truth. Where did Rome get its Christmas, Easter, Lent, holy water, sign of the cross, Madonna and her child, nuns, celibacy, etc...? From old heathen idolatry. These things are not Bible doctrines. They are the doctrines and practices of heathenism adopted by Catholicism. No man can honestly pretend that the teachings and practices of the Roman Catholic Church are taken from the precious Word of God. It simply is not true. The Roman Catholic religion is nothing more nor less than heathen idolatry. Her meeting houses are temples of idolatry. She is not, by any stretch of the imagination a Christian religion.

Rome is pretending to change. Rome is very deceitful. It behooves lovers of truth to study and know the truth about this wicked, murderous, anti-Christian institution known as the Roman Catholic Church.

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though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20); (2). Christ's ministers, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Cor. 4:1); (3). Stewards of God's mysteries; (4). Defenders of the faith, "Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace" (Phil. 1:7); (5). Servant of God's people, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (II Cor. 4:5). Thank God we have His very precious promise that He will protect His own ministers of the Gospel in II Cor. 1:10, "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." (II Cor. 1:10).

VI. The Word of God tells us that the minister of God should be: (1). Pure - "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the

Lord" (Isa. 52:11); "Holding the mystery of the faith in a pure conscience" (I Tim. 3:9); (2). Holy - "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD." (Ex. 28:36). "They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God" (Lev. 21:7); "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly" (Titus 1:6); (3). Humble - "Serving the Lord will all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews." (Acts 20:19); (4). Patient - "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses" (II Cor. 6:4); "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient," (II Tim. 2:24); (5). Blameless - "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; (I Tim. 3:2). "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;" (Titus 1:7); (6). Willing - "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8). "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;" (I Pet. 5:2); (7). Impartial - "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (I Tim. 5:21); (8). Gentle - "But we were gentle among you, even as a nurse cherisheth her children;" (I Thess. 2:7); "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient," (II Tim. 2:24); (9). Devoted - "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24); "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and

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to die is gain" (Phil. 1:20, 21); (10). Strong in grace - "Thou therefore, my son, be strong in the grace that is in Christ Jesus" (II Tim. 2:1); (11). Self-denying - "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway," (I Cor. 9:27); (12). Sober, just and temperate - "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations" (Lev. 10:9). "But a lover of hospitality, a lover of good men, sober, just, holy, temperate;" (Titus 1:8); (14). Apt to teach - I Timothy 3:2 and II Timothy 2:24; (15). Studious and one that meditates on the Word of God - I Timothy 4:13, 15; (16). Watchful - II Timothy 4:5; (17). Prayerful - "For this cause I bow my knees unto the Father of our Lord Jesus Christ," (Eph. 3:14); "Always in every prayer of mine for you all making request with joy," (Phil. 1:4); (18). Strict in ruling their own families - I Timothy 3:4, 12; (19). Affectionate to their people - Philippians 1:7, and II Thessalonians 2:8, 11; (20). Proper examples to the flock of God - Philippians 3:17; II Thessalonians 3:9; I Timothy 4:12 and I Peter 5:3.

VII. And then, there are some things that the minister of God should not be: (1). He should not lord it over God's heritage - I Peter 5:3; (2). He should not be greedy for money - Acts 20:33; I Timothy 3:3, 8 and I Peter 5:2; (3). He should not be contentious - I Timothy 3:3 and Titus 1:7; (4). He should not be crafty - II Corinthians 4:2; (5). He should not be men-pleasers - Galatians 1:10 and I Thessalonians 2:4; (6). He should not be easily dispirited - II Corinthians 4:8, 9 and II Corinthians 6:10; (7). He should not be entangled by the cares of this world - Luke 9:60 and II Timothy 2:4; (8). He should not be given to wine - I Timothy 3:3 and Titus 1:7.

SALTY

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10:31).

Christ Jesus says "Salt is good." What is He talking about? In order to know what our Lord is talking about we need to know what it is that salt does; what good is it? First of all, salt is a seasoning. It changes the character or flavor of whatever it is added to. Paul, when writing to the saints at Corinth says to them in II Corinthians 5:17 "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." When you and I were saved, bought by the blood of the Lamb of God, we were put in Christ. Being in Christ, we are changed, we have been seasoned, our character has been changed, our flavor

is different, don't you see.

