

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries
 "To the law and to the testimony; if they speak not according to this word
 it is because there is no light in them."—Isaiah 8:20

VOL. 36, No. 10 ASHLAND, KENTUCKY, APRIL 8, 1967 WHOLE NUMBER 1480

WE DON'T NEED CHURCH UNION, BUT A DOCTRINAL ONENESS AND . . .

CHRISTIAN UNITY

The biggest stir in "the church" today is the effort for church unity or union. This seems to elicit more concern on the part of most church leaders and theologians than a lost world. There is more concern on their part about what Christ said in John 17, than what He said in Matthew 23:19,20.

The call is for visible unity; which means that everyone claiming the name "Christian" should come together, fellowship together and offer a solid front against the enemies of Christ.

The major question to be answered, the major problem to be solved is what is the basis for Christian unity. The proof texts used by the ecumenical crowd is John chapter 17 and Ephesians

chapter 4. The key verse is John 17:21 where Christ prayed that they would all be one. The irony of it all is that there was not a bunch of separate denominations at this time. It is also an irony that the groups that use this proof text, do not accept but very little of the rest of the New Testament. They are good at accusing Bible believing people of being guilty of "proof texts methods," while they are masters of it here.

To understand what Jesus is saying in a text you must understand the context. In verse 11, He prays for a particular people. Who are "these?" They are the ones that have been given to Him by God. They have been separated from the world. There is no

Universalism in John 17. He states in vv 6-10 that they have kept His word. He prays for these and those who will hear. In v. 19, He calls them the ones who have received the truth. It is clear that He prays for those and those alone who have and will receive the gospel message. He was in no wise praying for me to have unity with a man that denies the deity of Christ, His virgin birth, His atoning death on the cross, His resurrection. He is praying for a unity that is already present. When people believe certain truths there is already a unity. Where there is no truth there can be no unity. "How can two walk together except they be agreed?" (Continued on page 7, column 1)

Isn't It Strange?

I have walked in summer meadows
 Where the sunbeams flashed and broke
 But I never saw the cattle
 Or any of the horses smoke.

I have watched the birds with wonder
 When the world with dew is wet,
 But I never saw a robin
 Puffing at a cigarette.

I have fished in many a river
 Where the sucker crop is ripe,
 But I never saw a catfish
 Puffing at a briar pipe.

Man's the only living creature
 That blows wher'er he goes,
 Like a blooming tractor engine,
 Smoke from mouth and nose.

If God had intended he would smoke
 When he first invented man,
 He would have built him on
 A widely different plan.

He'd have fixed him with a stovepipe,
 A damper and a grate,
 And he'd had a smoke consumer
 What was strictly up-to-date.

Church Identity

We are happy to present herewith Brother D. N. Jackson, author of THE AMERICAN BAPTIST with whom we have been having quite a little discussion, over the past several months, concerning the doctrines of grace. As we have said before, we consider Brother Jackson far removed from the truth on the great doctrines of grace, yet when it comes to the matter of church truth, he has no equal. I find myself thanking God for him many times in the course of the year.

The article which follows was taken from Brother Jackson's paper — THE AMERICAN BAPTIST — and we have personally requested this article and picture that we might use it in our paper. I want all our friends to know that I truly respect Brother Jackson as a great proponent of church truth even though we may differ with him as to the doctrines of grace.

He may be a "free-wheel-er" as to election but he is

a "wheel horse" on church truth.

We discover that originally, (1) None but believers were bap-



ELDER D. N. JACKSON

tized; (2) baptism was immersion; and (3) each church was an independent republic, knowing nothing of extraneous powers to dictate her policies. These principles characterize both Bap-

tist Churches of today and the New Testament churches. The banner that waves over true Baptist Churches is that of Jesus only; the ordinances that distinguish Baptist Churches have the example of Jesus only; the principles that govern these churches have the authority of Jesus only; and the Founder and Head of these churches is Jesus only. I am humbly proud to be identified with people the light of whose martyred blood has been projected along the pathways of the centuries until now. And proceeding, let us consider:

(1) John the Baptist prepared the material for the first church. He did this by preaching the gospel which led people to repent of their sins and believe in Christ for salvation. Speaking of the mission of John, Luke 1:77 says: "To give knowledge of salvation unto his people by the remission of their sins."

(2) Fifteen times in the first three New Testament writers

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(Matthew, Mark and Luke) John is called Baptist. His name was not Baptist but John. "There was a man sent from God, whose name was John" (John 1:6). John was called Baptist because of the Divine authority back of him, and this authority gave him the right to preach and administer baptism.

(3) Both Christ and His first disciples received their baptism at the hands of John. They went to a Baptist minister for their baptism. If one should go to a Mormon, for instance, for baptism, no one would think to call him anything but a Mormon. Or if one should seek "baptism" at the hands of a Catholic, he would be recognized as a Catholic. That is logical. Equally so, if one should come to a Baptist and by him is given in the light of the Bible the sacred rite of baptism, he would also be known as a Baptist. That is exactly what Jesus and His disciples did. Why, then, should we not identify them as Baptists? Poor rule that will not work both ways, we have been told.

But some may want us to point out in the Scriptures the exact name, "The Baptist Church." Why should such a demand be made in the face of all the array of facts that show that the first

church was in all essential elements Baptist? For instance, a house built of brick does not need a sign across its facade reading — THIS IS A BRICK HOUSE. People who are not blind can see that it is a brick house, for the builder took brick material and constructed it. Even so, Jesus, the great builder of the church, took Baptist material prepared by John the Baptist and built His church. Why, then, was it not a Baptist Church even if no sign were ever written over its doors — THIS IS A BAPTIST CHURCH? Its identity as a Baptist Church is as easily recognized as the identity of a brick house.

But again, some want to know why John could be a Baptist and administer baptism since no one ever baptized him. Well, it is like this: No one can be a man unless he is born of a woman, still Adam was a man. The Lord started the human race by creating man and woman. So when He got ready for the world to have a Baptist, He took off time to make one, and then authorized him to preach and baptize.

(4) Jesus, baptized by John, was himself a missionary, as was (Continued on page 7, column 5)

THE BIBLE AND RESTITUTION

When a boy, years ago, the editor heard a temperance speech, in which the speaker said, that after he was converted, he hunted up all the men he had ever won money off of in his gambling days and paid back what he had won. That made a profound impression upon my boyish mind as to the genuineness of conversion.

That was the effect salvation had on Zaccheus. He told the faster that "if he had wrongfully exacted ought from any man he would restore him four-fold."

That was one of the most marked characteristics of the Welsh revival some years back. Many of those miners and others made restitution of dishonestly gotten gains and many were settled up out-lawed debts. What does the Bible say about restitution anyhow?

In Ex. 22:3 God says a thief must "make full restitution."

In Ex. 22:5-6 God says if a man

"Why I Am A Baptist And Not A Seventh Day Adventist"

"This is the day which the Lord hath made; we will rejoice and be glad in it." — Psa. 118:24.

May I say what little I know about the Adventists I have learned from reading, rather than from personal contact with them, for I have never known many Seventh Day Adventists. They have never bothered me much. The tribe that has bothered me personally has been the "Seventh Day Absentists." Now that takes in a lot of Baptists that absent themselves from the house of the Lord every seven days. I have been much more worried about the Seventh Day Absentists than I have the Seventh Day Adven-

tists. However, I want to tell you why it is that I am a Baptist and not a Seventh Day Adventist.

I AM A BAPTIST AND NOT A SEVENTH DAY ADVENTIST BECAUSE I CANNOT AGREE WITH THEM ON DATE SETTING, ESPECIALLY REGARDING THE COMING OF THE LORD JESUS CHRIST.

You recognize that there is a group in America, who every once in a while come up with a prophecy, whereby they set a date for the coming of the Lord Jesus back to this world. If you will check it out, you will find in almost every instance the indi-

vidual who does so is a Seventh Day Adventist. The Lord Jesus said:

"But of that day and hour KNOWETH NO MAN, no, not the angels of heaven, but my Father only." — Mt. 24:36.

In spite of this Scripture which declares their date-setting is wrong, the Adventists continually prophesy when Jesus Christ is coming back again, and they have been doing it from the time of their beginning.

The Seventh Day Adventists had their beginning in the New England states in the early 1800's. Their leader's name was (Continued on page 2, column 2)

ARE YOU READY FOR HIS COMING?

We are to be watchful for the soon coming of our Lord and Saviour, Jesus Christ. Jesus said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself." (John 14:23). Yes, Christ is coming again one of these days to take His people to the home that He has prepared for them. The early Disciples were always watchful for His return but as the years roll on we are forgetful of this promise of our Lord. We know not when He will come but we know that He will come. "Therefore let us not sleep as do others; but let us watch and be sober." (I Thess. 5:6). "Watch therefore, for you know not what hour your Lord doth come." (Matt. 24:24).

It is said that when Shackleton was on one of his Arctic exploration trips, he once left some of his men camped on a bay and went (Continued on page 8, column 5).

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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Another Question As To The Ministry Of L. R. Shelton

Again, and again, and still again, our readers ask:

What about Brother L. R. Shelton of Algiers, Louisiana? Do you agree with him in his doctrinal position?

