

The Covering Of The Woman's Head

Scripture reading: I Corinthians 11:1-16 (6-16-57).

"I think a preacher should let these side issues alone, and preach the Gospel." The Apostle Paul did not think that way. I have just read (in I Corinthians 11:1-16) what Paul wrote the Church of God at Corinth. "I think the greatest mission is to save sinners from Hell." Perhaps so, but it is not the only mission. We must also save the saints from the influence of a world that crucified Jesus and walks contrary to the will of God (I John 2:15-17). That is what Paul is doing here. We are not only to preach the Gospel but all the counsel of God (Acts 20:27) and the Word, all of it (2 Tim. 4:2). First Corinthians 11:1-16 is part of



Frank B. Beck

that World. I may be accused of "splitting hairs" in this sermon, but I do nothing else than the great Spirit-inspired Apostle Paul did. At least I am in good company. If you do not like my subject you do not like Paul's, and if you do not like Paul's, your argument is with God who gave it to Paul.

I EXAMINE, FIRST OF ALL, THE CONSIDERATION OF THIS SUBJECT.

How important is it? What if a Christian woman does have her hair cut and refuses to wear a hat in the assembly of the saints of God in the church, will that send her to hell? I will tell you what will happen to her: she will disobey her God and displease Him! If she is a real Christian she would rather go to Hell than to disobey and displease her Lord (I Chron. 4:10). She hears the voice of another holy woman, even the Virgin Mary herself, who says of Jesus (Continued on page seven, column 4)

Wealth Of The Dead Sea

In Ezekiel's prophecy, Chapter 38, we read of Russia's coming attack on regathered Israel and Judah. The chemicals in the Dead Sea have been valued by Dr. Thomas A. Norton of New York, at \$1,267,620,000,000.00. That's over ONE TRILLION DOLLARS, enough to stagger the imagination! Russia will invade Israel for this wealth. (Eze. 38:14, Zech. 14:14). Here is a breakdown:

Potash, 1,300,000,000 tons,	value, \$70,000,000,000.00.
Bromine, 853,000,000 tons,	value, \$260,000,000,000.00.
Gypsum, 81,000,000 tons,	value, \$120,000,000,000.00.
Calcium Chlorine, 6 billion tons	value, \$85,000,000,000.00.
Magnesium Chlorine, 22 bill. ton	value, \$285,000,000,000.00.
Salt, 11,900,000,000 tons,	value, \$27,500,000,000.00.
Other minerals,	value, \$540,000,000,000.00.

--Missionary Baptist Bulletin.

Ed. note: Many nations would like to have this wealth. Possibly soon Russia will attempt to secure it. It can't be long until these events bring about Christ's return.

MISSIONARY

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BIBLICAL

BAPTISTIC

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. 39, No. 2

Ashland, Kentucky, February 14, 1970

WHOLE NUMBER 1625

Why I Am A Baptist - Not A Romanist

By Wm. M. Nevins

The answer to this question hangs upon two or three propositions which I shall proceed to state.

FIRST PROPOSITION

When Christ was upon earth, he set up a visible church, organized, officered, with authority to receive and exclude members.

"Upon this rock I will build my church."--Matt. 16:18.

"If thy brother shall neglect to hear thee, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."--Matt. 18:17.

Many make the mistake of confusing the church and the kingdom. The Saints, as they call themselves, or Church of God, have no church roll and no organization. The followers of Alexander Campbell insist that when a person is saved, he is in the church without a vote of

the church. The views of the Saints and the followers of Campbell both show confusion of mind upon this subject. A person can be saved and not in the visible church and not be saved. We must distinguish between the kingdom and the visible church. Again we repeat the proposition, that when Christ was upon earth He set up a visible church with officers, organization and the power to receive and exclude members.

SECOND PROPOSITION

Christ gave to His visible church the ordinances to administer and to keep till He comes again.

Notice, there are two things the church is to do, to administer and to keep these ordinances. These two ordinances are baptism and the Lord's Supper. The church is to keep them, not change them: Keep the ordinances as I delivered them unto you."--I Cor. 11:2. The church

is to administer them, not some one else. The church has the authority. No one else has. For some one else to administer them is to act without authority. To change them is to destroy them. This visible church that Christ set up is to administer them and preserve them.

THIRD PROPOSITION

This visible church that Christ established has come on down through the ages, is in the world today, and will continue till Jesus comes.

Look again at Matt. 16:18. "On this Rock I will build My church, and the gates of Hell shall not prevail against it." Christ says He will build it, that it is His church, and that the gates of Hell shall not prevail against it, that is, it shall exist through all the ages. It is not necessary to trace the continuity of (Continued on page six, column 5)

ECCLESIA - As Found In I Corinthians

By H. Boyce Taylor, Sr.

I. THE CHURCH DEFINED.

1. A local body, I Cor. 1:2.
2. Composed of saints, 1:1, 2.
3. The word "ecclesia" occurs 22 times in this epistle. In every instance it is used of a local church.

II. THE FIRST CHURCH CONSTITUTED. I COR. 12:28.

In Luke 6:12-16 we have the Master's choice of the apostles. The word "ecclesia" is a combination of two Greek words which mean "to call out." The Master called all His disciples, and chose out from among them the twelve. This was the selection of the church's first officers. In the passage under consideration, I Cor. 12:28, Paul gives a resume of the various officers appointed by the Master in His first church, all of which were in the church before His death except the gift of tongues.

III. FIGURES OF THE CHURCH.

1. God's building. I Cor. 3:9.

The fact that Paul called the church "a building" is positive proof that he never thought of any other kind of a church than a local church. A lot of material scattered over the world isn't a building. The material not only has to be assembled, but it has to be put in place after it is assembled. A church universal, visible or invisible, lacks these two essentials of a building. The material is not assembled and it has not been put in place.

2. God's husbandry, field, or tillage. I Cor. 3:9.

This, too, fits only the idea of a local church. Each local church is a separate field.

3. A temple of the Holy Spirit. I Cor. 3:16.

(1) The organization itself, not the house in which it worships, is called the temple of the Holy Spirit.