As we look back in Mark the ninth chapter, we hear Jesus saying, if thy hand offend thee cut it off, if thy foot offend thee cut it off, if thy eye offend thee pluck it out. In other words, change from what you were. That change comes about because of the indwelling of the Holy Spirit. You are seasoned with the Spirit of God and changed in character and flavor. Colossians 4:6 "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Our speech as a child of God should be different from what it was before we were blessed by the Spirit of God in salvation. Seasoned with salt! You show me a person that claims Christ as his Saviour, and his conversation and vocabulary is the same as it was before; and I'll show you a person that has no salt; beloved, that person is playing with a substitute. Oh, how sad I am to have to say it, but that to me is the big problem in our churches today. Most of the churches across our lands today are losing their saltiness. As that happens to our country, our country suffers for it. Christ asks us in our text "wherewith will ye season it?" Beloved, when the seasoning is gone, the church is also gone. Jesus says have salt in yourselves, and have peace one with another. Praise God for the seasoning that has changed us and made us new creatures.

Then there is the second use for salt. Salt preserves. I remember as a young man going with my grandfather to the smokehouse to pick up a ham. (He carried me there for other reasons too, but this was one of the better memories.) Those hams were covered with salt and wrapped in flour sacks. You had to pick one that was well-aged to get a good one. My mouth waters now just thinking about them. Those hams were cured or aged, they were seasoned, and they were preserved by salt. So it is with the saints of God, and the church of the Lord Jesus Christ. Jesus says to us in Matthew 16:18, "...I will build my church; and the gates of hell shall not prevail against it..." The church is here today because of the power of God in preservation. Few we may be, but we are the salt that seasons and the salt that preserves all to the glory of God.

Yes, salt is good, and the salt that our Lord Jesus Christ is talking about, one can never have too much. When Jesus went up into the mountain and taught His disciples in that great sermon on the mount; He warned them about this salt. Matthew 5:13, "Ye are the salt of the earth" He was talking to His disciples, He is talking to you and to me, He is talking to all that claim His name in salvation. We are His disciples. He goes on to say, "but if salt have lost his savour, wherewith shall it be salted?" We can lose our saltiness. Saltiness in itself is not salvation, because we cannot lose our salvation. Saltiness in the saints is the seasoning, and that we can lose. Some call it zeal, some call it concern, some call it desire. Whatever you call it, when you lose it, Jesus says "it is henceforth good for nothing, but to be cast out, to be trodden under foot of men."

So if you have lost that zeal to serve Christ, if you no longer are concerned about the gospel being preached to every creature, if your desire to have others come to salvation is no longer with you; then your saltiness is gone. And don't get angry with me, but you are good for nothing. Jesus says so. Just listen to the reasoning of our Lord.

Matthew 5:14-16 "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These verses are a continuation of verse thirteen where Jesus said "Ye are the salt of the earth." Can you not remember how it was when you were first saved? Why, we couldn't wait to tell the world, we thought every one would be happy for us. We couldn't wait to go back to the house of God. We wanted to know more, and tell more about His love for us. Don't you remember that? Sure you do. What about now?

Beloved, we are the salt of the earth. We are that light, a city set upon a hill, and we cannot be hid. The world, lost and saved alike, looks at us. It is often our testimony, our light that will be used to guide one of the chosen to the Lord, and by the power of the Holy Spirit to salvation. God uses His people today just as Jesus used His disciples then. Salvation was not given by the power of the disciples, nor are you going to save anyone's soul today by what ever power you may have; but God works through His people to bring about His salvation upon His chosen.

That lost friend, that co-worker on the job, that clerk that waits on you at the store; everyone that you come in contact with every day is looking at you. You claim to know Christ in salvation; they watch you, they listen to what you have to say, and how you say it and they see your life. I ask you now, as I have to ask myself daily; what are they seeing? What are they hearing? I fear that it is so true that in most of our Christian walks of life, those about us do not see or hear anything different from us that would make them want to be like us. We have lost our saltiness.

"Have salt in yourselves, and have peace one with another." Jesus tells us to be salty; to season this old earth with our testimony, be it with word or by action. Whatsoever you do, do it as unto the Lord, and you will be the salty Christian that Jesus would have you to be. May God so use you and me.

RAGS

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I don't mean that the Apostle Paul was a vicious man from the standpoint of morality, for he wasn't. However, Paul was so bad he thought that he was doing God a service when he killed Christians, and destroyed churches, and hailed Christian men and women before the judgment seat at Jerusalem that they might be tried and condemned.