I think the best answer that we could give is that Brother Shelton is the most confused man I know, and his ministry produces more confusion than that of any man I know.

Brother Shelton's "long suit" is that of trying to convince all people of their unsaved condition. He claims that this was his own experience for a number of years, and now he seeks to make every church member believe that he is lost. I have no doubt that some of them are lost. Yet, I have read letters written to Brother Shelton whereby the writer evidenced a greater knowledge of the Word of God than that of 90 per cent of the ministers in America, and yet the individual had no certainty or knowledge of salvation. Some of these letters indicate a spiritual perception however, that no man could have apart from the work of the Holy Spirit within the individual's life.

Don't misunderstand me, Brother Shelton preaches a lot of truth. I have known him personally for many years, and I have heard him preach some great sermons. However, if all that a

man accomplishes is that of disrupting individuals and confusing them, then I say that there is something wrong with his ministry.

The Bible says, "God is not the author of confusion." (I Cor. 14: 33).

We Recommend This One Volume Commentary

Bible readers and students of the Scripture everywhere will rejoice to know that Adam Clarke's commentary, which was originally printed in six volumes, has now been abridged and printed in one volume and that it sells for \$11.95.

This is the work of an outstanding British scholar who spent forty years writing and publishing the original edition. It is a book which has been most helpful to preachers and Bible students. Even if one does not hold the five points of Calvinism, he could purchase no greater commentary and no better Bible help.

We confess that there are some very definite false statements and some Arminian taint that we wish did not exist within the book. At the same time, Bible students will be able to reject these few false statements and will find that the balance of the book is an unusual presentation of Bible truth by way of a verse by verse comment on the entire Bible.

I am sure, after using it, that you will thank me for having recommended it.

"Seventh Day"

(Continued from page one) William Miller, and he became their leader by setting the date for the return of the Lord Jesus Christ. All of the people in that area who were his followers took it for granted that Jesus was going to come at a certain specific date. Some of them went up on mountains, and the highest hills, so they would be there, that the Lord Jesus could see them ahead of the rest of the crowd. Some of them even took big baskets up the mountains, and sat in the baskets, so as to accommodate the Lord, and enable Him to pick them up easier, than if they had just been standing there waiting for His return.

Beloved, we laugh at things like that, but it is most serious when a system is set up against, and contrary, to the Word of God. That is exactly what the Seventh Day Adventists have done all down through the years. They

This Week's Chuckle



have set dates continually from the time that they began — going from one date to another, saying that Jesus is sure to come at that specific time.

So I say, first of all, I am not a Seventh Day Adventist because I cannot agree with the date setting, especially when the Lord Jesus Christ definitely and specifically told us that no one knew of the time of His coming, except the Father Himself alone.

II

I AM A BAPTIST AND NOT A SEVENTH DAY ADVENTIST BECAUSE I BELIEVE IN A LITERAL HELL OF ETERNAL TORMENT.

Whenever you read the Bible where it speaks about Hell, just remember it is not talking about a warm place for the people in the northern latitudes to go, to spend their winter months. It is not talking about some place of a figurative description. I am definitely and positively convinced that the Hell in the Bible is a place of literal fire.

I go through the Word of God and I find that the apostles never one time say that Hell is to be considered figuratively. Instead, we read:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, IN FLAMING FIRE taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power." — II Thess. 1:7-9.

"And whosoever was not found written in the book of life was cast into the LAKE OF FIRE." — Rev. 20:15.

Beloved, I say to you, I couldn't be a Seventh Day Adventist, because they say the fire of Hell is figurative. Well, that is a mighty comforting doctrine if it were true. However, these verses tell us otherwise. I tell you, I believe in a literal Hell of eternal torment. I do not believe the language is figurative. Rather I am accepting it as true that every one who dies unsaved, is going to spend an eternity in a literal fire.

III

I AM A BAPTIST AND NOT A SEVENTH DAY ADVENTIST BECAUSE I DO NOT BELIEVE THE SOUL SLEEPS IN THE GRAVE.

When an individual dies, we store the body in the grave, but we do not store the soul in the grave. The soul goes to be with God. Listen:

"We are confident, I say, and willing rather to be absent from the body, and to be PRESENT WITH THE LORD." — II Cor. 5:8.

That doesn't sound like the soul is sleeping in the grave, does it? Rather it says when the soul and the body are separated, the soul goes to be with the Lord.

Notice again:

"For I am in a strait betwixt two, having a desire TO DEPART, and TO BE WITH CHRIST." — Phil. 1:23.

This would tell us when the soul departs from the body, it is going to be with the Lord Jesus Christ.

How about the soul of the man

who dies outside of Jesus Christ — the unsaved man? Listen:

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." — Luke 16:23.

This doesn't sound like an unsaved man is sleeping in the grave along with the body. I have emphasized that this is true concerning saints and sinners as well, when they die. In fact, I have been present when at least a hundred people have departed from this life — young and old, men and women — people from all classes and walks of life. I have seen them as they breathed their last. When the soul left the body, I would think to myself, I know where the body is going, but I don't know where the soul is going, except that the Word of God tells us that the soul of the sinner is going to torment, whereas the soul of the saved is going to be present with the Lord.

IV

I AM A BAPTIST AND NOT A SEVENTH DAY ADVENTIST BECAUSE I HAVE NEVER FOUND IN THE WORD OF GOD ONE SINGLE SENTENCE WHERE A PATRIARCH, PROPHET, APOSTLE, OR ANYONE ELSE EVER COMMANDED A GENTILE TO KEEP THE LAW OF MOSES.

Beloved, if you ever find any place in the Bible where a Gentile was ever commanded to keep the law, I want you to show it to me. Rather, the Word of God says:

"For ye are not under the law, but under grace." — Rom. 6:14.

I go back to the Old Testament and I read:

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." — Deut. 4:12, 13.

This is Moses speaking to the new generation that had been born in the wilderness and had grown up in the sight of Sinai, and he is telling them about the law. He says, "He commanded you to perform, even ten commandments."

Now turn to the New Testament, and we read:

"For YE ARE NOT COME unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest." — Heb. 12:18.

In the Old Testament the law was given to the Jews, but when the Apostle Paul wrote the book of Hebrews, it was written to Hebrew Christians — composing a New Testament Church, he said to this church, "For ye are not come unto the mount that might be touched," as if to say to us that the Gentile is not under the law of Moses.

I tell you, beloved, there's many a Gentile that would have saved himself from a lot of discomfort in arguing, if he had

Baritone Soloist With New Record Attend Conference

It is a joy to present Brother Gary Stamper of Asheville, N. C., to the readers of our paper. Brother Stamper has a remarkable bass-baritone and it is his desire to give whole time as soloist and



GARY STAMPER

leader for religious gatherings. In the providence of God, he has been used to work for us in the mailing department of THE BAPTIST EXAMINER, and it is that I first came to know of him. Of recent date, we have seen through his generosity a copy of his latest record, and it is a joy after having listened to this message in song to commend him to the brotherhood. I don't know when I heard a record that has brought my soul any more than this by Brother Stamper.

As a matter of information, Brother Stamper was born in Charleston, West Virginia, and now living at 65 Mimosa Street, Asheville, N. C. 28006.

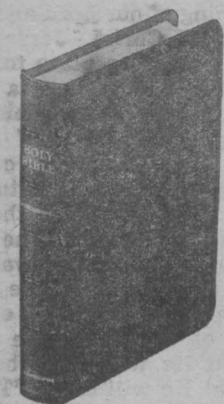
Let me suggest that if you are needing a song leader or soloist for some special service, that you invite Brother Stamper.

Even if you don't need a song leader, I urge you to order his record, know that you will thank him for recommending this, especially if you are attending the Conference. I might say that it is a pleasure to be with our Bible Conference in September. Frankly, I am looking forward with a great deal of anticipation for his coming for I know that it will be a genuine blessing to the Conference.

realized that the law was given to the Jews. I say again, never found in the Word of God any place — not one single sentence, where a patriarch, prophet, or anyone else ever commanded a Gentile to keep the law of Moses. (Continued on page 3, column 1)

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Rev. 1:8, 11
Isaiah 44:6
Matt. 24:24

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THE BAPTIST EXAMINER

APRIL 8, 1967

PAGE TWO

Is There A Personal Devil?

Men don't believe in a Devil now
As their fathers used to do;
They've forced the door of the broadest creed
To let his majesty through.
There isn't a print of his stealthy foot,
Nor a fiery dart from his bow
To be found in earth, or air today,
For the world has voted so.

But who is mixing the fatal draught
That palsies both heart and brain,
And loads the bier of each passing year
With ten hundred thousand slain?
Who blights the bloom of the land today
With fiery breath of Hell?
If the Devil isn't and never was,
Won't somebody rise and tell?

Who clogs the steps of the toiling saint,
And digs the pit for his feet?
Who sows the tares in the field of time
Wherever God sows His wheat?
The Devil is voted not to be,
And of course they think it's true;
But who is doing the kind of work
That the Devil alone should do?