(2) God the Spirit dwells in each local church as His temple in that community. See Eph. 2:22 also. The very fact that Paul uses the idea of the church being a temple of the Holy Spirit in first Corinthians, one of his earlier epistles, and also in Ephesians, a later epistle, proves three things:

a. That his idea of the church did not change from the idea of a local assembly to that of a universal body in his later ministry.

b. When he called it a habitation or home, that proved that he did not mean anything but a local church. Eph. 2:22.

c. When he speaks of its being built together for a habitation of the Holy Spirit, the very idea of "building together" includes locality, assembling, and each piece of material in its proper place.

(Continued on page 4, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"BE FAITHFUL"

"Be thou faithful unto death, and I will give thee a crown of life."--Rev. 2:10.

I have been impressed particularly of recent date by the word "faithful," and especially have I been impressed by it because apparently so few are faithful to our Lord today. I think if ever there were a time when the words of a text might be spoken unto each of us to mean a great deal, it is today; for certainly there are so few people that are faithful, and we need to be reminded of the words of this text which says, "be thou faithful unto death, and I will give thee a crown of life."

In the Bible, we come face to face with a number of folk who are spoken of as being faithful. For example, we read:

"For this cause have I sent unto you Timotheus, who is my beloved son, and FAITHFUL in the Lord."--I Cor. 4:17.

In this verse, Timotheus is spoken of as being faithful in the Lord. Notice another Scripture:

"As ye also learned of Epaphras our dear fellowservant, who is for you a FAITHFUL MINISTER of Christ."--Col. 1:7.

Here, Epaphras is spoken of as a faithful minister of Christ.

Listen again:

"All my state shall Tychicus declare unto you, who is a beloved brother, and a FAITHFUL MINISTER and fellowservant in the Lord."--Col. 4:7.

We don't know much about Tychicus except he was a man that had a name that was hard to pronounce. However, this verse tells us, among other things, that he is a beloved brother, a faithful minister, and a fellowservant of the Lord.

We read of another man that was faithful. Listen:

"And thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my FAITHFUL MARTYR, who was slain among you, where Satan dwelleth."--Rev. 2:13.

This was part of a message that

John wrote to the church at Pergamos, and in this letter he makes mention of the fact that Antipas was a faithful martyr. I rather imagine that Antipas was the pastor of the church at Pergamos, although we don't know. At any rate, he was a man who held fast to the Word of God. I am sure that Antipas was not his actual name. That was probably a nickname. The word "anti" means "against" and "pas" in the Greek means "everybody" or "everything," so they said, "He is Antipas. He is against everything and everybody." Therefore, they nicknamed him Antipas, and he was slain for the Word of God, and he is spoken of as "my faithful martyr."

Here are four individuals that are thus spoken of as being faithful in the Word of God--Timotheus, Epaphras, Tychicus, and Antipas. They are spoken of as being faithful men of God.

There are a number of Scriptures that urge upon us that we be faithful (Continued on page three, column 1)

False Notions As To Weekly Prayer Meeting

By Roy Mason,
Tampa, Florida

Most churches have a "weakley" prayer meeting instead of a weekly one. Prayer meeting is held only because it is traditional to have one, but practically the whole church ignores it. The pastor and a mere handful of people hold it. One pastor made the announcement one Sunday morning that, "The pastor and janitor will hold the weekly prayer meeting next Wednesday night."

A great many false notions concerning the mid-week prayer meeting have grown up through the years. Let us take note of a few of these:

1. There is the idea that since there are so many auxiliary meetings through the week, there is no further need for the prayer meeting. Auxiliaryitis has done more to kill the prayer meeting than most anything that can be named. Auxiliary meetings are mighty poor substitutes for prayer meeting. In fact the spiritual life of a church is harmed by the existence of auxiliaries, which are not authorized by the Scriptures. Auxiliaries have no Scripture warrant at all, and exist to indicate the Christ didn't know how to organize his church. But prayer meetings DO have Scriptural warrant. Note some instances: (Acts 1:13-14; 2:42; 4:31)

2. There is the idea that the leadership of the prayer meeting should be passed around to the different church organizations. We have visited churches and found the prayer meeting being conducted by the Woman's Missionary Society, which violated the Scripture with women talking and leading in prayer. Announcement was made that the next week the B. T. U. would be in charge, etc. Where such leadership is used prayer meeting will never have any attendance that amounts to anything. There must be some certainty--there must be a definite program for Wednesday night, else attendance will be poor.

3. There is the idea prevalent with most churches that praying is to be haphazard with nothing particularly definite. Such praying amounts to little. If you can't remember what you prayed for, how do you know when your prayer is answered? In our own church prayer meeting we have prayer only for definite requests. All prayer should be definite. The prayers that ramble around all over creation get nowhere. Elijah prayed for something definite (Continued on page 4, column 5)

"Tell - And Not Tell"

In Luke 8:39 the Lord Jesus told the man out of whom He cast a legion of devils: "Return to thine own house and show how great things God hath done unto thee." This man published throughout the whole city and regions round about the news of his salvation and deliverance. The Lord commanded that to be told. In Luke 8:56 our Lord commanded the parents of the 12-year-old girl, whom He had raised from the dead "that they should tell no man what was done."

Why the difference? One was told to tell--one told not to tell. I may be wrong but it seems to me that two things may be said about these incidents. The one He commanded to tell had been born anew. Jesus wanted that told. In the other case, only the body had been raised. Jesus told them not to tell that. That wasn't His mission--to heal the body. His mission was to save the soul.

That shows how far some have gotten away from the Master's plan in mission work. They are spending three or four times as much on healing men's bodies and educating their minds as on evangelizing them. And they talk a good deal more about (Continued on page 4, column 4)

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.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year \$2.00; Two years \$3.50
Five years \$7.00; Life \$25.00
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Letter to the Editor:

Michigan Pastor Opposes Modern Baptist Practices

Editor:

I found the article, "Why I Am Most Strictly An Independent Baptist," by Brother Milburn Cockrell, very interesting.

I was reminded of the time back in the late 40's or early 50's when I was assigned a part in the BTU. It concerned Foreign Missions. The quarterly stated that only five cents out of the mission dollar got to the mission field. It would be interesting to know if any improvements have been made--like plugging up some holes in the Cooperative Program Pipe Line.

I'm old enough to remember the \$5 Million Dollar Campaign of Southern Baptists. Will Baptists ever learn that the best way to do mission work is the Bible way?