Paul thought that he was actu-

ally doing God a service, yet the time came in Paul's life when God saved him. The Word of God tells us that when Paul was saved, he immediately began to preach the Word of God. He didn't wait for a seminary education. Instead, the Word of God says that he immediately preached Jesus in the synagogues that He was the Christ. I say to you, it was the grace of God that took Paul as a blasphemer and a persecutor and changed him into Paul the Apostle.

Thirty years later, I see the whole New Testament land dotted with New Testament churches all because of Paul's ministry. I see the Apostle Paul as he preaches the Word of God over a vast area. He himself said: "From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Rom. 15:19,20).

This would tell us that for eight hundred miles round about, the Apostle Paul had been a missionary of the Lord Jesus Christ. I look at him as he endured suffering. I see him as he was whipped publicly five times, with a total of 199 lashes falling across his bare back. I see the Apostle Paul as he is abused over and over again in various ways, particularly as they stoned him and left him for dead. I ask, what is it that caused this man to undergo and to stand up under all these trials that he had? What changed him from being the blasphemous enemy of Christ? What caused him to change so that he is no longer a persecutor of the church but rather he is a sufferer for the cause of Christ? Beloved, just one thing: the grace of God changed him. If it would be almost an impossible task for those turkey-red rags to be changed into beautiful white parchment, how much greater is it seemingly an impossibility, and certainly it is nothing short of a miracle, for the grace of God to take Paul and to change him and make Paul a great servant of the Lord that he was.

I look again in the Bible and I see Zacchaeus, of whom we read in Luke 19. One day, Zacchaeus heard about Jesus. He wasn't concerned about being saved. He only wanted to see Jesus as a man. When he heard that Jesus was going to pass through the town of Jericho, he hurried to a spot to see Jesus, but he was little of stature and was unable to see over the crowd, to get the view of Jesus that he wanted. So, he climbed up into a tree that God had planted for that very purpose. He climbed up into that sycamore tree and sat there, watching, looking, and waiting until Jesus came by, that he might see Him. Just as Jesus came by, when Zacchaeus was expecting to see Jesus but never expected Jesus to see him--just as Jesus came by, Jesus looked up into that tree and said: "Zacchaeus, make haste, and come down; for to day I must abide at thy house" (Luke 19:5).

The Word of God tells us that Zacchaeus turned loose of that limb and fell to the feet of Jesus, and as he fell, he said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-

fold" (Luke 19:8).

Jesus then said to Zacchaeus: "This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost" (Luke 19:9,10).

Beloved, what was it that changed Zacchaeus, a money-grabbing little Jew, who loved money more than anything else, who was a tax-gatherer, and who lived with the idea in mind that he would oppose everybody in any way that he could, in order to get as much money as possible from them? Now he stands in the presence of Jesus Christ and he gives half of his wealth to the cause of Christ, and he restores to every man fourfold for anything that he has taken from him illegally. Zacchaeus stands there a changed man. What did it? It was the grace of God, and nothing short.

Yes, an artisan can take a pile of turkey-red rags and change them, and make out of them beautiful white parchment. Jesus Christ can take a sinner and make out of him a saint, like He did Zacchaeus.

I think also of that woman of Samaria that we read about in the fourth chapter of John's Gospel. She wasn't any saint. Certainly her life had been anything than that which was pleasing in the sight of God and man. The Word of God says that she had been married five times and that she was then living with a man in open sin. This woman of Samaria who came out to the well to draw water had been a vicious woman so far as her morals were concerned, yet when she came to the well to draw water, Jesus Christ came to that same well to save her soul. He had passed through that area because there were some of God's elect there and she was one of them, and the Lord Jesus Christ came to the well just as she got there.

You say that it was a seemingly coincidence that they both arrived there at the same time? No, beloved, there is no such thing as a coincidence with God. It is God's plan being fulfilled, and God's purpose being fulfilled.

This woman came to the well just as Jesus arrived. After a conversation with Him, I see her as she leaves her waterpot at the well and hurries into the town and goes from door to door and says to the crowd: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29).

The Word of God says that many of the people of the city believed on Jesus because of the saying of this woman. I tell you, beloved, there is just one thing that changed that woman and that is the grace of God.

I say to you, it is seemingly an impossibility for a pile of dirty turkey-red rags to be changed into beautiful parchment. A man would have to know a great deal of science. He would have to know a great deal about how to tear those rags and how to cleanse them. He would have to know a great deal about the chemicals to use. He would have to know a great deal about various things in order to change those rags into beautiful white parchment paper. Beloved, the man that knows, can do it.