We are told he does not go about
As a roaring lion now;
But whom shall we hold responsible
For the everlasting row
To be heard in Home, in Church, in State
To the earth's remotest bound,
If the Devil by a unanimous vote
Is nowhere to be found?

Won't somebody step to the front forthwith
And make his bow, and show
How the frauds and crimes of a single day
Spring up? We want to know.
The Devil was fairly voted out;
And they claim the Devil's gone;
But simple folk would like to know
Who carries his business on.

"Seventh Day"

(Continued from page two)
et, an apostle, or anyone else
er commanded a Gentile to ob-
ve the law.
a few years ago this was quite
ively subject in this area, for
ew preachers wanted to put us
ek under the law. They said
t a Christian was to keep the

One of them went so far as to
that grace saves the sinner,
works saves the Christian. I
n't tell you, a Holy Roller
et. A Campbellite couldn't say
any better than that. A falling-
from-grace Methodist could
say it any better than that.
et is, they could not say
any better than that,
that is exactly what it is.
oved, grace does not save
p on saving a Christian, but
are saved by grace, you are
by grace, and works and law
are not one thing to do with

your salvation.

I say again, when you find one
place that a patriarch, a prophet,
an apostle, or anybody else in the
Bible ever said that a Gentile was
to live according to the law, I
want you to mark that verse for
me, because I want to see it. Be-
cause of that, I am not a Seventh
Day Adventist.

V

**I AM A BAPTIST AND NOT
A SEVENTH DAY ADVENTIST
BECAUSE I BELIEVE THE
WORD OF GOD TEACHES ME
THAT I AM SAVED BY GRACE
AND NOT BY THE LAW.**

Let's see what the Bible says
says about salvation. Are we
saved by keeping the law? Or
are we saved by grace? Are we
saved by what we do, or are we
saved by what Jesus Christ did
on the cross? Is my religion one
that can be characterized by the
word "do," "do," "do" — that I
do something to be saved, or is
my religion one that is character-
ized by the word "done," where-
by Jesus Christ has done every-

thing that was necessary for my
salvation? I tell you, beloved, we
are not saved by the keeping of
the law, but we are saved by
God's grace. Listen:

"Being JUSTIFIED FREELY
BY HIS GRACE through the re-
demption that is in Christ Jesus:
Whom God hath set forth to be a
propitiation through faith in his
blood, to declare his righteous-
ness for the remission of sins that
are past, through the forbearance
of God; To declare, I say, at this
time his righteousness: that he
might be just, and the justifier of
him which believeth in Jesus.
Where is boasting then? It is ex-
cluded. By what law? of works?
Nay: but by the law of faith.
Therefore we conclude that a
man is JUSTIFIED BY FAITH
WITHOUT THE DEEDS OF THE
LAW." — Rom. 3:24-28.

"But now we are DELIVERED
FROM THE LAW, that being
dead wherein we were held; that
we should serve in newness of
spirit, and not in the oldness of
the letter." — Rom. 7:6.

Talk about a man being saved
by keeping the law. Paul said,
"We are delivered from the law."

Notice again:

"Knowing that a man is NOT
JUSTIFIED BY THE WORKS
OF THE LAW, but by the faith
of Jesus Christ, even we have be-
lieved in Jesus Christ, that we
might be justified by the faith of
Christ, and not by the works of
the law: for by the works of the
law shall no flesh be justified." —
Gal. 2:16.

This plainly shows that you are
saved by grace and not by the
law. Notice how Paul starts that
verse. He says, "Knowing." It
isn't something you have to guess
about. It isn't something you
have to imagine. He says you can
know that you are not saved by
the works of the law, but rather
you are justified by the grace of
Jesus Christ.

Listen again:

"For as many as are of the
works of the law are under the
curse: for it is written, Cursed is
every one that continueth not in
all things which are written in
the book of the law to do them." —
Gal. 3:10.

Beloved, God curses the man
that is trying to save himself by
the law. Actually, the man that
is trying to go to Heaven by
keeping the law has a curse rest-
ing upon him.

Notice another Scripture:

"Whereto then serveth the
law? It was added because of
transgressions, till the seed
should come to whom the prom-
ise was made; and it was ordained
by angels in the hand of a
mediator. Now a mediator is not
a mediator of one, but God is one.
Is the law then against the prom-
ises of God? God forbid: for if
there had been a law given which
could have given life, verily
righteousness should have been
by the law. But the scripture
hath concluded all under sin, that
the promise by faith of Jesus
Christ might be given to them
that believe. But before faith
came, we were kept under the
law, shut up unto the faith which
should afterwards be revealed.
Wherefore the law was our
schoolmaster to bring us unto
Christ, that we might be just-
ified by faith. But after that faith
is come, we are no longer under
a schoolmaster. For ye are all the
children of God by faith in
Christ Jesus." — Gal. 3:19-26.

Notice what is said about the
law. He says the Word of God
would teach us that the law is
merely a schoolmaster. The word
"schoolmaster" is an interesting
word in the original language. It
is the word from which we get
the English word "pedagogy,"
which has to do with teaching.
This word "schoolmaster" does
not refer to the man who actually
taught school, but it refers to the
individual that leads the child
from the home to the schoolroom.
In other words, the one that
brings the child to the school-
room is called the schoolmaster.

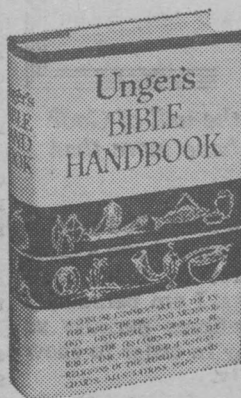
THE BAPTIST-EXAMINER

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PAGE THREE

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Paul says the law is our school-
master, preparing us unto Christ,
that we might be justified by
faith.

Listen again:

"For by grace are ye saved
through faith; and that not of
yourselves: it is the gift of God:
NOT OF WORKS, lest any man
should boast." — Eph. 2:8, 9.

John Newton didn't sing:

"Amazing law! how sweet the
sound,
That saved a wretch like me!"

But rather, he sang:

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

Beloved, I have read to you
some half dozen Scriptures to
show you conclusively that we
are not saved by the law, but we
are saved by the grace of God
in Jesus Christ, who Himself ful-
filled the law in every particular,
that He might be our substitute,
and accordingly, I'm not a
Seventh Day Adventist.

VI

**I AM A BAPTIST AND NOT
A SEVENTH DAY ADVENTIST
BECAUSE BAPTISTS AND NOT
CATHOLICS WERE THE FIRST
TO OBSERVE SUNDAY AS THE
DAY OF WORSHIP.**

The Seventh Day Adventists
say that the day of worship was
changed by Constantine. Now,
beloved, let me tell you what
Constantine did. When Constan-
tine was a Roman emperor, he
was getting ready for a battle,
and history says that he saw a
vision. He saw a cross in the
sky and over it these words:
"By this sign, conquer." Con-

stantine was said to have made
the remark that if he won the
battle the next day, he would
make Christianity his state re-
ligion. Up to that time they had
been observing paganism of vari-
ous types as their state relig-
ion, but he said, "If I win the
battle, I'll make Christianity my
state religion." He won the bat-
tle the next day and he pro-
nounced Christianity to be the
state religion of Rome. Now did
Constantine change anything?
Only himself and Roman law.
For three hundred years prior
to the days of Constantine
Christians had been worshipping
on the first day of the week. Con-
stantine didn't change it; he just
made it legal that they observe
the first day of the week. The
only person he changed was him-
self, and the only fact that he
changed, was the law of Rome,
which legalized the observance
of Sunday for worship, in the
country of Rome. I say, beloved,
the Seventh Day Adventists are
all wrong when they say that
Catholics and Constantine
changed the day of worship.

We read:

"In the END OF THE SAB-
BATH, as it began to dawn to-
ward the first day of the week,
came Mary Magdalene and the
other Mary to see the sepulchre."
— Mt. 28:1.

If you have a Scofield Bible
you will notice that Scofield
throws in a little note, for in-
stead of saying "at the end of
the sabbath," he says, "the end
of the sabbaths." In other words,
that would be the end of the
Sabbaths so far as Christians
keeping the Sabbath was con-
cerned.

Notice another Scripture:

"This is the day which the Lord
hath made; we will rejoice and
be glad in it." — Psa. 118:24.

What day was the Psalmist
talking about? I don't think there
could be any other day that could
fulfill this Scripture, except the
day of the resurrection of Christ.
He said, "We will rejoice and
be glad." Beloved the day that
Christ was raised from the grave
was a day of joy.

Listen again:

"And while they yet believed
not for JOY, and wondered, he
said unto them, Have ye here
any meat?" — Luke 24:41.

Notice, the thing that kept
these disciples from believing that
Jesus was actually alive from
the dead, and was walking, and
talking with them, was the fact
that they were so filled with joy.
Wasn't the anniversary of the
resurrection, seven days later, a
day of joy? I tell you these in-
dividuals were happy on the day
of the resurrection.

Furthermore, every day which
is an anniversary of the first
memorable Lord's Day is a day
of joy. As my text says:

"This is the day which the
Lord hath made; we will rejoice
and be glad in it." — Psa. 118:24.

