

Baptist Banner

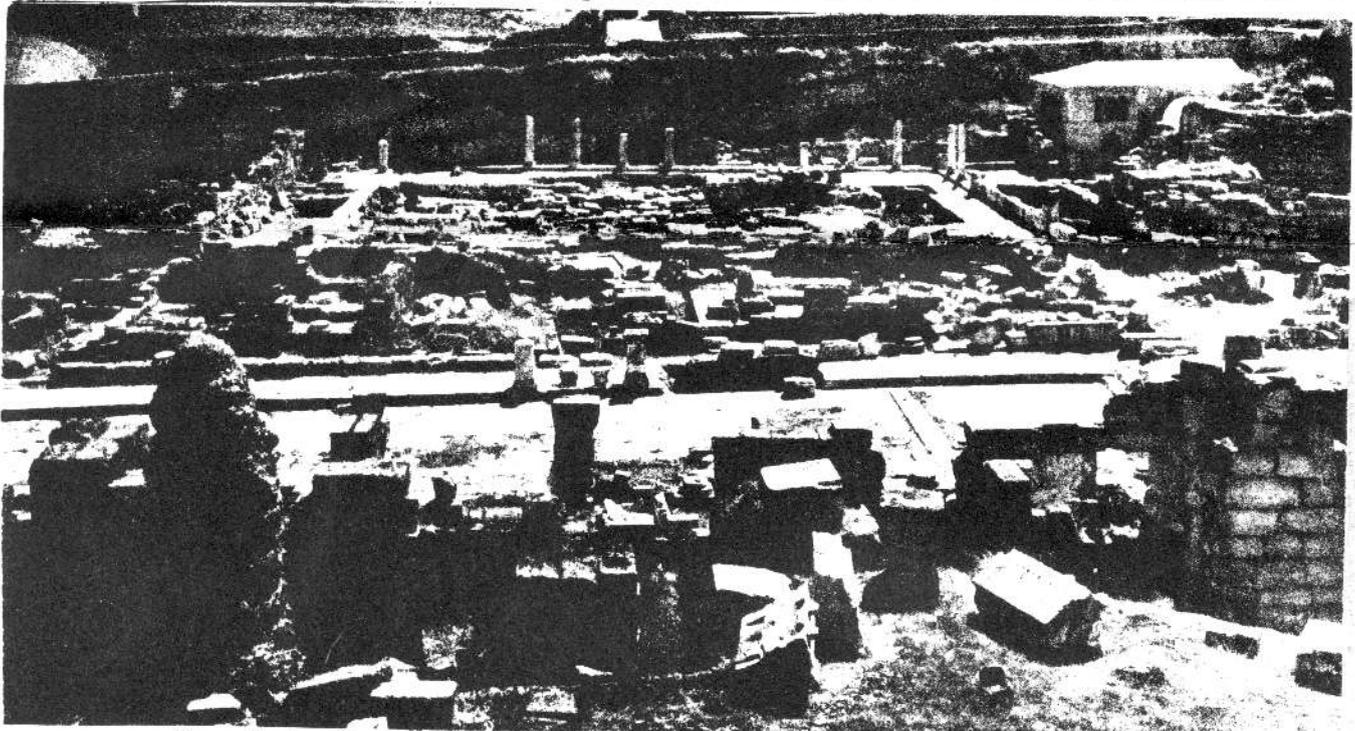
Thou hast given a banner to them that fear thee, that it may be displeased because of the truth. Psalms 60:4

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General view from the West of the precinct of Apollo at ancient Corinth in Greece.

ELD. H. C. VANDERPOOL
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LOUISVILLE, KY. 40216
MAY73

Perpetuity of The Church

D.N. Jackson

By this is meant that there has never been a day since Christ founded the church in which there was no Scriptural or New Testament church on earth, and that the like principal shall prevail till Christ comes again. Briefly, we set forth some facts sustaining this position.

1. Church perpetuity is assured by the fact that Jesus is the Head of the Church. "And hath put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:22). How incongruous it is to imagine the body dead while the head is alive! Along with the death of the body, if it should die, would go the death of

(Continued on page 4)

Peter's Tomb Was Recently Discovered In Jerusalem

By Paul F. Patterson

While visiting a friend in Switzerland, I heard of what seemed to me to be the greatest discovery since the time of Christ — that Peter was buried in Jerusalem and not in Rome.

(Continued on Page 2)

The Hope Within Us

BY H. C. VANDERPOOL

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." II Cor. 4:16.

Paul said that while the outward man (the flesh) perished, the inward man (the soul) was renewed daily. As I write these words, I rejoice in this truth. Thank God for eternal salvation—Satan tempts God's children, the world scorns them, they are hated by evil forces, the bodies suffer pain, but by the grace of God the souls are renewed day by day.