The Lord Jesus worked a greater miracle so far as Paul was

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MARSHMALLOW BAPTISTS

by Herb Evans

The pathetic conditions in many "fundamental" Baptist churches throughout America has provoked the following satire. To the long list of Baptist distinctive adjectives which include "Buzzard" Baptists (they only show up at funerals), "Lilly" Baptists (they neither toil nor do they spin.), and Alka-Seltzer Baptists (they fizzle for a while and then go away); we must add the unfortunate titles of "Powder Puff" Baptists, "Spongy" Baptists, and "Marshmallow" Baptists. The distinctions which these adjectives point to should be self evident.

Dear Pastor Friend,

This is to inform you of the proposed guidelines for our new "Marshmallow Baptist Fellowship." First, in order to function properly, you must cease to be instant in season and out of season. Forget about lifting up your voice like a trumpet to show the people their sin; if you must say something strong, figure out a way to say it cleverly but not forcefully. Sweep sin under the rug (shotgun weddings and all), and don't ever rebuke sinful members that others might fear. Nothing but trouble and embarrassment ever came of such practices. Lay off of personal separation, and never exercise church discipline. Rarely speak against gross sin before it happens and never speak against it "after" it happens.

Keep your messages low key; never rock the boat. The average congregation expects some religion and will tolerate it if it is a springboard for their more important social interests. You won't even have to study; use old sermon outlines or use outlines from "Moody Monthly" or some other solid periodical. Learn pulpit techniques; folks are more conscious of what they see than what they hear. In fact, they don't have to hear anything if you exhibit enough showmanship. They won't realize that they've been short changed. Be careful to maintain a pastoral air for the benefit of the educated and the affluent.

Occupy your people with singing, plays, Karate, musicals, all night sings, and activities instead of preaching the Bible, as it is, to men as they are. Incorporate the dancebeat of the day (and of days gone by if you want to seem conservative) into your church music (canned preferably with drums) in order to inject some life into your services. Special singers that crackle and coo their voices for "Spiritual Emphasis" would also be nice.

Place a great deal of emphasis on women's activities; build your church around them. Incorporate women's seminars (Feminars) and discussion groups into the church. Allow the ladies more to say in public; it will develop their leadership potential. Distribute ladies' literature freely in the church regardless of who is affiliated with it and regardless of its doctrinal content and regardless of what Bible it quotes from. Some women's literature can also be helpful to men, i.e. "Ten Commandments For the 20th Century Husband" and "For Men Only" (wink). Do not hesitate to use women over men in the church, in the choir, and in the church related school. You will be surprised to find that some "wimps" will actually follow

them.

Offer little or no direction to your young people concerning the selection of a Bible college. Let them choose for themselves. It will broaden their experience. They, no doubt, will pick up some nice new ideas.

Present political/morality speakers to your people and expose them to right wing, political, and patriotic rhetoric that defends freedom of religion and freedom of speech. Never tell them, however, that it is "taboo" for Baptists to pray or evangelize within the same moral/political organizations. Also cover up for influential church members who must absent themselves from your normal and special meetings due to conflicts with their political or fraternal organizational meetings.

You must no longer use the size of your prayer meetings and visitation groups as a thermometer to judge how well your church is doing. What really matters is the Sunday morning service and the size of the offerings. Remember, our job is to build buildings, colleges, monuments, prestige, and a fellowship - not people.

Since your ministry will not produce an abundance of well informed, hardworking, capable, doorknocking, separated Christians; you'll probably have to hire paid workers. They will constitute the real church; as you know, paid workers are easier to control (wink). Their cost may be raised by catering to the affluent (especially the elderly - wills you know). When the affluent show up once in a great while, try singing their favorite hymn, "God Bless America" or whatever. This is what we call the "Gold Ring" technique (wink!).

If you have families with problems, there are some neat family and psychological seminars available. You and your people ought to avail yourselves of them even if they conflict with your services or if they are ecumenical. We are finding that these kinds of things are better handled outside the local church.

Some of the brethren are co-operating and fellowshiping with the "PowderPuff Baptist Convention" brethren with good results. We are pretty close to them now. I don't know whether they changed or we did. Some of the brethren are hiring them without screening their convictions or beliefs; it is not really necessary. If you hire one who is still a convention Baptist at heart, and try to put him over your more conservative people; you may have a problem unless you can keep those convictions secret. Don't worry about it, however, the conservatives need to be humbled anyway.