Constantine didn't make it. The
Lord made the day we call the
Lord's Day, and He said for us
to rejoice and be happy.

We come to the New Testa-
ment. What day did the early
Christians make their offering?
(Continued on page 5, column 3)

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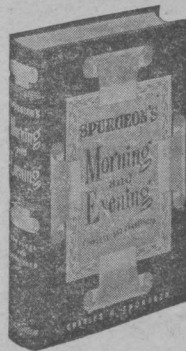
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The Baptist Examiner FORUM

"Can a regenerated man ever be outside the will of God? Can he run ahead of God? If so, does God have more than one will? How many wills does God have?"

ROY
MASON

Radio Minister
Baptist
Preacher
Arlpeka, Florida



The answer is, yes, a regenerated man can certainly be outside the will of God. Peter was certainly outside the will of God when he denied the Lord, but being a saved man, he came to realize his folly and "went out and wept bitterly." Jonah was outside the will of God when he sought to keep from going to Nineveh and fled in another direction. The Lord "whaled" him back into line, and he went and did what he was told to do. Jesus in Gethsemane prayed, "not my will but thine be done." Often we are not like that, we want our own way, and in order to have it, we get outside the will of God. Paul speaks of "understanding what the will of the Lord is." That involves consideration, meditation, and prayer.

The questioner says, "Can he run ahead of God?" Yes, he certainly can. I ought to know — I have been guilty of this very thing. I left my first pastorate without due regard for what the will of God might be. Later, after several years, I was called back to that field under circumstances that indicated that the Lord's hand was in it. In other words, I was sent back to complete the ministry that I had started.

Further the questioner says, "Does God have more than one will? How many wills does God have?" In answer I would say that God has at least two wills—His **PURPOSIVE** and His **PERMISSIVE** will. Failure to make this distinction will involve us in many difficulties. God's purposive will, will not and cannot be thwarted. Dan. 4:35 is a case in point. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand or say unto him, what doest thou?"

God's permissive will is illustrated in the case of Israel. The time came when they wanted a king, and they were warned that this would bring them sorrows, but they wanted to be like the surrounding nations, so they kept

on demanding a king. God finally **PERMITTED** them to have a king, and the very first one, Saul, made a mess of things. I am persuaded that God sometimes permits us to have our way in order to show us our own folly.

Yes, and perhaps we should add that there is the **PLEASURABLE** will of God. This is illustrated by the Scripture which says, "As I live saith the Lord, I take no pleasure in the death of the wicked." They are let go their way, and that leads to destruction, but God doesn't gloat over their fate. But in those instances where God for reasons sufficient to himself, wills from all eternity to save certain ones, there is no other will in the universe that can circumvent Him.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



Let me answer the last two questions first. God has only one will. Let us remember that God is Sovereign and all things are done according to His will or purpose. While considering God's will, it would be well for us to keep in mind that the will cannot act independent or contrary to the nature of the one exercising it. God's will then would be holy, just, and perfect.

An author in his systematic study of Bible Doctrine claims that there are two *phases* of God's will. His will of purpose, pertaining to evil and good, and His will of approbation (or approval), pertaining to things that are apart from their relation to His eternal purpose. This would include only that which is good within itself.

Now for the first two questions. Strictly speaking, I will have to say that a regenerated man is never outside of God's will. I read in Philippians 2:13, "For it is God which worketh in you both to will and to do of his good pleasure." I read again in Isaiah 46:10 and 11, "... My counsel shall stand, and I will do all my pleasure. ... I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." No, a saved man is never out-

side of God's will, because He has promised us eternal life, and He will keep us. His sovereignty demands that this be true.

Now that we have established this, let us go on now and see about the second question. Can he run ahead of God? To this question I will have to say yes, there is a sense in which a saved man can run ahead of God. I do not mean that he is ever outside of God's will or that God does not know where he is or what he is doing. To answer this let us go back to Philippians chapter two. In verse 13 we are shown that God is sovereign and works in us. After establishing this, we are shown that saved man is responsible for the things that he does. "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life ..." (Phil. 2:14-16). We might say that God permits man to do according to his own will. This would be called God's permissive will of purpose. We have a verse of Scripture that seems to teach this. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." (Psalm 76:10). This verse obviously means that God permits some sin and stops us from sinning more than it pleases Him to permit us to commit. God permits us to do the things that we do and it is for our good and His glory. Psalm 94:18 gives us a perfect example of this. "When I said, my foot slippeth; thy mercy, O Lord, hold me up." We may sin to the point where we almost fall, but God holds us up.

The Bible teaches us that we are responsible for the things we do. We are going to be judged according to the works that we have done. "For we must all appear before the judgment seat of Christ; that anyone may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10) The reason that God permits us to do this is so that we may rest in His peace. "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." (Phil. 4:9). How precious is this peace when we realize that it is for us as a reward for our service.

How do we run ahead of God? By doing things without praying and seeking God's will. The children of Israel is a perfect example of this when they wanted a king.

"And the Lord said unto Samuel, harken unto the voice of the people in all that they say unto thee: for they have not rejected thee: but they have rejected me that I should not reign over them." (I Sam. 8:7). They wanted to be like other nations (see I Sam. 8:19-22). When we run ahead of God, we are being like Israel — rejecting Him and wanting to be like the world. But let us not think that God does not know, for He does and is just permitting it, just as He permits us to sin.

How a question like this one does cast us at the feet of our Lord crying for help, because we realize that there is nothing in us, if I may say anything on this great subject that may help some of our dear Lord's saints, please give Him all the credit. I certainly deserve none of it.

To begin with may we look at Dan. 4:35 "And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou? And then may we look at John 1:13: "Which were born, not of blood, nor of the will of the

flesh, nor of the will of man, but of God." If the Bible teaches anything at all, it teaches that God does everything He does according to His supreme and sovereign will, and that our new birth is brought about wholly and solely by this supreme and sovereign will. I hope and pray that we never get too far away from this great truth.

But, after the new birth which

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results in our having a new nature which in turn makes it possible for us to do things that are pleasing to Him, it would appear that it is according to His supreme and sovereign will that we have some liberty, or freedom of choice. If there is no freedom of choice as to our Christian conduct, why all the admonitions regarding our conduct? If you and I cannot help but do what we do as servants of our Lord, it seems to me that the judgment of rewards would be a farce. Why would we be rewarded for doing something we could not help doing? If we have no choice as to whether we are faithful to our Lord or not, it seems to me that at least half the Bible would be superfluous. If we cannot help doing what we do where there is any justice in our being chastened for doing it? If David could not help committing adultery with Bathsheba, why did God take the baby? If he could not help having Uriah killed in an effort to try to cover up his own sin, why did the sword never depart from his house? Yes, I am fully aware of the fact that if we pursue this thought too far we will end up way out in left field in Arminian territory. But if we go only as far in this direction as we can back up what we say with thus saith the Word, I believe we are on solid ground. In Rom. 12:2 we are admonished not to be conformed to this world. You, as a Christian, would be wasting your time reading Rom. 12:2 unless you have a choice as to whether you are conformed to this world or not. Then in I Thes. 4:3 we read, "For this is the will of God, even our sanctification, that ye should abstain from fornication."

I do not know too much about

how many wills God has, but believe with all that is within that His determinate will shall not be broken. Still here

"DON'T QUIT"

When things go wrong, as sometimes will,
When the road you're treading all uphill,
When the funds are low and debts are high,
And you want to smile, but have to sigh,
When care is pressing you a bit,
Rest if you must . . . But don't you quit.

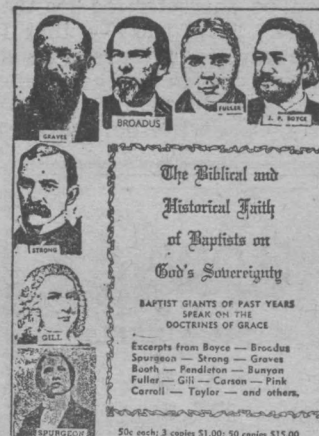
Life is queer, with its twists and turns,
As everyone of us sometimes learns.
And many a failure turns out to be a success,
When he might have won had he stuck it out;
Don't you give up, though the pace seems slow,
You might succeed with another blow.

Often the goal is nearer than it seems to a faint and faltering man,
Often the struggler has given up when he might have captured the victor's cup;
But he learned too late when night slipped down,
How close he was to the goal of the crown.

Success is failure turned out
The silver tint of the clouds of doubt,
And you never can tell how close you are,
It may be near when it seems afar;
So stick to the fight when you are hardest hit,
It's when things seem worst that you must not quit!