While Baptists have wasted millions of mission dollars in fat salaries for infidel professors teaching in Baptist Schools, for hospitals the state should be operating, parks, swimming pools, and a hundred and one other things--our young men are dying in wars, demonstrations, and our cities are being burned. Not to mention the all time high rate in crime.

The people who are causing most of the trouble in the world today are not acquainted with God. One reason more people are not acquainted with God is because Baptists have misused the Lord's money.

Wise men learn from fools but fools never learn from wise men. The nearer we live to God the less trouble we are to others.

The Lord started an Independent Baptist Church. This church was the greatest mission church this world has ever seen. Had Southern Baptists done mission work by the pattern laid down in the Book, the gospel would have been preached to every city, town, and community on earth.

The Great Commission was given to Baptists. No one else is responsible. Baptists will have to give an account of how they used the Lord's money. Other people will have to give an account for wasting their time and money in man-made churches. Nuf said?

Raymond Tatum
Detroit, Michigan

THE BAPTIST EXAMINER

FEBRUARY 14, 1970

PAGE TWO

"How Can We Know The True Message of The N. T.?"

O. B. Baker
Verona, Ohio



Elder O. B. Baker

Today, as probably never before, we are being swamped with translations of the New Testament. Many of these contradict themselves, as well as being in contradiction to each other. So, the question in most minds is: "How can we know the true message of the New Testament?"

First of all, we must recognize that there is a vast difference in a translation and an interpretation. Too many, we fear, are interpretations rather than translations. Of course, there is a difficulty with which most of us find ourselves confronted, namely we are not Greek scholars. We therefore abandon ourselves to an attitude of dependency. But, is this recourse the part of wisdom? Or should we not seek another? The answer should be, "We will strive to know the mind of the Author of the Book" - (the Holy Spirit). To do this, we must place ourselves in His hand, and under His control. In this manner, we will be delivered from the uncertainty of men and their interpretations. He, and He alone, knows every "Jot and Tittle" of the Sacred Word. But, we may ask, "How are we able to give ourselves over to His control?"

In order to be under the control of any one, we must be within the sphere of the operation in which that one is engaged. So we must know where, and how the Holy Spirit works.

The Lord Jesus promised that the Holy Spirit would come to be with His Church, and that He would come to the Church to:

"Guide YOU into all Truth" John 16:13. So, in order to be under His control, we will have to be connected with the organization in which He works; namely, the Lord's assembly. We fear that far too many of our would-be "Translators" are really "Free-lance Interpreters."

What we need today is more churches earnestly seeking to find the mind of the Spirit, because it was to the churches He came, and it is through them He operates. (DIA TES EKKLESIAS)--"Through the Church," Ephesians 3:10.

No individual has the right to claim leadership of the Holy Spirit unless he is being led in, and through a New Testament Church. And by "Church" we do not mean a universal Christendom or a world organization. The New Testament writers knew nothing about such terms. The term was used of independent assemblies, or as an institution.

Men of the world can tell us what the Greek words mean, but they do not rightly relate the words to the mind of the Spirit, simply because they do not have His leadership. The mind of the world cannot know the mind of the Spirit, because they do not speak His language.

It has been our privilege to consult the works of many of the most highly recognized Greek scholars, and it has been a happy observation of ours to find that there is but a slight difference in the opinion of these learned men when it comes to giving the meaning of Greek words which were used in the writing of the New Testament. Most of these scholars agree, not merely on the meaning of the words, but also on the grammatical usage of the words. The difference we have found in the opinions of these men is not so much in the meaning of words, and their grammatical usage, but in their arrangement of these as to their relationship to each other in sentence structures. In other words, they will say, "The word means this, and the grammatical usage is thus, but I believe they should be related to the whole

in this or that manner." We therefore have an interpretative translation, rather than a TRUE one.

When any honest student of the Word critically examines any translation he will be duty bound to say, that there is an element of the translators opinion found inserted in them all. And the so-called Authorized Version is no exception. So, again, we would ask, "How can we know?"

We would like to take time here to show what we mean by the translator and his interpretive translation. We will use the opinion of two of the most highly recognized Greek scholars of recent times: Marvin R. Vincent and A. T. Robertson. The passage used for this illustration is II Timothy 3:16.

Mr. Vincent translates, "Every divinely inspired Scripture is also profitable..."

Mr. Robertson says, "Every Scripture inspired of God is also profitable..."

So, one translates, "Inspired of God," while the other, "Divinely inspired."

Now, in the language of today, these two translations (interpretations) can be in contradiction to each other, because the intellectual world of so-called Christendom (falsely) says that "Every man is a divinity." Therefore, as a divine, any man could give a writing (scripture), and we would have to say that it is "Divinely inspired" because it was written by a divine. You see, these two scholars have not given us the true message of the Spirit. It should be noted also that the Catholics say the writings of the pope are on equal par with the Bible.

Now let us see what these men say about the word, as we have it in the Greek. The Greek word is THEOPNEUSTOS, which is a combination of two words, "God" and "Spirit." Both Robertson and Vincent say that the word should be "God-breathed." So, if they had stopped here we would have had a literal translation, rather than an interpretation. Here's what we would have read,

"Every Scripture (writing) God breathed (is) also profitable." As a result, we would know that only those writings that are "breathed" by the Lord God are of any profit for spiritual instruction. All others, in spite of the good they may have are full of error.

It is the firm conviction of this unworthy servant of the Lord that we should never set ourselves to the business of interpreting the message of the Spirit. We are to do nothing but "Preach the Word" as it is given by the Spirit. In the meanwhile, we are to give our efforts in a diligent search for TRUTH, as the Spirit interprets it through the CHURCH. He is the Author, and as such, its only rightful Interpreter. He gives no word of authority for any private Interpreter. The word for "Interpret" is EPILUSIS, and is a combination of two words which mean "To loose or untangle a knotty problem"--To untie a knot." So, it means that something is in need of untying. If, therefore, we set ourselves to the task of

What The Bible Says As To Our Attitude Toward Heretics

TRY THEM . . .

I John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world."

MARK THEM . . .

Romans 16:7, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

REBUKE THEM . . .

Titus 1:13, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith."

HAVE NO FELLOWSHIP . . .

Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

WITHDRAW THYSELF . . .

II Thessalonians 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."