The hope within us should help in a great way to look above the cares of this world to that eternal abode that we will have with God in eternity.

Each week in my visitation in homes and hospitals, I talk with people that have sick and worn bodies, many who have lived long lives and the fleshly tabernacles

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Baptist Banner Policy

The purpose and intent of this publication is to do a mission work by which the work of God may be advanced. This may be done by articles of history, revival announcements and reports, subjects of Bible doctrines, ordinations, missions, radio work, church organizations, associations and their work, Orphans Home, educational matters, debates, singings, reports from missionaries at home and in foreign countries, the distribution of good sound Baptist books and literature and other announcements and articles of general interest.

I reserve the right to refuse publication of articles that are not written in the proper spirit, those that reflect upon another to the detriment of the Lord's cause or those judged to be unsound.

However, there is the possibility that in some articles or announcements there would be things said or stated that would be of general information, but would not have editorial endorsement. — Editor.

Deadline For Announcements

The editor requests of each minister, individual or church that has an article, revival announcement or other item for publication, to mail it so I will receive it by the 15th of the month preceding the month of publication.

Peter's Tomb In Jerusalem

(Continued from page 1)

The source of this rumor, written in Italian, was not clear; and it left considerable room for doubt, or rather wonder. Rome was the place where I could investigate the matter; and if such proved encouraging, a trip even to Jerusalem might be necessary in order to gather valuable first-hand information on the subject.

I therefore went to Rome. After talking to a number of priests and investigating various possible sources of information, I finally was greatly rewarded by learning where I could buy the only known book on the subject, which was written in Italian. It is called *Gli Soavi del "Dominus Flevit,"* printed in 1958 at the *Tipografia dei PP. Francescani* in Jerusalem. It was written by P. B. Bagatti and J. T. Milik, both Roman Catholic priests.

The story of the discovery was there, but it was purposely hidden and much was lacking, it seemed to me. I consequently determined to go to Jerusalem to see for myself, if possible, that which seemed to me almost unbelievable, especially since it came from priests, who naturally, from existing ideas concerning the tomb of Peter, would be the last ones to welcome such a discovery or to bring it to the attention of the world.

In Jerusalem, I spoke to many Franciscan priests, who all agreed that the bones of Simon Bar Jona (St. Peter) were found in Jerusalem on the Mount of Olives, on the Franciscan monastery site, called "*Dominus Flevit*" (meaning "Jesus Wept")

The pictures, reproduced in my book, which I had a photographer take, show the story. One of the photographs shows an excavation where the names of Christian Biblical characters were found written on bone boxes. The names of Mary and Martha were found on one bone box, and right next to it was one with the name of Lazarus, their brother, written on it. Other names of early Christians were found on other boxes.

Of greatest interest, however, was that which was found within twelve feet from the place where the bones of Mary, Martha, and Lazarus were found—THE REMAINS OF

ST. PETER. They were found in a bonebox, on the outside of which was clearly and beautifully written in Aramaic, "*SIMON BAR JONA.*"

I also spoke to a Franciscan priest in authority in the priest's printing plant within the walls of old Jerusalem, where the book on the subject was printed. He also admitted that the tomb of St. Peter is in Jerusalem.

Then, when I was visiting the Church of the Nativity in Bethelhem, I encountered a Franciscan monk. After declaring to him what a wonderful discovery the Franciscans had made, the discovery of the tomb of St. Peter, I asked him plainly, "Do you folks really believe that those are the bones of St. Peter?" He replied, "Yes, we do. We have no choice in the matter. The clear evidence is there."

Then I asked, "So Father Bagatti (co-writer of the book on the subject, and archaeologist) really believes that those are the bones of St. Peter?" "Yes, he does," he responded. Then I asked, "But what does the Pope think of all this?"

"Well," he answered, "Father Bagatti told me personally that three years ago he went to the Pope in Rome and showed him the evidence, and the Pope said to him, 'Well, we will have to make some changes, but for the time being, let us keep this thing quiet.'"

Then I said, "So the Pope (Pius XII) really believed that those were the bones of St. Peter?" "Yes," was his answer, "The documentary evidence is there; he could not help believing."

To Protestants, it matters little where Peter's body was buried, since they know he himself is in Heaven. But for the adherents of the Catholic Church to build their superstructure on Peter and to claim that he was their first Pope in Rome and that he was martyred and buried there, is a very unstable foundation. The Bible says in I Cor. 3:11, "Other foundations can no man lay than that is laid, which is Jesus Christ."