Thes. 4:3 we see a will broken, no doubt, by thousands of God's people. Judah against this will, Gen. 38:18 and David was also guilty of breaking this will, 2 Sam. 11:2. And in verse 27 we are told it displeased the Lord. I say some of you readers of this magazine vouch for the fact that this will of God has been broken many times. In I Pet. 2:15 Peter says, "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." If you notice Peter's list (Continued on page 5, column 2)

The Biblical and Historical Faith of Baptists on God's Sovereignty



CONTENTS

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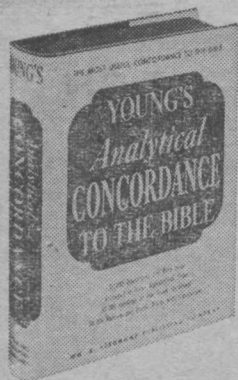
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THE BAPTIST EXAMINER

APRIL 8, 1967

PAGE FOUR

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 1-2-3-4)



RAYMOND TATUM
Paducah, Kentucky

How can I say in a few words why I would like to attend Calvary Baptist Bible Conference without saying what has already been said? Let me say "Amen" to the others and add this: I love God's people, His elect, those who are the called according to his purpose. I don't know where I can meet with more, than at Calvary's annual Conference. I believe all loyal subjects love a Sovereign King. Anyone who doesn't, is a rebel. I don't know how a child of God can respect and love Him if He is not sovereign. Anyone who fights God's sovereignty has not seen himself a

sinner. The Holy Spirit has not opened his eyes to let him see just what a helpless, rotten sinner he is. He should not be abused — He needs the gospel preached to him, for he is on his road to hell.

I feel out of place at church anywhere if the preacher says, "God has done all He can do, the sinner's destiny is in his own hands."

If we are wrong on God's sovereignty, what can we be right on? The foundation of Calvary Baptist Bible Conference and The Baptist Examiner is God's Sovereignty. Nothing is better than this foundation.

the definer of our duty to Him. The revealed will stipulates, that I must follow a certain path, while at the same time I must refrain from other paths, which are contrary to the revealed path of righteousness. Whereas it is possible for a regenerated man to run ahead of God and to be outside the revealed will of God, it is, not possible for a regenerated man or sinner to be outside of the secret will of God.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isa. 46:10.

From this verse we can safely say that what God has decreed for this world will come to pass, for the Lord declares that His counsel shall stand and He will do all of His pleasure. Job describes the secret will for us, and he does this in language which cannot be successfully denied, for he says: "But He is in one mind, and who can turn Him?"

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And what His soul desireth even that He doeth." Job 23:13.

In this verse Job tells us that God is in one mind, or one purpose for all history, and this purpose shall be accomplished. It is my firm belief that sin and its results were included in this secret will. The fall of Adam was no accident. The verse which I have given as reference declares that God has declared the end from the beginning, and that God is of one purpose for this world.

Knowing this, then I can only come to one conclusion that the secret will of God is never violated and that the sin of Adam was a definite part of the program of God. Further proof of this is in the fact that Jesus Christ was ordained to die for the sins of His people and this ordination took place before sin entered the world. Read I Pet. 1:18-20. If Christ were ordained to die for sin before sin came, (Continued on page 7, column 4)



"Seventh Day"

(Continued from page three)

Paul said:

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." — I Cor. 16:2.

What day was it that they took the Lord's Supper? Listen:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days." — Acts 20:6.

We are told that Paul and his crowd came to Troas and stayed there for seven days. I don't know what day they arrived there, but they were there for one of every day of the week—one Sunday, one Monday, one Tuesday, one Wednesday one Thursday one Friday, and one Saturday. Regardless of what day they arrived, they were there for one of every day of the week. He

could have preached on any one. He could have observed the Lord's Supper on any one of the seven days. Which day did he choose? Listen:

"And upon the FIRST DAY of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

On what day did they worship? It was the first day of the week. I come back to this text in the Old Testament which talks about "this is the day which the Lord hath made," and I say, Thank God, He made the day!

We hear John referring to this day when he was on the isle of Patmos, when he says:

"I was in the Spirit on the Lord's day." — Rev. 1:10.

I am of the opinion beloved, that the man that has a Lord's Day, is liable to get a revelation like John, but I don't believe that a man will ever get a revelation from the Lord who doesn't observe the Lord's Day.

I say to you, Baptists and not Catholics were the first to observe Sunday as the day of worship. If you don't believe that there were Baptists back there, you had better do a little studying. If you don't believe that Baptists have an unbroken line of perpetuity and continuity in succession down through the days of Christ to the Apostle Paul, right on down to this time, you had better begin to study the Word of God. Jesus said "I will build my church; and the gates of hell shall not prevail against it." Beloved, He built it, and Baptists have been here from that time down to this. It was Baptists that changed the day of worship in the light of the prophecy of the Old Testament, and they were the first to observe the Lord's Day, and not the Catholics, nor Constantine.

VII DISCUSS

I AM A BAPTIST AND NOT A SEVENTH DAY ADVENTIST BECAUSE THE PRACTICES AND TEACHINGS OF THE SEVENTH DAY ADVENTISTS WILL NOT HARMONIZE WITH THE SCRIPTURE.

1. We read:

"See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; ABIDE YE EVERY MAN IN HIS PLACE, let no man go out of his place on the seventh day." — Ex. 16:29.

In the light of this Scripture, a Seventh Day Adventist should never go out of his dwelling on the sabbath. As I say, their practice in this case will not harmonize with God's Word on the teachings of the Sabbath.

2. Then in Leviticus 25:1-22, a Seventh Day Adventist should keep the Sabbatic year and the year of jubilee. The Seventh Day Adventists do not live in the light of this. Will someone of the Adventists step forward and tell us who authorized them to skip these days, and yet make a distinction

in view of the seventh day Sabbath.

3. The Word of God reveals that Jews were not allowed to kindle a fire on the Sabbath Listen:

"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall KINDLE NO FIRE throughout your habitations upon the sabbath day." — Ex. 35:1-3.

We would like to know how a Christian is to live in a cold climate in the light of this. This Scripture surely shows that the Sabbath was for Israel only. As I say, the practices of the Adventists, and the teachings of the Word of God, do not harmonize.

4. Then there is the matter of capital punishment. Listen:

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." — Numbers 15:32-36.

This shows that if an individual desecrated the sabbath, he was to be put to death. Let me ask all Adventists three questions:

Should Christians put to death those who desecrate the seventh day? If "yes" who is to be the executioner? If "no," what do you do with Exodus 35:2?

5. To further prove that the practices and teachings of the Adventists will not harmonize with the Word of God, let me ask the Adventists why Jesus did not require the rich young ruler to keep the Sabbath? This story is found in three Scriptures: Matthew 19:16-29; Mark 10:17-22; Luke 18:18-24. Since Jesus enumerated commands both before and after, and skipped this one concerning the Sabbath, isn't it obvious that He accepted the fact that the Sabbath was to cease?

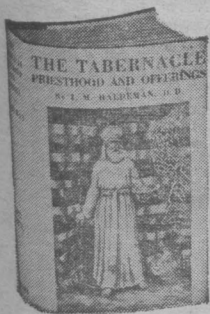
6. Here are two Scriptures which the Adventists need to carefully observe:

In Matthew 12:1-8, Jesus violated the Sabbath law, by harvesting grain to eat.

In John 7:19-23 Jesus healed on the Sabbath.

How can the Adventists account for the open violation of the law in these instances on the part of Jesus, except that He that made the law can take it away, and that He did?

7. In Acts 20:7, we find that the Lord's Supper is observed on (Continued on page 6, column 1)



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"Seventh Day"

(Continued from page five)
the first day of the week. If the Christians kept the law, then why would this group "break bread" on the first day of the week?

8. Here is another good question for the Adventists: If we are to keep the Sabbath, then why didn't the apostles and New Testament writers command it? Instead, note the following Scriptures carefully and one will see that there was no commandment to keep the Sabbath:

"Which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances." — Col. 2:17-20.

9. A prophecy in the Old Testament shows us that the Sabbath was to cease. We read:

"I will also cause all her mirth to CEASE, her feast days, her new moons, and her SABBATHS, and all her solemn feasts." — Hosea 2:11.

Let the Seventh Day Adventist tell us why he would insist on keeping the Sabbath when God said that it would cease? I tell you that the practices and teachings of the Adventists do not harmonize with the Scripture.

10. Here is another question for the Adventists: Why not keep the other Jewish religious days — New Moons Passover, Pentecost and Tabernacles? Why be partial to the seventh-day Sabbath and ignore all these others?

11. If the Seventh Day Adventists are going to insist on keeping the law, then let them be sure to read the following:

"And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof: This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering." — Numb. 28:9, 10.

If the law is to be kept, then the burnt-offering should be observed also. Yet I have never known a Seventh Day Adventist who even attempted to observe such.

12. The Word of God reveals that the Jews in their unsaved state, are an accursed people. Listen:

"Behold, your house is left unto you desolate." — Mt. 23:38.

Since the Sabbath was the day of worship for the Jews, then we can see that it is the worship of an accursed people — people of a desolate hope. The Seventh Day Adventists are merely accepting a curse when they attempt to wor-

ship on the Sabbath.

Thus in these twelve instances, I have shown that the practices and the teachings of the Adventists do not in any wise harmonize with the Scripture and because of this, I am a Baptist and not a Seventh Day Adventist.

VIII

I AM A BAPTIST AND NOT A SEVENTH DAY ADVENTIST BECAUSE I BELIEVE THAT CHRIST FOUNDED HIS CHURCH ON EARTH AND PROMISED IT PERPETUITY.