RECEIVE THEM NOT . . .

II John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds." Verkuyl says, "Do not extend him your greeting."

HAVE NO COMPANY WITH THEM . . .

II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

REJECT THEM . . .

Titus 3:10, "A man that is an heretic after the first and second admonition, reject."

BE YE SEPARATE . . .

II Corinthians 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."--Weniger.

Untying the difficult problems of translating the Greek language into English, and particularly when it involves the words used by the Holy Spirit of God in the writing of Holy Scripture, we had best be sure that we TRANSLATE rather than INTERPRET. See II Peter 1:20.

The Apostle Paul, who wrote most of the New Testament, claimed no personal ability or personal knowledge; rather he said:

"But God hath revealed them to us by His Spirit."--I Cor. 2:10. Again,

"What things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth."--I Cor. 2:13.

The Scripture needs no PRIVATE "UNTYERS"; it unties itself to those who are lead by the Spirit.

To say that one translation is as good as another, or that any particular translation is absolutely correct, is either the part of ignorance or just plain deception. Most of us are so traditionalized by the so-called "Authorized" version that we would swear by it. While others are so gullible that they will accept anything that calls itself a translation of the Bible.

Let all of God's people who are associated with His TRUE Churches make a diligent search of the Greek text, which is readily available to ALL through the works of scholars, and accept nothing just because someone called it a translation.

We can know. In fact, we can all gain a working knowledge of Greek if we have a mind to do so. We would challenge any preacher who will give just ONE HOUR PER DAY for a year in an honest study of that language, and then say, "I'm satisfied with the way the translators have given it to us." Of course, if you spend that much time in the language, nothing can keep you from making a further inquiry.

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The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

5. The Fact of the Redeemer's Return was foreshadowed in the Ritual on the annual day of Israel's Atonement.

The order of events on the Day of Atonement are described in Leviticus 16, a chapter which is exceedingly rich in its typical signification. The Day of Atonement had to do with the putting away of Israel's sins, therefore, its *dispensational application* refers mainly to Israel though, as we shall see, the Church was also typically represented. We shall not now attempt anything more than a bare outline of the happenings of that most memorable day on Israel's sacred calendar. The order of its ritual was as follows:

First, Aaron washed in water and then attired himself in the holy linen garments. It is to be noted that Aaron was provided with *two* sets of garments — those which were "for glory and for beauty" (Ex. 28:2), and the plain linen garments which were used when he offered sacrifice to God: the change from the latter into the former is referred to in Lev. 16:23,24. It was the plain, linen garments which were worn by the high priest on the Day of Atonement, because clad thus in robes of spotless white he prefigured the sinlessness of the One who came to put away sin by the sacrifice of Himself.

Second, Aaron offered "a bullock of the sin-offering" to "make an atonement for himself and for his house" (vs. 6). Our Great High Priest was without sin, He "knew no sin," yet He became so identified with His people that God "made Him to be sin for us" (2 Cor 5:20), hence in the type Aaron makes atonement not only for his "house" but for "himself" as well. But observe particularly "and for his house." That is where the Church is seen, the Church which by Peter is termed "a spiritual house, a holy priesthood" (1 Peter 2:5—cf. Heb. 3:6).

Third, Aaron took two goats and presented them before the Lord at the door of the tabernacle where he cast lots upon them — "one lot for the Lord, and the other lot for the scapegoat" (vss. 7,8). The *two* goats bring before us the two great sides of Christ's cross-work, namely, the Divine and the human. The death of the Lord Jesus Christ met the claims of God's justice, satisfied the demands of His holiness, vindicated His governmental rights and publicly exemplified His righteousness "One lot for the Lord" then, is what God obtained in the death of His beloved Son.

Fourth, the goat of the sin-offering was killed and its blood brought within the veil and sprinkled both upon and before the mercy-seat (vs. 15). The mercy-seat was God's "throne" in Israel. Observe that the blood was sprinkled but once *upon* the mercy-seat and *seven* times *before* it (vss. 14,15). *Once* was sufficient to meet all the claims of God, for that which the blood of the goat typified — the "precious blood" of Christ — was of *infinite* value in the sight of heaven, but *seven* times it needed to be sprinkled to meet our deep, deep need in order to provide for us a perfect *standing ground before God!*

Fifth, after making atonement for the holy place and the altar — showing there is that, even in our communion with and worship of God, which *needs cleansing* — Aaron laid both his hands on the head of the second, live goat, and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, and putting them upon the head of the goat" and sending him away in the wilderness, into "a land not inhabited" (vss. 21,22). Just as the first goat represented the great truth of *propitiation*, the Divine side of Christ's cross-work, the satisfying and glorifying of God, so this second goat represented the other great truth of *substitution*, the manward side of Christ's cross-work, the acting of the Lord Jesus as the Surety of His people and bearing away their sins "as far as the east is from the west." The laying on of the priest's hands upon the head of the innocent goat signified an act of *identification*, the counterpart of which now enables us to say by faith "I was crucified with Christ" (Gal. 2:20—Greek). The confession of Israel's iniquities over its head, intimated the *transference* of guilt, pointing forward, as it did, to Christ bearing "our sins in His own body on the tree" (1 Pet. 2:24). The thrice repeated "all" evidenced the *completeness* of the atonement there made, and thus it was with the Antitype "who gave Himself for us, that He might redeem us from all iniquity" (Titus 2:14). The sending away of the goat bearing Israel's sins into "a land not inhabited," typified the *complete removal* of sin; and blessed be God *our* sins have all been completely taken away so that it is written "There is therefore now *no condemnation* to them which are in Christ Jesus" (Rom. 8:1).

Sixth, after atonement had been effected, the high priest came out of the Holy of Holies, attired himself in his robes of beauty and glory and *returned to the waiting Congregation* in the outer court (vss. 23,24). It is in this last act of Aaron that we arrive at the point which is specially germane to our present study. The Antitype, our great High Priest, has already made atonement and has passed through the veil into the Holy of Holies on high "now to appear in the presence of God for us," but soon He shall divest Himself of the sacrificial garments and attired in robes of glory and beauty He shall come forth to His waiting people whose sins and iniquities shall be remembered "no more for ever." It is to this coming forth of our High Priest that Heb. 9:28 (speaking in the very language of the above type) refers—"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin (our sins gone) unto salvation." Thus we see that the Ritual of Israel's annual Day of Atonement foreshadowed not only the cross-work of Christ and His present session at God's right hand but that it also typified and looked forward to His return in glory.