"Also, it is written, 'Cursed be man that trusteth in man.' I am reminded of a story which an ex-priest told me in Scotland. A discussion over religion with a Protestant caused him to study the Bible and to think seriously about his beliefs. Finally he found salvation through Christ and then left the priesthood.—American Baptist

WHY BAPTISTS VOTE ON APPLICANTS FOR MEMBERSHIP

E. L. JONES

This is a question that has been asked by both friends and foes of Baptists. If it is scriptural, then it should be clearly explained; if it is not scriptural, then we should not practice it.

Baptists regard the Bible as the only and all-sufficient rule of faith and practice (II Timothy 3:16-17). In the New Testament we note the following facts.

1. A local congregation received members into its fellowship. In Romans 14:1 we read, "Him that is weak in the faith receive ye." Here is a command to the church at Rome to receive into her fellowship those that were weak in the faith. This command was not to a preacher, session, or elders, but "to all that be in Rome, beloved of God, called to be saints," Romans 1:7.

The whole church was to do the receiving of the members. If the whole church, therefore, received the members, there had to be some method of expression of their acceptance. In Acts we read, "And when they had ordained them elders in every church..." The Greek word which is translated "ordained" comes from the word "cheirotonein," which means "to elect by stretching out the hand." Here we see that the church voted on those whom she wanted for elders.

2. The congregations excluded members from their fellowship. I Corinthians 5:1-5 says, "It is commonly reported that there is fornication among you... In the name of the Lord Jesus Christ, when ye are gathered together, in my spirit, with the power of the Lord Jesus Christ, to deliver such an one to Satan, for the destruction of the flesh..."

The church must be gathered together to exclude the fornicator. There was no board of deacons or board of stewards or elders to get off to themselves to do this work.

The power to exclude carries with it the power to restore. In II Corinthians 2:6-8 we read that this fornication should be restored after he had repented. "Sufficient unto this man is the punishment which was inflicted of many. So that contrariwise ye ought rather to forgive him..."

We note the fact that Paul says this punishment was inflicted of "the many." The Greek word translated "many" is "pleionon," which literally means "the greatest part" or "the majority"; therefore the majority of the church restored the brother. In the first chapter of the Acts of the Apostles there is an account of the election of Matthias to the apostleship. He was to succeed Judas, the traitor. The most natural inference is that Matthias was chosen by the one hundred and twenty disciples mentioned in verse 15. The disciples were, no doubt, the church to which the three thousand converts were added on the day of Pentecost. The majority of the people must have been held in high estimation by Peter, if called on in conjunction with the apostles themselves

to elect a successor to Judas.

In every local congregation there is some one who says whether or not a man's name should go on the church roll. Some one assumes the authority to include his name on the roll. Who does it? It is either the preacher, or the one who records the names. Who has this authority? Then when a member's name is taken off the roll who has the authority to do it? This is practiced by all denominations; therefore I ask: Who has the authority to do this?

Baptists believe that the whole church should say who should become a member of the local congregation, and who should be taken off the church roll.

Suppose a drunk man should offer himself as a candidate for baptism. No church would accept him. Then who would say that he should not be baptized? If he is refused, then someone has to refuse him. If he is accepted, then someone has to receive him. Let us be consistent... these matters, and use a little common sense and do it the scriptural way.

The High Cost of Butter

Are you willing to pay the high cost of butter? I do not mean the kind we serve on the table, but the kind we get when talking to some members who say:

"Yes, I'm a Christian, but er..."

"I know that I should attend Sunday school, but er..."

"I don't want to shirk my duties, but er..."

"I want to go to heaven, but er..."

—Copied

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(Reprinted from The Louisville Courier-Journal by permission.)

Country Parson



"I wonder why a preacher with a vital message so often phrases it like he meant someone else."

The Hope Within Us

(Continued from Page 1)

are bent, weak, trembling and perishing. Sometimes daily I hear testimonies from these people that the hope within them is stronger and stronger with the passing of time.

Job, a man of patience and afflictions, said, "For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God:"

We, the people of God, should continue to preach Christ and do all within us to help those who are dead in sin that they too can have a hope within them of eternal life and the glory of God.

A dying man once said in substance: "I have at this moment a particular impression of the immortality of the soul for my body is already half dead. I have lost the use of both legs and one arm, and if my soul were not immortal it would be half dead also. But instead of that, I am constantly thinking of God and Heaven, and I think with great ease and freedom."

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I Peter 3:15.

What Does A Pastor Do ?

The pastor teaches, though he must solicit his own classes. He heals, though without pills and knife.

He is sometimes a lawyer, often a social worker, something of an editor; a bit of a philosopher and entertainer, a salesman.

He's a decorative piece for public functions; he is supposed to be a scholar.

He visits the sick, marries people buries the dead, labors to console those who sorrow. He admonishes those who sin and tries to stay sweet when chided for not doing his duty.