Did not Jesus say—

"That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:8.

Now, beloved, the Adventists were never heard of until sometime around 1830 to 1849. William Miller began preaching to a group in 1830, and by 1849 the first church was established. They came into existence as a denomination somewhere about 1849. I say they were over 1800 years too late to be the church that Jesus built. They were established in the wrong place — in America and not in Palestine; and they were established by the wrong person — William Miller, rather than the Lord Jesus Christ. They couldn't claim to be the church that Jesus built. Beloved, I say I am a Baptist and not a Seventh Day Adventist, because the Adventists were not founded until the 1800's — 1800 years too late, and they were founded by a man, and not by Jesus.

IX

I AM A BAPTIST AND NOT A SEVENTH DAY ADVENTIST BECAUSE THE LORD JESUS CHRIST IS THE HEAD OF HIS CHURCH.

We read:

"And hath put all things under his feet, and gave him to be the HEAD OVER ALL THINGS TO the church." — Eph. 1:22.

"And he is the HEAD OF THE BODY, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." — Col. 1:18.

Beloved, at the present time, following William Miller, Mrs. E. G. White is the head of the Adventists, and the Adventists regard her as inspired. Inspired for what? To explain the Bible? They say, "We read the Bible, and we follow the Bible," but they only read it through the writings of Mrs. E. G. White.

That is like the Christian Scientists. They say, "We believe the Bible," but you better not try to read anything but Mary Baker Eddy's comments concerning it. They say Mary Baker Eddy was inspired to interpret the Bible, and the Adventists say that Mrs. E. G. White was inspired to explain and interpret the Bible, and they only accept the Bible through her writings. I say that they look to her today and not to Jesus Christ.

I go further and say this accounts for their glaring, absurd, and fallacious teaching. The fact of the matter is, that proves Mrs.

White to be their head, and if they were sane normal individuals and studied the Bible for themselves under the leadership of the Spirit, they would look to Jesus Christ and not to Mrs. E. G. White.

I contend that John the Baptist took the only attitude that any true Christian can take for he said:

"Behold the Lamb of God, which taketh away the sin of the world." — John 1:29.

Would to God that Mrs. White had been as faithful. Would to God that Alexander Campbell had been as faithful. Would to God that the Wesleys, and Luther, and Calvin, and all the balance had been as loyal and faithful to Jesus as was John the Baptist.

They came to John the Baptist and said, "How about it, Rabbi John? You are losing all your crowd. That man that you baptized, and bore witness to, has come on the scene and is stealing all your crowd." They thought they were going to get the old green-eyed monster of jealousy to rise up in John the Baptist, but John the Baptist said:

"He must increase, but I must decrease." — John 3:30.

Would to God that every church member and every religious leader down through the ages had had the devotion that John the Baptist had. If they had, there would have been only one church — the church that Jesus

IF YOU ADMIRE,
OR IF YOU DESPISE—

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GRAHAM**

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built, namely a Missionary Baptist Church.

Beloved, I say to you, the Lord Jesus Christ is head of His church, and not Mrs. E. G. White, and because of that, I am a Baptist and not a Seventh Day Adventist.

X

I AM A BAPTIST AND NOT A SEVENTH DAY ADVENTIST BECAUSE I BELIEVE THAT CHRIST MEANT EXACTLY WHAT HE SAID IN JOHN 19:30.

We read:

"When Jesus therefore had received the vinegar, he said, IT IS FINISHED: and he bowed his head, and gave up the ghost." — John 19:30.

Lots of people have gotten a false idea of the Lord Jesus

MISDIRECTED

A terrible blizzard was raging over the eastern part of the states, making more and more difficult the progress of a train that was slowly forcing its way along.

Among the passengers was a woman with a child, who was much concerned lest she should not get off at the right station. A gentleman, seeing her anxiety, said:

"Do not worry. I know the road well, and I will tell you when you come to your station."

In due course the train stopped at the station before the one at which the woman wanted to get off.

"The next station will be yours, ma'am," said the gentleman.

Then they went on, and in a few minutes the train stopped again.

"Now is your time, ma'am, get out quickly," he said.

The woman took up her child, and, thanking the gentleman for his kindly interest, left the train.

At the next stop, to his surprise and alarm, the brakeman called out the name of the station where the woman had wished to get off.

"You have already stopped at this station!" called the gentleman to the official.

"No, sir," he replied, "something was wrong with the engine, and we stopped for a few moments to repair it."

"Alas!" cried the passenger, "I have put that woman off in the storm when the train stopped between stations!"

Afterwards they found her with her child in her arms. Both were frozen to death. It was the terrible and tragic consequence of wrong directions being given.

Still more terrible are the results of misdirecting the souls of men. Yet it must be evident to all that amid the babel of contradictory voices which are heard

today, many of the directions must be false and misleading even when given by well-meaning men. All cannot be true.

We should then, one and all, be on our guard against being misdirected for eternity. It is too solemn to rest on uncertainties with such an important matter as our soul's salvation, as to where we shall spend eternity—in heaven, or in hell.

Thank God, there is no for us to depend upon doubtful counsel. In His own sure Word He has Himself given the plainest directions as to the way to Heaven. The way He indicates is not the way of "doing our best" or of "observing the golden rule" or of "trying to be good."

We are assured at the outset that none of these ways will lead us to Heaven. We have, all of us, wandered too far astray from God, for any such directions help us.

The Word of God points Christ as the only way. He suffered at Calvary, not merely a martyr, but as a sin-bearing making atonement by His blood. Now that He is risen from the dead, He is proclaimed to all the object of faith. The way to have blessing for the present, and glory for eternity, lies in trusting Him.

The Scripture says:

"To him give all the praise and witness, that through his name whosoever believeth in him shall receive remission of sins" (A. 10:43). Could words be plainer?

The course of true wisdom is to give heed to the sure directions of the Word of God and thus escape the awful peril of being misdirected.

"He that believeth on the Son hath everlasting life and he that believeth not the Son shall see life; but the wrath of God abideth on him" (John 3:36).

Christ. They think that He died like normal people die. They think that His breath slowly passed from Him.

When a man dies in the death chamber, the spirit leaves him, and he ceases to breathe. He isn't dying because he wants to die. He isn't dying because he dismissed his spirit. Rather, he dies because he can't help himself. Most people, because of their idea of death, growing out of what they have seen, or heard, or read of the death of individuals, think that Jesus died in that manner.

Beloved, I want to tell you, the Son of God never one time bowed His head. He never one time breathed hard. Not one time was the Son of God near to death until the time came for Him to dismiss His Spirit. With His head held high, triumphantly He said, "It is finished." Then He bowed His head and gave up the ghost.

Beloved, we don't worship a weak Christ. We don't worship a Christ that couldn't help Himself. Rather, we worship a Christ that is triumphant even in the hour of death. He bowed His head only after He said, "It is finished." Beloved, I am a Baptist and not a Seventh Day Adventist because I believe Christ meant what He said, when He declared, "It is finished."

Salvation was finished. His church was finished. The kingdom of God was already in existence. The reign of grace had already begun. Beloved, I say to you, the Lord Jesus Christ did everything that ought to have been done in the realm of salvation when He said, "It is finished."

✓The Seventh Day Adventists don't believe that. They say you had better keep the law. They say you had better not eat a piece of pork. They say you had better be careful of every particle of law,

for if you fail to keep the law you will go to Hell. One of them said to me a few days ago, "I would just as soon eat a mouse as eat a piece of pork." I said, "I would just as soon eat a mouse as eat a piece of pork."

Beloved, I believe that. Jesus Christ meant what He said, when He said, "It is finished." He knew the law. He knew I couldn't keep it. He knew I wasn't able to keep it, yet Jesus Christ kept the law perfectly. If the Son of God violated the law it one part of the law, He could not have been a Saviour — He would have been a sinner. He would have needed a Saviour for Himself.

To use one simple illustration: The Lord Jesus rode into the city of Jerusalem one day on a donkey, the lowly beast of burden. He asked, suppose the Son of God said, "Go get me a stallion." I am going to give the people of Jerusalem something to look at. I am going to give them something to think about. I am going to ride into the city of Jerusalem on a dapple of a strong strapping stallion." Suppose He had done that, do you know what would have happened? He would have been a sinner. He would have broken the law. He would have broken the prophecies of the Old Testament. He would have broken the Word of God and He would have needed a Saviour for Himself. Why wouldn't He do it? He made according to the law. He lived under the law. The law was hanging on the cross. The law was one text of Scripture hadn't been fulfilled. He said, "I thirst." Why did He say it?

ten: "After this, Jesus knowing all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." — John 19:28.

Why did He thirst? There is one glorious Scripture that He fulfilled and He wouldn't have fulfilled that Scripture until He fulfilled that Scripture. When He said "I thirst," the

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PAGE SIX

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 1-2-3-4)

ELDER JAMES HOBBS
McDermott, Ohio

The Bible Conference is a place where one can meet God's people. Sometimes a person feels as if he is alone in his stand for the truth. At the conference he realizes that he is not alone. To me, the fellowship of brothers and sisters in Christ is precious. The Bible Conference is a place where the great doctrines of God's Word are preached. It is soul-stirring to hear sermon after sermon magnify God. It is helpful to have the doctrines proven by the Word. It is thrilling to hear the congregation sing praises to God and to hear the men shout "amen" as they are blessed by some truth.