You probably won't be able to trust the "rabble" that you accumulate, and they probably will be incapable of following your leadership; so, you will have to keep church business and financial matters from them. You may use a Presbyterian form of government, but keep church government vague and uncertain, and insist that you are really local church and Baptist. Remember, it is the duty of your members to populate and finance the system and to be spectators to everything else.

Buy loyalty, play politics, play favorites, and use nepotism to achieve your goals. Cater to the

liberal element with flattery, attention, and magnetic personality. Protect the looser worldlier majority; and leave the more conservative minority to fend for itself under the arrogance and flaunts of the worldly majority. You may, however, throw the conservative element a bone once in a while (in non-specific terms, of course) so that they will not catch on to the way things really are.

Personal ambition, ego, and self image is to be valued above that which is supposed to be right. Loyalty to the program is more important than principles. If you feel threatened by principled individuals or those who whole heartedly embrace unpopular convictions and standards; shun, avoid, evade, play down, and subtly pass over those who threaten to upset the low key status quo. Appoint officers, staff, and teachers with the understanding that principles and strict adherence to what is right is a liability rather than an asset (and vice versa) in your administration.

Avoid and evade being pinned down to specific convictions and standards. Keep them vague and uncertain. You might be expected to hold to theoretical (yet unpopular) convictions, but you do not have to implement them or require subordinates to adhere to them. If such convictions surface in the congregation, water them down or suppress them altogether.

Be unapproachable concerning compromise, wrong doing, or sin by being aloof, secretive, arrogant, indignant, and even critical of those who would dare bring such a matter to your attention. Charge them with being jealous or of being out of the Lord's will.

Pretend naivete or lack of knowledge or blame subordinates for any sad state of affairs that might arise. Don't worry about a split; you can't split a sponge! If you are suspected of compromise or backsliding; remember, we are building a grand "Marshmallow Baptist Fellowship", and we will, no doubt, suffer some persecution as a result. Our destiny is to be the largest, most popular, Baptist organization in America - unequalled by even the "Powder Puff Baptist Convention" or the "Spongy Baptist Fellowship".

"...stand loose in the faith, quit ye like women, be weak..." (I Cor. 16:13).

(New International II Version)

Bishop I.R. Grate

RAGS

(Continued from Page 10)

concerned, and the woman of Samaria, and Zacchaeus, and you and me the day that He changed us and saved each soul. I tell you, it was a wonderful transformation that God wrought. It was a great change that was wrought so far as you and I are concerned, in that God took us as crimson-dyed sinners and changed us, to the extent that we are made pure as the snow, so that one day we are going to be presented faultless in the presence of His glory. Nothing but God's grace can do it.

I. The State of Nature.

May I remind you of the state of nature so far as those rags are concerned, and man is concerned. I can imagine that maybe in that pile of rags, there were rags from possibly a peasant's coat, and maybe rags from a prince's gar-

ment, and maybe from a prisoner's clothing. They were filthy rags. I want to tell you, God can take all of us, in spite of any difference there may be in regard to us--God can take us and change us in precisely the same way.

Do you realize that in the sight of God we are all just filthy rags: Listen: "And all our righteousness are as filthy rags" (Isa. 64:6).

Notice, He says that your righteousness--the best things about you--the good things about you--in the sight of God are nothing more than a dirty, filthy, repulsive rag that you wouldn't want to touch. We are nothing but rags in God's sight.

The best, I say, looks like a dirty rag. If that be true concerning your righteousness the best there is about you, I ask you, how about the unrighteousness? How about the immorality? How about the sin? If the best there is about you looks like a filthy rag, what does the sin of your life look like in God's sight?

The interesting thing about all this to me is this: The Word of God says that there is no difference so far as we are concerned. Listen: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God" (Rom. 3:22,23).

Notice, He says that there is no difference in us. As I said, there might have been in that pile of rags a peasant's garment, or a prince's garment, or a prisoner's clothing, but there is no difference when the artisan came to make up that parchment. As far as we are concerned, it makes no difference what we are, or who we are, for in the sight of God there is no difference. We have all sinned and come short of the glory of God, and God can take you, regardless of who you are, or what you are, and God can change you. Isn't it wonderful and isn't it marvelous to know that so far as we are concerned, our state of nature puts us as though we were just a bunch of rags in His sight, yet God can change us and make out of us what He wants us to be.