6. The fact of the Redeemer's Return is illustrated in the Gospel narratives.

We refer now to the incident of Christ walking over the water to the aid of His storm-tossed disciples, the dispensational significance of which has already been pointed out by several writers.

Immediately after our Lord had fed the five thousand, He retired into a mountain while His disciples went down unto the sea, and entering into a ship, they essayed to journey to Capernaum. But as they rowed "the sea arose by reason of a great wind that blew." It was dark, and Jesus was not come to them, and all the progress they had made after hours of hard rowing was "twenty-five or thirty furlongs." Then it was that Jesus drew nigh, and with a gracious "It is I; be not afraid" He stilled their fears. The statement that follows is a remarkable one — "Then they willingly received Him into the ship: *and immediately the ship was at the land whither they went*" (John 6:15-21). At the risk of being considered "fanciful" we shall attempt to expound the typical and dispensational bearings of the above incident.

Christ on the mount, praying, points to His present position on high where He is interceding for us at the right hand of God. The restless, tossing sea, aptly figures the world's unrest in its opposition to God. The ship in the midst of the sea represents the Church which is *in* the world but not *of* it. The storm beating down upon the ship caused by the "great wind" that blew, prefigures the attacks and assaults upon the Church by the "Prince of the power of the air," seeking to destroy it during the time of Christ's absence. The rowing of the disciples and their failure to make headway against the storm, shows the powerlessness of the Church to improve the world as such. Nineteen centuries of Gospel preaching and Christian witnessing have failed to effect any real change in the world at large. The unrest of the world still continues, its hostility while not so open is yet just as real, and Christ is "hated" as bitterly as ever. The Church may pull at its oars, *but it cannot still the sea* — the storm will not be hushed until the Lord Jesus appears! All that the disciples could do was keep the ship from sinking, and in that they were successful. There again our type is perfect. The world may be hostile to the Church and Satan may fling his angry winds and waves against it, but as its Founder declared, His church is built upon the Rock and "the gates of Hades shall not prevail against it," and blessed be God they have not. After almost two thousand years of human and Satanic opposition, after every conceivable weapon has been employed to encompass its destruction, Christ's Church still survives. And in the midst of the storm; at the darkest hour, in the fourth watch, Christ came to the deliverance of His disciples. So it will be at His Second Advent: He will come back to and for the Church which He ransomed with His own blood. He came to His disciples and, be it noted, He appeared not with a word of reproach but with a message of cheer — "It is I; be not afraid." Thus will it be at the Redeemer's Return: He will descend from heaven with a shout of welcome, bringing joy and gladness to the hearts of His own. Observe the blessed sequel — "and immediately the ship was at the land whither they went." The typical meaning of this is obvious: when our Lord comes back again the Church's conflicts will be over, its journey is then completed, its voyage ended, its destined harbour is safely reached. "Even so, *come*, Lord Jesus.

(Continued on page 8, column 4 and 5)

Why I am Baptist

(Continued from page one)

the church. The words of Christ are sufficient to prove this point. He says the gates of Hell shall not prevail against it, and Heaven and earth shall pass away but His word shall not pass away.

Now, then, we have the three propositions before us:

- I. Christ set up a visible church
- II. He gave to this church the ordinances to administer and keep.
- III. This church is in the world today.

The question is, therefore: Which of the many so-called churches in the world today is the church that Christ set up when He was upon the earth?

There are many churches so-called. There are more today than yesterday, and there will be more tomorrow than today. All are not the church that Christ set up. Which one is? By two methods of proof we are able to arrive at the correct answer to this question.

FIRST METHOD OF PROOF

The first method of proof is the method of historical elimination. Any church whose origin was in mediaeval or modern times is not the church that Christ set up, for the simple reason that it was not in existence when Christ set up His church, and did not come into existence for a long time after. Here are the names of some of them showing their human origin and the date of their birth:

Name	Author	Date
Christian Science	Mrs. Eddy	1829
Mormons	Joe Smith	1830
Christians	Alexander Campbell	1827
Methodists	The Wesleys	1730
Episcopalians	Henry VIII	1534
Presbyterians	John Calvin	1536
Lutherans	Martin Luther	1517

These are the principal ones, and thus we could do with the others: we took time and space.

Now, by this method of historical elimination, we have removed all claimants of being the church that Christ set up save two, and these two are the Baptists and Roman Catholics. These two go far back in history and are lost in the dark ages.

In 200 A. D., one hundred and thirty years after the death of Paul, when many who were almost contemporaneous with Paul were still alive we find, according to the historians, that the Baptists and Catholics were quarreling over baptism. It was not the mode of baptism that was the point of controversy. The Roman Catholic church up to the middle of the fourth century immersed as did the Baptists. The controversy arose because the Baptists would not accept as valid, Roman Catholic baptism saying they had no authority to baptize, and insisting in baptizing a man that came to them from the Catholics. Whereupon the Catholics were made angry, dubbed them Anabaptists (re-baptizers) and held some church councils about the matter.

Permit me to cite some historical statements in elaboration of this. I cite first a statement from Ignatius, one of the apostolic fathers, and probably a contemporary with John and Paul:

"It is not lawful for the bishop (pastor) either to baptize or celebrate a love feast, but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be pleasing and acceptable to God."

(Continued on page seven, column 1)

THE BAPTIST EXAMINER

FEBRUARY 14, 1970

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The Baptist Examiner FORUM

"Is the idea that most of us have of the wooden cross in which Christ died in keeping with the true custom of his day or is our concept pagan? Please give an accurate description."

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There are three different ideas at I know of regarding the form of the cross. Personally, I do not know which form was used. Some say that the cross was in the form of an X. Others say it is just a post with the hands crossed above the head and one nail driven through both hands into a post and one nail through both feet into the post. Still others say that it was a post with a cross fixed close to the top.

Most people assume that it was the latter form. I have heard sermons where the whole sermon was based on the form of the cross. I cannot see this. The important thing is not what form it was in, but that my Lord died on the cross for me.

I do not care what shape it was, but I do care that he took my sins on the cross with him.