I would recommend to all of the readers of TBE that they begin now to plan so that they can come to the Bible Conference this year.

Christian Unity

(Continued from page one)

He prays that they may be one as He and the Father are one. How naive can one be to argue for church union on the basis of John 17, while they deny the deity of Christ and thus the unity He claims with God, in this very passage.

The unity of John 17, is spiritual, not physical. It is brought about by the operation of the Holy Spirit, who makes us partakers of the divine nature through the new birth. The unity He speaks of is produced by regeneration and shows itself in the reception of the teachings and works. The unity that lacks this is not the unity our Lord prayed for in John 17 and Ephesians 4.

A Look At Ephesians 4

This other proof text used by the ecumenical crowd, key verse 13, "Till we all come in the unity of the faith," can stand some examination. The emphasis by the ecumenical movement has given a study of the Bible reveals that it was always doctrine first then follows fellowship as a result. Verse 1 of chapter 4 is a bridge. The word "therefore" is a connecting link between chapters 1-3 and 4, so, the person who seeks to begin with fellowship and then moves to doctrine has the cart before the horse. There is a lot of doctrine in chapters 1-3. This doctrine is the basis for everything He will say about unity in chapter four.

Let's examine some of these doctrines. Chapter 1:4 says He

has chosen us, while verse 7 says we have redemption through His blood. There can be no unity apart from Christ and especially His redemptive work. Chapter 2, that we were dead in trespasses and sin but made alive in Christ. He describes the fall of man in v. 3, then moves to the lofty heights of vv. 8-9 where He says we are saved by grace. Chapter 3 tells us of God's revealed plan and purpose, so, the purpose of Paul in Chapter 4 is not to produce a unity, not to create a unity, but to keep the unity that is already present, upon the basis of Chapters 1-3. Paul, sees a threat to this unity in 4:14. Instead of urging them to have union with everything tagged "Christian," he warned these new Christians to be careful and to avoid false teachings. He is very descriptive of those false teachers. He says they are cunning and crafty. They are organized in their efforts; it is not haphazard. The whole thing is a trap. They have a well planned method of procedure. He sums it all up in Chapter 6 with the word "wiles" the wiles of the wicked one. Here Paul deals with sham, pretense and dishonesty. These leaders and professors who say and give adherence to the church at Ephesus in Acts 20:28-31, are greivous wolves. He says in v. 30 "that men shall arise speaking perverse things." This group does not do what they do for the cause of Christ but for their own end. They masquerade under the name of Christianity, but are nothing but a lie and deceit of Satan himself. If Paul is suggesting in Ephesians chapter 4 that we unite with everything that tags itself "Christian" then he

(Continued on page 8, column 1)

ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
2734 13th Street
Ashland, Kentucky

A Most Distressing
Experience

Just recently I visited a big Baptist Church in Lexington which, although it no longer supports the cooperative program is still in the Southern Baptist Convention. While I was there the pastor spoke of the Canaanite woman who had great faith. Well, he talked much about the value of great faith, and how it could overcome obstacles. He exhorted the people to have great faith. BUT ALAS HE NEVER TOLD THEM WHERE TO GET IT.

As I listened, I grew more depressed. I do not now remember him ever saying once that God is the One who gives faith through the hearing of His blessed Word. (Rom. 10:17). He mentioned that there were many things in the Bible which he could not understand such as *Free will* and *Predestination*. I believed him, for he certainly showed that he knew nothing about a Sovereign God who knows how to overcome man's puny will.

I verily believe that what he preached would never stir up faith, let alone great faith. He never mentioned election. He never discussed God's predestination which is surely evident in this passage (How else did she get this great faith?). Funny thing about it though, the school which the church controls and supports, has election and predestination written in its statement of faith. And, I am reliably informed, has men who believe in the five points of Calvinism who are on the faculty. Matter-of-fact, they were there and heard the message. How could they stomach it? I don't know but perhaps it didn't bother them.

BUT IT DID ME. How could any one who believes in the sovereign grace of God enjoy listening to a man omit those very truths in which he believes? Of course, we realize that the man omitted these truths because he either does not believe them, or does not think they are very important. But for a church to hear a man like that. For men who believe the doctrines of grace to listen very long to preaching like that is utterly incomprehensible to this writer. I don't think I could.

What that church has done and what these men are doing ought to be considered in the light of these verses:

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16,17)

If the man who preached that sermon sees this article, I exhort him to consider these Scriptures:

"And the disciples came, and said unto Him, why speakest thou unto them in parables? He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given." (Matt. 13:10,11)

"And the Apostles said unto the Lord, 'INCREASE OUR FAITH.'" (Luke 17:5)

If God increases a man's faith—if God must increase a man's faith, in order for it to be a good faith, then where in the world

did the man get it in the first place? How? Here's how:

God "opened the door of faith unto the Gentiles." (Acts 14:27)

They are "sanctified by faith that is in me." (Acts 26:18)

"Faith cometh by hearing, and hearing by the Word of God." (Roms. 10:17)

"God hath dealt to every man the measure of faith." (Rom. 12:3)

"To another faith by the same spirit." (I Cor. 12:9)

Other verses: Eph. 2:8,9; Phil. 1:29; II Thess. 3:2; Gal. 5:22; Heb. 12:2; John 1:13; Rom. 9:17,18; II Tim. 2:25,26.

"Seventh Day"

(Continued from page 6)

the vessel of vinegar before Him and the Son of God thus finished the work. He had fulfilled the Scriptures. He had established His church. The kingdom of God was instituted. The reign of grace was already in progress. He said, "It is finished," and He bowed his head and gave up the ghost. I believe Jesus Christ meant exactly what He said, when He declared "it is finished."

I couldn't under any circumstance be a Seventh Day Adventist in the light of this experience on the part of the Lord Jesus Christ. You know what the Methodists are trying to do? You know what the Campbellites are trying to do? You know what all this falling-from-grace crowd is trying to do? Beloved, they are all trying to go back and live under the law. They are trying to run the Lord Jesus Christ out. But the Lord Jesus said, "It is finished." The plan of salvation was complete when Jesus Christ died on the cross.

I thank my God this morning that I am looking to a Christ as a Saviour who completed salvation for me at Calvary, and I am not dependent upon any one thing, or any number of things, that I do, or that the church does, or that anybody could do in my behalf. Instead, I am depending completely upon the finished work of Jesus Christ on the cross, so that I sing:

"My hope is built on nothing less Than Jesus' blood and righteousness;

I dare not trust the sweetest frame,

But wholly lean on Jesus' name. On Christ, the solid Rock, I stand; All other ground is sinking sand, All other ground is sinking sand."

How I thank God for this!

The Forum

(Continued from page five)

then we must contend that God also ordained the sin for which He was to die.

With God there are no emergencies — no alarms, for all things work according to His will, therefore our God is never sur-

prised. Further proof that sin was included in God's secret will is that God knew every event that was to surround the tree of knowledge of good and evil, yet He placed the tree in the garden and this He did on purpose, thus ordaining the events that surrounded the tree. God has no superior, and His secret will is the rule of all things. Read Dan. 4:35; Eph. 1:11.

The secret will of God cannot be violated, for to do so would bring God from off the throne of the universe. The secret will is God's work in ruling the universe, whereas the revealed will belongs to us and it is our responsibility to God.

Church Identity

(Continued from page one)

John. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." (John 6:57). Jesus actually preached the gospel. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. 4:23). Going to John the Baptist for baptism, Jesus identified Himself with the Baptist minister and thus giving us reason to call Him Baptist; and having been sent on a mission "to seek and to save that which was lost," He was definitely a missionary. Hence we have a Scriptural right to refer to Jesus as a missionary Baptist.

(5) The first disciples, who were baptized by the Baptist minister, were missionaries. This we read in Luke 9:1: "He sent them to preach the kingdom of God, and to heal the sick." And in John 4:1, 2, we learn that they also administered baptism. This they did after having received baptism at the hands of John the Baptist. Hence we have a Scriptural right to call those disciples missionary Baptists.

(6) The first church, composed of members baptized by John the Baptist and sent on a mission by the Lord, was in fact a missionary Baptist Church. Why not, as they had identified themselves with the doctrines of the Baptist minister, and being baptized of him?