II. The State of Grace.

In order for those rags to be changed into parchment, they had to be carefully torn, and carefully cleansed, and carefully chemicalized. There were many processes that those rags had to go through before they became beautiful white parchment. Every one of those steps or processes through which they had to pass was nothing but a preparation to make beautiful white parchment paper.

Beloved, may I remind you that there were several steps that had to take place in order that you might become a child of God. The Word of God would indicate that you had to be sanctified. That word "sanctified" means "set apart." The Word of God would indicate to us that you had to experience that sanctification, being set apart to the Lord, before anything could be done in your behalf. Listen: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

Beloved, one of the processes in your salvation was that of

sanctification. God had to set you apart. He had to choose you. You had to be sanctified in His sight.

Not only was sanctification necessary that you be convicted of your sins in order that you might want to obey Him and be humble in His sight in order that you might be saved. God's Word would lead us to believe that a sinner has to be convicted of the Lord for his sin. We read: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me" (John 16:8).

Listen, beloved, there has to be a convicting so far as your soul is concerned. You'll never be saved until you are first of all convicted of your sins.

Furthermore, there has to be an experience of faith. Paul said: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

After you have been set apart by the Lord and after you have been convicted by the Holy Spirit, there must come an experience of God-given faith whereby you believe on Jesus Christ as your personal Saviour, and that in turn culminates in your salvation. When Paul wrote to young Timothy, he said: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

There is the state of nature; that is what you are today, sinner friend. There is the state of grace; that is what you are today, Christian friend.

III. The State of Glory.

The Word of God goes beyond the state of grace and tells us that there is to be the state of glory which shall be our experience after while. Listen: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

Notice, right now, we behold Him, and we are changed from glory to glory. God's grace has begun to work within us and as we look upon Him, we are changed, even now, from glory to glory.

As we look forward into the future, the Word of God speaks much about the glory that is going to be ours after while. We read: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 1:24).

It is going to be a wonderful experience that is ours out yonder after while. Notice again: "And in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:5). Notice, "they are without fault." That is your future, Christian friend.

Today, sinner friend, you are in a state of depravity, but you can be saved through the state of

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CAN YOU IMAGINE THIS?

A Christian brother refusing to even discuss with his brother things that have divided them?

"...first be reconciled to thy brother...." (Mt.5:24).

RAGS

(Continued from Page 11)

grace, and out yonder, after while, there is the state of glory when God sees you then without fault.

I am glad that in spite of all the faults that I have today that God is going to see me some day without fault before His throne. He is not going to see me thus because of anything that I have done myself, but I thank God for this truth, the God who sees me today in a state of depravity, who gives to me the grace of God and thus I stand today in the state of grace--that God, after while, is going to see me in a state of glory, completely transformed.

Yes, talk about the rags transformed into beautiful parchment, with the coat of arms of the Queen embossed in gold on each of those sheets! You say that it is marvelous that an artisan could do thus with a pile of rags. Beloved, it is nothing in comparison with what God does for us in that He takes us as sinners in a state of depravity and changes us into a state of grace, and someday, in a state of glory, we are going to stand in His presence without fault before Him in glory.

May God bless you!

DISPENSATION

(Continued from Page 1)

dispensation was a failure like its predecessors.

God commanded Noah and his sons to be fruitful, multiply, and replenish the earth; but instead of scattering, their posterity kept them together, and they sought to build a capital city and "make themselves a name," by building a "tower" to heaven.

Adam, the first man, lived in a pure clean environment, yet he fell into sin and polluted it. Noah, the first man in the "New Era," started with a clean home, washed by the waters of a righteous God, who brought the great deluge, washing the earth clean down to the inhabitants of the Ark. The sad situation was, Satan was not drowned. Noah's first act was to create for himself a way for a sin outlet. He had to have wine, causing his downfall, and directly leading to the downfall of one of his sons. So, both first men, Adam and Noah had fallen, showing the total depravity of man. But not before God had shown them the revelation of His mercy, first in Adam, then in Noah.

Man in his best state is vanity! Totally depraved! Genesis chapter nine deals with the beginning of a new dispensation, and like those which preceded it, and those that followed it, this also opened with failure. Whatever the test may be, man is unable to stand!

This new race failed completely to govern itself. A history that started with Ham's shameful impropriety can have only one

course and end. It began with human failure, it has continued thus, and it will end thus. The three great races of man coming from the family of Noah are widely different, yet none able to properly govern itself. The result of these findings can be found by studying Genesis chapter nine.