The nails would hurt just as much as the agony of hanging there would, just as great regardless of the shape of the cross.

Many people worship a symbol of a cross rather than the Savior on a cross.

My Savior died for me on the cross of Calvary. He became my substitute and suffered my hell while I re. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:8)

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If we could get all the Catholic theology out of our system we would be able to have a clear perspective of what really took place at the manner of our Lord's crucifixion as well as of many other things connected with Him and His earthly ministry. The old deluge in beclouding our thinking in respect to everything connected with our dear Lord. He has done everything he could do through the centuries to keep us from having a right conception of what really took place at Calvary at the tomb. And his very efficient co-workers through the centuries have been the Catholic hierarchy.

The T-shaped cross you see in, on Baptist churches, and in Baptist homes originated in Chaldea on the banks of the Euphrates some four thousand years ago. It was the symbol of the god Tammuz. The old Babylonian religion had its origin in Babylon in the days of Nimrod, great grandson of Noah. The

adherents of this mystic religion worshipped this Tammuz as their sun god.

When the Babylonian Empire fell to the Medes and the Persians in 538 B.C., the religious capital of the world was moved from Babylon to Pergamos. Then on the death of Attalus III in 133 B.C., Pergamos fell to the Romans. The religious capital of the world was then moved from Pergamos to Rome where it is today, and where it will remain until it is utterly destroyed in Revelation 17:16.

Then after the apostate churches became married to the Roman government in the fourth century they began to merge with the old Babylonian mystic religion which had its headquarters in Rome. As a result of that merger we have today what we know as the Roman Catholic Church. And as a result of all this the T-shaped cross which was, and still is the symbol of the god Tammuz was set forth as the cross on which our Lord died for our sins.

Someone may say, "How can we know that Christ was not crucified on a T-shaped cross?" In Mt. 27:32, we are told that Simon was compelled to bear His (our Lord's) cross. This word "cross" here comes from the Greek word STAUIROS. And this word STAUIROS originally meant, and still means today an upright stake. We would say a pole. This Greek word has never meant a T-shaped cross. So, you should be able to see that we have been sold a bill of goods as we say down in Dixie.

For Scriptural proof as to what I have said may we turn to Acts 5:30 where we hear Peter saying to the Jews, "Whom ye slew and hanged on a tree." In Acts 10:39 Peter says to the Gentiles "Whom they (the Jews) slew and hanged on a tree." Then in Acts 13:29 Paul says, "They took Him down from the tree and laid Him in a sepulchre." And in I Peter 2:24 Peter says, "Who His own self bare his sins in His own body on the tree." In all these references the word "tree" comes from XULON, but in every one of them the tree is the same thing as the STAUIROS, or cross in Mt. 27:32. If the cross in Mt. 27:32 had been a T-shaped thing, Peter and Paul would never have called it a tree.

When you come to see that our Lord and the thieves were crucified on poles with their hands nailed to the pole above their heads and their feet nailed to the pole with their legs bent just enough to allow them to raise themselves up enough to allow them to breathe, you should be able to see why breaking the legs of the thieves would hasten their death.

ROY
MASON

RADIO MINISTER
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Aripoke, Florida



Yes, in the light of all I have ever learned along this line, I think we have a correct conception. I have heard it argued that Jesus was crucified on a straight beam of wood, but if such were true, then why the word "CROSS?" Beyond question it was the custom

of the Romans to execute prisoners who were condemned by crucifixion. A prophetic description of the crucifixion of Christ is given in the twenty-second Psalm. This is remarkable inasmuch as the Romans did not rule Palestine at that time. David wrote the psalm and he was the ruler of Israel then. Moreover, the Jews did not administer capital punishment by crucifixion. I have read that such a mode of putting to death was unknown back in that time. Why then do we have the crucifixion of Christ foretold in this Psalm? Divine inspiration is the one and only answer. The Holy Spirit knew that Jesus would be put death by crucifixion, and he inspired David to describe it. Note how the description clearly indicates crucifixion: 1-Pierced hands and feet. (Psa. 22:16) 2-Bones out of joint -- a characteristic. v. 14. 3-Heart action affected. v. 14. 4-Thirst. v. 15. 5-Near nudity. v. 17.

That this is indeed reference to Christ's crucifixion is further indicated by v. 18, "They parted my garments and cast lots upon my vesture." Verse 13, "They gaped upon me" and the very words the mob uttered are quoted in verse 8. Likewise verse 1 foretells the very words of Christ's cry from the cross.

While there is nothing wrong about the common belief that Christ was put to death on a cross, there are some heathenish practices that have grown up relating to crosses. Some--especially Catholics, give a superstitious reverence to crosses. They cross themselves superstitiously, and they try to stick a cross on most everything. Baptists have fallen into the trend, and most new Baptist churches have a cross on the steeple. I wish Pope Paul would tell Baptists, "That's my insignia, and I'm going to sue everyone of you who ape the Catholic Church by sticking a cross on the steeple."

One thing to note is the fact that the more modernistic and liberalistic ministers become the more they use crosses.

A soldier told me this incident. He was in a foxhole during the war. Someone had evidently carried a cross and had lost it in the foxhole right next to him. Another soldier came running headlong, with bullets spattering around him, and he plunged wildly into the foxhole. Presently he encountered the lost crucifix. He knew nothing about religion, but if the thing had any power to help him in his emergency he wanted to make use of it. Holding up the cross he said to the man in the next foxhole, "Say, how do I make this thing work?"

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Yes, I believe that our conception of the wooden cross is in keeping with the true custom of Christ's day. In fact, some historians tell us that before the birth of Christ, slaves and criminals were executed by being impaled upon an upright wooden beam with a cross member near the top. They also tell us that the condemned were first nailed to the cross while it was laying on the ground, and then the cross was lifted and placed in a hole in the ground to hold it upright. Thus, it was the custom of execution in Christ's time, and is therefore, not pagan.

This answer is also based upon the fact that God had predestinated that the feet and hands of His son were to be pierced.

"For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet." Psa. 22:16.

Christ, when speaking to Thomas, gives us conclusive proof that His

hands were pierced for He says: "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hands, and thrust it into my side; and be not faithless, but believing." John 20:27.