He plans programs, appoints committees—when he can get them; spends considerable time keeping people out of each other's hair.

Between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement. Then on Monday he smiles when some jovial chap roars, what a job—one day a week!

—Author Unknown

Perpetuity Of 'the Church

(Continued from page 1)

the head. But we know that Christ, the Head, is not subject to death.

2. Christ's supremacy over all things guarantee the perpetuity of the church. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21). Being supreme He will never bow to the powers of darkness to destroy the church.

3. The church has an immovable foundation. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). Christ is the foundation of the apostles and prophets, and is the massive corner-stone in the foundation to hold the building together. Like the rock foundation in Matthew 7:24,25, no storms have ever prevailed to destroy the building.

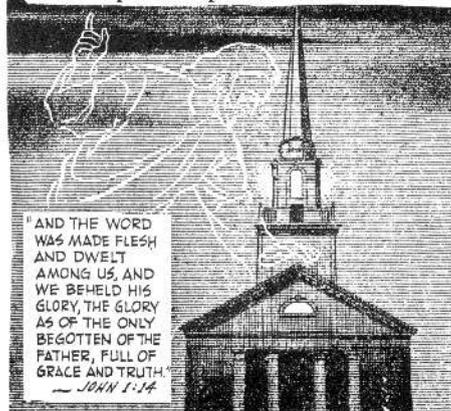
4. The perpetual existence of the church was made sure by the unbroken presence of the Lord till He shall come the second time ". . . and, lo, I am with you always, even unto the end of the world. Amen". (Matt. 28:20). The church must live, if Christ is with her.

5. Church perpetuity is based on the fact that Christ is the preserver of the body. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23). The word 'saviour' here means "preserver" — Christ is the preserver of the church. Therefore, the church must continue to exist, if He preserves her.

6. In all ages God must get glory through the church by Christ Jesus. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21). We know God did not get glory through the church "throughout all ages", if at any time the church ceased to exist.

7. The fact that Christ both nourishes and cherishes His Church is evidence that the church shall never cease to live on earth. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church" (Eph. 5:29). "Nourish" is from the Greek word meaning "to maintain, to support, to bring up". And "cherish" means "to warm, to keep warm, to cherish with tender love, to foster with tender care". The word is found in I Thess. 2:7; "But we are gentle among you, even as a nurse cherisheth her children". Both nourishing and cherishing the church, some day Christ shall "present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

8. The positive promise of our Lord is



proof abundant that the church shall never be destroyed in this world. "The gates of hell shall not prevail against it" (Her). By "gates" is meant the entrance into something, and the entrance into hell (hades) we know is death. So death shall not prevail against the church. If death cannot, then the church will live, for life is the opposite of death. All the Satanic intrigues even in their heinous forms of inquisition, the thumb-screw and rack, the auto-da-fe, the Smithfield flames, the sufferings in Piedmont Valley, could not destroy the church of the living God. The old Ship of Zion moves on in face of dungeon, fire and the sword.

Revival Announcements

FIFTH SUNDAY — JULY

Lyons Baptist Church, 904 Gagel Ave., Louisville, Ky. Pastor H. C. Vanderpool is to be assisted by Elder Kenneth W. Massey. Members of the church will be in charge of the music and singing.

FIRST SUNDAY — AUGUST

Long Fork Baptist Church, Macon County, Tenn. Pastor Wesley W. Briley is to be assisted by Elder L. W. Smith.

Lafayette Baptist Church, Lafayette, Tenn. Pastor William E. Massey is to be assisted by Elder W. V. Deweese.

White Hill Baptist Church, Goodlettsville, Tenn. Pastor C. L. Russell is to be assisted by Elder James (Pete) Porter.

FRIDAY, AUGUST 18

Fairview Baptist Church, Woodburn, Ky. Pastor James Suttle is to be assisted by Elder Kenneth W. Massey. Bro. Lonnie Cockriel is to direct the singing.

THIRD SUNDAY — AUGUST

Bethel Baptist Church, 879 Orchard St., Toledo, Ohio. Pastor Charles Stapleton is to be assisted by Elder J. C. Austin.

New Bethel Baptist Church, Old Dickerson Rd., Goodlettsville, Tenn. Pastor F. L. RAY is to be assisted by Elder Howard G. Taylor.

FOURTH SUNDAY — AUGUST

Bethlehem Baptist Church, 1401 Lischey Ave., Nashville, Tenn. Pastor O. E. Russell is to be assisted by Elder A. G. Gregory.

It Could Be Your Last

Don't go home as soon as Sunday school is dismissed. Somebody might see you and follow your example and never come back. Example is the world's best or worst teacher. Stay for the sermon. It might be the last one you will ever hear in this life.

—Preston Cochran, Bulletin

BIBLE LANDS TOUR

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