But some one may be ready to say that the title Baptist came from John and not the Lord, and that Baptists got their name from a man. This is a mistake. The title came from God himself, and therefore John had nothing to do with its origin. He had the distinction of being the first one to wear the God-given title, which had relationship to his religious activities. So "Baptist" was a title given by the Lord, and if it were good enough for Him, why should it not be good enough for us also? When you reject the title Baptist, you are saying in

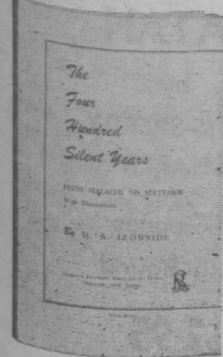
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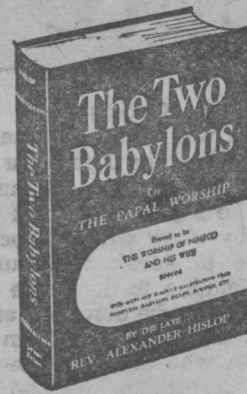
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THE BAPTIST EXAMINER

APRIL 8, 1967

PAGE SEVEN

TOP MAN ON THE TOTEM POLE

There is no religious paper that emphasizes the great truths of the Bible like TBE. Some — a very few — emphasize Sovereign grace. Still again a very few emphasize the truth as to the church that Jesus built.

THE BAPTIST EXAMINER not only contends for the doctrines of grace, but insists that the church that Jesus built was a Baptist Church, and that it has had an unbroken continuity and succession from the days of Jesus to the present. In addition, we contend against Arminianism, feminism, lodgism, modernism, universal churchism, alien immersion, and open communion. In the next few issues we will have the strongest articles we have ever carried.

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THE BAPTIST EXAMINER



are told we must never criticize, we must be friendly and kind, lest we be branded a Pharisee.

It is often said, "Well we can at least pray together and evangelize together" . . . Can we? The question is, how does one pray? There can be no true fellowship in prayer until we are clear as to the way and of access into the presence of God. There is but one entry into the holiest of all, that is by the blood of Jesus Christ. Paul says in Romans 5:1,2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into His grace wherein we stand." There is no access without Him. No man can pray to God apart from the Lord Jesus Christ and the influence of the Holy Spirit. Some say "we can lay aside our doctrine to evangelize." If doctrine doesn't enter into the picture of evangelism then where does it enter? If I go to witness with a liberal who does not believe in the deity of Christ, we would be in conflict when the man I was witnessing to asks me who Jesus is. I would have conflicts witnessing with an Universalist when I asked a man to turn to Christ and be saved. The Universalist would declare the man was already saved.

THESE THINGS WE ARE TO REMEMBER IN THIS EMOTIONAL HEATED ECUMENICAL THRUST WE ARE IN.

1. Unity is never to be put first, but doctrine. Fellowship follows doctrine, see Acts 2:42. The present tendency to discount doctrine for unity is simply a denial of New Testament teaching.

2. We are never to start with that which is visible, but with the truth. There has to be some axioms. To bring forth a physical unity without axioms of truth would be a monstrosity, a Frankenstein.

3. Unless we begin with regeneration and belief of the truth there is and can be no starting point.

4. Truth and untruth can never be reconciled. Error is always to be exposed.

5. The strength of the church is not determined by its physical size. It has been the plan of God through the ages to work through the small things, with the few.

6. Our greatest need today is not church union where all men are herded into one large church. The need is for some men like John the Baptist who will dare to expose sham and error.

7. The greatest need is not for physical unity, but for a fresh out-pouring of the Holy Spirit, renewal and revival. "The Spirit of truth" will not honor anything but truth. Amos wasn't so foolish to believe that things would be well if he could get Bethel and Gilgal to unify. This would only compound the problem. He knew you couldn't produce a resurrection by putting more corpses in the casket. The confusion of the world is not caused by the lack of union, but because of the confused and babel sounds. It is the claim that we would have a greater mission thrust if we would only unionize. Facts do not bear this out. To those who hail church union as a way to accelerate missions needs to face the facts. The first large church union in North America came in 1925, when the Methodists, Presbyterians and Congregationalists formed the United Church of Canada. At that time the Methodists and Presbyterians had a total of 550 missionaries in the field. Today, after forty years of combined effort, there are only 263 missionaries although the membership has doubled. During this same period the total number of missionaries from North America, has increased. This increase has come mainly from small evangelical churches, rather than from the large union churches. Our need for concern is for the purity of the church both in doctrine and life and not for the size of it.

In Matthew 13:31-32 Jesus gave the parable of the mustard seed. He says it is a herb, that

becomes a tree. The mustard plant is small getting only about three feet tall. It could not normally be the roosting place of many birds. He says it becomes a tree and the birds roost in it. Birds, are connected with evil in the parable of the sower. When the mustard plant becomes a tree it becomes a monstrosity. So, when "the church" becomes one great organic body that accommodates all the flock to it, it too becomes a monstrosity.

Baptists have been and are now different. What we believe has made us this. When we become like the run of the mill it will not be an indication that we have grown up, but that we have rotted down.

A few years ago I read an article in a State Paper written by a young Turk, who is professor of religion, at a state university. He suggested that we should become more liberal; if we didn't "we were going to lose some of our young men, to the more progressive denominations." The question I ask is progressive to what? I find the so-called progressive groups are dying. Do we progress by going in reverse? Or by moving to a God-dead theology, or rank dis-belief? Do we want to progress down the road to Universalism to where we have the truth. Let's live it, share it, defend it.

This world, like Zedekiah in Jeremiah 37:17, is going to be asking, "is there any word from the Lord?" We Baptists had better be able to say THERE IS.

Church Identity

(Continued from page seven) effect what the Lord bestowed upon John is not good enough for you. Baptist is the only name ever worn by a New Testament minister. I gladly wear the honored title, and am not ashamed to be called a Baptist.

(7) The baptism of John was Christian baptism, as it belonged to the gospel dispensation. (Read Mark 1:1-3). The ministry of John is here said to mark the "beginning of the gospel of Jesus Christ." As John's baptism was the only baptism Jesus and the first members of the church ever received, it stands to reason the church is without Christian baptism if John's baptism were not Christian.

(8) The Great Commission, given to the church which we have shown to have been essentially Baptist, enjoins upon His churches to make disciples, baptize them and teach them as He had taught them. Jesus promises: "Lo, I am with you alway, even unto the end of the world." Here we have the authority to spread the principles of the Lord, as also we have here the proof of the doctrine of church perpetuity. As the church started out Baptist and has lived on until the present day, we logically conclude that it is a Baptist Church now. That should be sufficient to settle the question in your minds if you are seeking honest-

ly for the identity of the Testament church today. missionary Baptist.

—American Baptist

Restitution

(Continued from page one) turn his stock into another's yard or field, "of the best of own vineyard and the best of own field he shall make restitution."

In Ex. 22:2 God says if a man gets anything by deception or fraud or violence or finds which is lost he shall "restitute the principal and add the part more thereto."

In Lev. 6:1-5 God says if a man gets anything by deception or fraud or violence or finds which is lost he shall "restitute the principal and add the part more thereto."

One of the results of the reversion in Nehemiah's day (Neh. 5) the restitution by rich Jews to their poor brethren of all which they had taken for closing mortgages and of all the principal and add the part more thereto.

In Deut. 24:10-13 and Ex. 22:2 God has some plain to say about the taking of property to secure debts, especially the poor, and their restitution.

In Num. 5:8 God says if the man is dead to whom restitution should be made has no kinsman, then add a fifth to it and give it to the Lord.

In Hab. 2:6-8, God says plainly that the man who does not make restitution "shall be booty" to others, in other words that he will reap what he sows.

Ready . . . His Coming

(Continued from page one) overland to bring his ship back, promising to return within a few days. However, dense fog at first and then an ice pack prevented him, and it was a long time before he could get back to how his men had fared.

When the wind finally came enough to lift the fog and the ice so that his ship could make it back into the bay, Shackleton's surprise and joy he found the men packed and ready to step into a boat and be rowed out to the ship. Were they too quick in getting out of the bay, for already the ice was moving back in to trap it up again. When the Explorer asked the men how it happened that they were all ready after a wait of a week, the men said, "It was this way, Captain Wild, whom you were in charge, would not give up expecting you every day. We should be with the true Christ of God. They should have confidence in the Word of God that they are ready and every day.—W.I.B.B.

Christian Unity

(Continued from page 7) contradicts himself in Galatians 1:8 where he says "But though we or an angel from heaven preach any other gospel unto you than that which we preached unto you, let him be accursed." (damned to hell).

If Jesus was suggesting church union in John Chapter 17 with everything that trots down the road branded Christian then He contradicts Himself in Matthew 7:15-27, where He warns "to beware of false prophets." He sounds the same warning in Matthew 24:24-26 where He states

that false Christs and false prophets will come. No the message of Paul in Ephesians 4 is summed up in vv. 14 and 15 where he says we are not to be blown by every wind of doctrine, but are to speak the truth in love. Meaning to denounce these false teachers he describes as predatory beasts. He calls them false prophets who are like the devil in II Corinthians 11:13-15. In Philippians 3:18,19 he calls them enemies of the cross whose end is destruction. In I Corinthians 16:13 he urges us to be strong, to stand fast. Also in II Thessalonians 2:15: In II John vv. 10-11, John says we are not to even ask these false teachers into our home or wish them God speed lest we be partakers of their evil deeds. We are urged to expose error. We are to "earnestly contend for the faith." This is a far cry from what we hear today. We

THE BAPTIST EXAMINER

APRIL 8, 1967

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