At the time He appeared to Thomas, it was 7 days after His resurrection and his meeting with the church. Thomas had stated that he would not believe except he see the print of the nails in Christ's hands, and when he saw, he believed. In this case, Thomas is but a type of Israel who will not believe until they see the marks of His death on His body, and they will not see Him until 7 years after He reveals Himself to the church (rapture).

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zech. 13:6.

These marks in His hands reveal that He was stretched out and then impaled to the cross; therefore, I believe that our idea of the cross is the true one.

I have read after some writers who picture that Christ was tied on one shaft or stake, but I do not understand it in that light. When I get to Heaven, I expect to see Jesus Christ as a lamb which was slain, since I will see the print of the nails in His hands and feet. John, the apostle, saw Him in Heaven, and his description of Him was of a lamb which had been slain.

"And I beheld and lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Rev. 5:6.

May I ask you how did John know He had been slain? Surely, it was the marks of the cross on His body. Read I Peter 2:24,

There are many types and shadows pictured in the cross with its central shaft and cross beam near the top. Following are two types that are blessings to me:

1. The cross with its central shaft and cross member shows His body pointing above, below, and to both sides and typifies the height, depth, and breadth, and length of God's love for His own. It was He who loved and who cared. Please read Eph. 3:18-21.

2. The four arms of the cross point to the four corners (direction) of the earth manifesting that Christ was giving His life for the world (elect), and not only the elect among the Israelites but also among the Gentiles. Thus, there are some in the North, in the South, in the East, and in the West. There are many more blessings, but these two types tell us that our conception of the wooden cross is correct.

Furthermore, the placard placed over the head of Jesus by Pilate reveals that the cross had to have a top member in order to nail this placard.

"Tell - Not Tell"

(Continued from page one)
hospitals and schools than about salvation from sin. Jesus said: tell about the saving and let the other go untold. Many of our missionaries don't do that.

Then this truth is probably there, too. Jesus doesn't want the unsaved witnessing for Him. He forbade that over and over again. That would depopulate most of our choirs. --Taylor.

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Prayer Meeting

(Continued from page one)

on Mount Carmel, and he got the answers. (See I Kings 18:36-38; 42-45).

4. The idea obtains with many that prayer meeting is only for a few women and some old broken down men. A modern age consciousness has been promoted in churches today such that young people are made to feel that they can't afford to sit down in the same congregation with older people. Their meetings must be strictly "youth meetings." That cleavage between "youth" and age is a modern thing and it is of the devil. It alienates young people from old. The cleavage will not exist where it is not promoted. For 25 years in our own church young and old have blended in our mid-week prayer meeting, and we averaged between three and four hundred in prayer meeting all last year. For more than 20 years we have never had a poorly attended prayer meeting. Even when we have had one of our Florida hurricanes on, we have had pretty good attendance. In two instances we prayed hurricanes out of existence. Winds up to a hundred miles an hour were headed straight for Tampa, and we met and prayed that the danger would be averted, and the weather bureau lost the hurricane. In one instance the spokesman for the weather bureau broadcast the statement, "Folks, I don't understand it, but we have lost the storm right here on our doorstep almost." The winds suddenly lifted high above the earth, and passed on without doing any damage.

5. The idea exists in the minds of many church members that they are under no obligation to attend the prayer meeting. We have hundreds in our own church who attend, but we have many who have never seriously considered that they had any obligation to attend. Such persons miss a great deal when they have no part in the prayer life of the church. Often such persons when they get into trouble send urgent word to pray for them. They want prayers, but they never come to join with others in praying for others who are in need. How selfish can humans be anyhow?

A Baptist editor wrote an article several years ago, frankly stating that the prayer meeting was a thing of the past. It had gone out, like the old horse and buggy, he indicated. That is not true with any church that really wants a prayer meeting. Highland Park Baptist Church at Chattanooga, sometimes has a couple of thousand in prayer meeting. The preachers who have gone out from our own church at Buffalo Avenue, have large prayer meetings in their churches. The same methods will obtain the same results anywhere.

ECCLESIA

(Continued from page one)

(3) The temple of God is marred in three ways.

a. By putting the wrong kind of material into it. I Cor. 3:12-15.

b. The church is marred by treating it as a lodge, or club. I Cor. 3:19. See the Expositor's Greek New Testament, page 742ff.

c. The church is marred by putting the social above the spiritual. I Cor. 11:22-32. God says that all such men are despisers of the church of God, and will be chastened either with sore sickness or punished with death.

4. A body of Christ, I Cor. 12:27. This is a knockout blow to any kind of a universal church. Paul says plainly that this church at Corinth is a "whole" body of Christ. Not a part of any kind of a church, visible, invisible, or universal.

a. Because it was a body of Christ, to cause divisions in it was to sin against Christ, I Cor. 1:13.

b. Because it was a body of Christ, to cause a weak brother to stumble was to sin against Christ.

Charles Spurgeon Believed In Baptist Church Perpetuity

By C. H. Spurgeon
(1834 - 1892)
London, England



Charles H. Spurgeon

"History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the "one Lord, one faith, and one baptism." No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good

for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sunday to Sunday. As I think of your numbers and efforts, I can only say in wonder--what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragements."

(Spurgeon's Expository Encyclopedia, Vol. 1, page 41.)

Trust God in the light to find Him in the night.

OF PERSONS ought ye to be in all HOLY CONVERSATION and GODLINESS, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, WITHOUT SPOT, and BLAMELESS."--II Pet. 3:10-14.

Peter is talking about the second coming of the Lord. Every time I read this Scripture I say to myself, "Here is an exhortation that I ought to be more faithful to the Lord in holy living."

I ask you, what would you want to be doing when Jesus comes again? There are some of you that teach school. Some of you sell. Some of you work at manual labor. What would you want to be doing when Jesus comes again? I am satisfied, above anything else in this world, that you would want Him to find you living a clean life--a life of holy living; that you would want Him to find you busy in His service.

Now that is the exhortation that Peter gives us here. The Lord Jesus Christ is coming. He is going to come like a thief in the night. You know a thief doesn't send you a notice, but he comes when you least expect him. Jesus Christ is going to come when we least expect Him. The exhortation is that just as Jesus is coming as a thief in the night, so we ought to be careful that we be found diligently serving Him without spot and blameless.

Here, then is an exhortation as to holy living on your part and mine.