Genesis ten and eleven furnishes us with the history of the postdeluvian world. They show the ways of men in this new world. Showing them to be in revolt against God and seeking to glorify and deify themselves. In so doing, they set before us, humanly speaking, the principles and judgments upon which this world is founded.

Satan is the avowed and age-long enemy of God, and all through the course of human history he has been opposing his maker, and seeking to secure the scepter of earth's sovereignty. Satan is an imitator, parodying and counterfeiting the ways and things of the Lord. But the climax of all Satan's schemes has not yet become history, though the inspired Word shows us clearly what form this climax will assume. God's purposes for this earth are to be realized and consummated in a man, the man Christ Jesus, who will reign over it as King of kings and Lord of lords, with the government upon His shoulders according to Isaiah 9:6.

Satan's designs will also head up in a man, "the man of sin," who will for a short season reign over the earth as its acknowledged King. This man will be pre-eminently energized by Satan himself. "Even him, whose coming is after the working of Satan with all power and signs and lying wonders," (II Thessa. 2:9). He will assume the right to enforce his autocratic dictates on all alike, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." (Rev. 13:16-17).

Much to do with the governing of nations today came about from the patterns that were first begun by Nimrod, the great hunter. He showed how man will set up nations for his own greed and gain. He was a type of this "man of sin," the Antichrist. In at least seven particulars can the analogy be clearly traced. First, his very name, Nimrod, means "Rebel." Which reminds us of one of the titles described by his wicked disobedience to Christ in II Thessa. 2:7-12. This is the "wicked one," the "lawless one."

Secondly, the form which Nimrod's rebellion assumed was to head a great confederacy in open revolt against God. Genesis, chapter eleven describes this confederacy. Nimrod, the "mighty hunter before the Lord," Genesis 10:9, means that he pushed his own designs in brazen

defiance of his maker! Thus it will be with the Antichrist according to Daniel 11:36-37.

Thirdly, Four times over, the word "mighty," is used to describe Nimrod. Here again, we are reminded of the "lawless one," of whom it is said, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders" (II Thessa. 2:9).

Fourthly, Nimrod was a hunter, according to Genesis 10:9, probably a hunter of men. This, precisely is what the lawless one will be. Some references against this type of man is found in Psalms 5:5-6. God does not favor a man who exercises powers of evil in His presence, or even against His will.

Fifthly, Nimrod was a king. The beginning of the kingdom was Babel, according to Genesis 10:10, and, as we have seen in Daniel 11:36, the Antichrist is also termed king.

Sixthly, Nimrod's headquarters were in Babylon according to Genesis 10:10, and 11:1-9. So, also, we find the "man of sin," is called the king of Babylon, I 4:4, and in the Apocalypse he is connected with the mystery of Babylon. Revelation 17:3-5.

Seventhly, Nimrod's supreme ambition was to make himself a name. He desired fame, as all rulers have done, and are trying to do. "...he began to be a mighty one in the earth" (Gen. 10:8). Nimrod was a descendant of Ham, through Cush. He sprang from the member of Noah's family that was under the curse. He began to be mighty, suggesting that he struggled for pre-eminence, and will by mere force obtain it! He began to be mighty in the earth. This seems to be that of conquest, or subjugation, as though he became a leader and a ruler over men, as indeed he did.

"And the beginning of his kingdom was Babel..." (Gen. 10:10). The word "Babel," means "confusion," after having first meant the "The gate of God." Babylon in Scripture, is in direct opposition to God and His people. God destroyed this set up, because He was displeased with it. "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there" (Gen. 11:1-2). They turned their backs upon the east, which was wrong. Further, they journeyed toward the plain, instead of a mountain, where God is!

Nimrod was a chief and a king, which organized and headed the movement and rebellion described. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen. 11:4). This was a most blatant defiance of God, a deliberate refusal to obey His command through Noah. "...Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). But, rather they said; "Let us make us a name." Nimrod was grasping for personal power as a great majority of the world leaders of today are doing. Nimrod was after personal gain. We look for types and shadows in the Old Scriptures, and certainly we see Nimrod establishing, or trying

to, a world power the same as the Antichrist will do!

The Antichrist will first try to establish a world power under his control as a center of unity. Secondly a city headquarters. Oh he, like Satan, is one of the world's greatest imposters that has ever been known. He will get his dues in time.

This brought about the division into nations by God to put a halt to the world powers being exercised by man! He confounded the language, bringing to light the true Babel! Throwing them into utter confusion. This miracle was reversed at Pentecost, Acts 2:4. The dispersion of the Babelites, and they should be called just that, happened about three hundred and twenty five years after the flood, for we read in Genesis 10:25, that in the days of Peleg, who was one of the descendants of Shem, that the earth was divided, that is, apportioned among the nations, and Peleg did not die until three hundred and forty years after the flood accord-

ing to Genesis 11:10-19. Brethren, that dispensation lasted one hundred and two years longer, or four hundred and twenty seven years in all, and ended in failure like those that preceded it.

In conclusion let me say that we, citizens of this, one of the greatest, if not the greatest nation upon the earth today, should be so very thankful that we have one of the greatest and best systems of government upon the earth today. We believe the reason that our Lord has blessed it from the beginning is because of the way that our system was founded. Not

one nation under some tyrannical power for the lustful control of men, but rather as it should be, "one nation under God," with God at the head. Yes, we have our faults the same as others; but God is still in control. Let us never forget even for one day to thank God for the United States of America, as we enjoy freedom under the management of God the giver of all good things. Amen.

BOOK REVIEW

We have a new book in our book store. It is "A Simplified Study of Revelation" by Olen Johnson. It is too small to be a thorough commentary on this great Bible book, but for its size, it seems to be a good book. I do not agree with the prophetic theory of the seven churches which the author takes. Other than that, it seems that this book takes essentially the same position that we do here. The author takes the Premillennial position, which one must surely take if he even hopes to expound Revelation. The book is written in a plain, simple, very understandable style. It could be of some help to one studying Revelation, especially to one just beginning such a study. It is a paper back book of over 150 pages. It sells for \$6.95. Order from our book store. Remember that the profit goes into the book ministry.

The Sovereign Grace Baptist Church of Cortland, Ohio will be holding its annual fellowship meeting, Saturday, July 7, 1990. Many fine men of God are on the program, including Elders Danny Stepp, Ruel Connor, Steve Cornett, Leroy Pack, Brother Kenneth Boswell and others.

The church is located at the corner of Rt. 305 and Ridge Road 1/2 mile east of Route 11. If you come off of route 76 north to 11, exit at the Hartford-Cortland exit onto Rt. 305. The church is 1/2 mile on your right. The church will provide the noon meal, services begin at 9:30 a.m. Everyone is welcome.

I need constantly to remind myself that all things which occur in the life of a believer are of God and will bring eternal good. Let me not preach divine sovereignty and the complain of my lot in life. Let me not talk of divine purpose and then spend my days murmuring about my trials and troubles. It is totally inconsistent with faith in the sovereign Christ for me to question His good providence. Paul called covetousness "idolatry," and said, "I have learned in whatsoever state I am to be content" (Phil. 4:11). I pray for submission to His perfect will, for with submission comes peace and rest.

THE PREACHER'S TASK

Our work has about it a joy and delight that even the angels might envy; but at the same time, it has a sorrow and burden that I do not enjoy, nor do I understand why any man would covet it. To preach the gospel of my Lord and Master and to tell others of the good hope we have through His grace is "joy unspeakable and full of glory." But there is the burden of the Word of God and the response of men which renders us "insufficient for these things."

1. In preparing to preach, the subject, topic, and text must be revealed.

2. In preparing and preaching, the heart of the preacher must be conditioned for such a task.

3. In the pulpit fear and anxieties flood the preacher as he realizes what an awesome position and responsibility are his.

4. When the sermon is ended and men and women depart to spend eternity in heaven or hell, depending on whether they have heard and believed or have not heard our gospel, makes us to cry with Moses, "Lord, if you go not with us, don't let us go" into the pulpit.

Brethren, the very least you can do for those who are called to the task of preaching the Word is to pray for us!

Faith, dear reader, is neither encouraged nor discouraged by anything we find in ourselves; it is neither encouraged by our graces nor discouraged by our sinfulness; for faith looks out of self unto another. Nothing will afford such encouragement to believing prayer as a sight of the lamb on His mediatorial throne (Rev. 5:6). No matter how desperate may be our case, how often we have failed and fallen, how low we are sunk, it is always the believer's privilege to turn unto his Redeemer and say, "Look Thou upon me, and be merciful unto me, as if your way unto those that love thy name" (Psa. 119:132).

--Pink