Several years ago, one of the great preachers of days gone by, named Jeremy Taylor, wrote two separate books entitled "Holy Living" and "Holy Dying." His conclusion was, you can't die holy if you don't live holy.

I think it is the same thought that we have in the case of Balaam, when he was trying to do the preaching that Balak wanted him to do. You remember how that Balak hired Balaam to put a curse on the children of Israel, but he wasn't able to do it. Finally, Balaam broke out in one of his attempts at pronouncing a curse upon the children of Israel and said, "Let me die the death of the righteous, and let my last end be like his!"--Numbers 23:10. He realized that if he were going to die holy, he had to live holy.

I say to you, here is an exhortation as to faithfulness in holy living.

WE SHOULD BE FAITHFUL IN SOUND DOCTRINE.

I have always urged Calvary Baptist Church to attempt to be faithful as to what to believe. I see so many churches where the preacher does not teach his people anything at all as to doctrine, and they don't seem to know anything as to doctrine. Every once in a while I find a church that has stood for some years and then just goes to pieces, and I ask "Why?" I go back and I find that usually the cause is that the preacher hasn't preached sound doctrine. Maybe what he preached was sound, but he didn't preach all the truth of God's Word.

Listen to some Scriptures from God's Word:

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 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. 4:15,16.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering AND DOCTRINE. For the time will come when they will not endure

sound doctrine; but after their own lusts shall they heap to themselves teachers, having ITCHING EARS; And they shall turn away their ears from the truth, and shall be turned unto fables."--II Tim. 4:1-4.

You can't read this without realizing that the time is upon us right now, when men have turned away from sound doctrine, and have turned their ears from the truth, and have turned unto fables, and they want a preacher that will scratch their itching ears.

That was the way it was in the Old Testament. Listen:

"Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, PROPHECY DECEITS."--Isa. 30:10.

That was the way it was in Isaiah's day. People didn't want the truth. They wanted smooth, easy things. Paul said that in the days to come, people would heap to themselves teachers that would have itching ears, and all they will want will be somebody to tickle their fancy--tickle their itching ears.

It was thus in the days of Jeremiah, for we read:

"The prophets PROPHECY FALSELY, and the priests bear rule by their means; and my people love to have it so."--Jer 5:31.

Jeremiah is saying that God's people love to have it just that way. They don't want the truth.

Sad as it is, and as much as I hate to say it, I think we have come to the day when God's people don't want the truth of God's Word. They would rather the preachers would just sort of mollycoddle with them on Sunday, and give them something easy to digest, and something that isn't going to upset them. They don't want to be disturbed too much.

Sometimes people write me letters and say that I preach too much doctrine. Sometimes a few folk of our church insist and insinuate that I preach too much doctrine. I have here in front of me a letter from one of the brethren of our church in which he is withdrawing from our church because of the doctrine of predestination and the doctrine of election. He has asked that his name be taken from the membership roll and that THE BAPTIST EXAMINER not be sent to him anymore. The reason that he has done so is because he is angered at Brother Austin Fields' sermon on predestination that appeared in TBE of recent date. He goes further in his letter and accuses Brother Joe Wilson and Brother Fields both of being Hardshells, and the implication is that I am likewise, although he doesn't include me in the group.

Now I feel sorry for this brother, especially on account of his age, but so far as I am personally concerned, I am going to continue to preach the Word of God just as soundly in the future as I have in the past. I would like to see people saved at every service. This brother says that we don't have enough converts. He says that he is going to find a church where he will hear more Gospel preached and get more Bible. I'll say this to him: when he finds it, if he will let me know, I'll join with him. But be that as it may, I contend that it is my business to be faithful in preaching the soundest doctrine that I know how to preach, and God helping me, I am going to continue to do so.

WE SHOULD BE FAITHFUL IN EVANGELISM AND MISSIONARY EFFORT.

When the Lord Jesus Christ left this world, He gave us a commission -- a commission which embraces evangelism and missions. He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."--Mt. 28:19, 20.

This is the commission. We usually call it the Great Commission. I think it is a commis-

ONLY ONE BOOK

When Sir Walter Scott lay dying he asked Lockhart to read to him.

"What book?" cried Sir Walter. "There is just one book--the Bible."

"There's just one book!" cried the dying sage;

"Read me the old, old story." And the winged words that can never age

Wafted him home to glory.

"There's just one Book for the tender years--

The Book alone for guiding The little feet through the joys and fear

That unknown days are hiding;

"There's just one Book for the bridal hour,

One Book for Love's own coining;

It's truths alone lend beauty and power

To vows that lives are joining;

"There's just one Book for life's gladness,

One Book for toilsome days;

One Book that can cure life's madness;

One Book that can voice life's praise.

"There's just one Book for the dying,

One Book for the starting tears,

And one for the soul that's flying Home for the measureless years;

There's just one Book!"--Martin.

sion that embraces evangelism and world-wide missionary endeavor. I would to God that we could be faithful in regard to it, but I doubt very seriously if the majority of us are as evangelistic as we ought to be, and if we are as missionary-minded as we ought to be.

You say, "Brother Gilpin, we have missionaries. We try to support them. We try to support THE BAPTIST EXAMINER. We try to support our radio program."

That is right; you do. But I am saying to you, I doubt seriously if there is one of us that is as faithful in these things as we ought to be. I believe God wants you and me to pause and take inventory and see just where we stand, that we might be more missionary and more evangelistic in 1970 than we have ever been before.

WE OUGHT TO BE FAITHFUL IN OUR OBEDIENCE UNTO THE LORD.

The Word of God presents to us a strong exhortation as to obedience. Listen:

"And hereby we do know that we know him, IF WE KEEP HIS COMMANDMENTS. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."--I John 2:3, 5.

We know that we know Him on one basis: if we keep His commandments. We know that we are in Him if we keep His Word. In other words, if we are faithful in our obedience, we can know that we ourselves are saved.

Every time I think about obedience (Continued on page eight, column 1)

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PAGE FIVE

Be Faithful

(Continued from page three)

what the Lord has in store for me for the future, but it looks like today that I am going to be able to give a little more in the future than I have been giving in the past. It looks like that there is a matter coming up whereby that God is going to give me a little more money, and I am going to have a little more that I can put into the service of the Lord. I tell you, you can't outgive God. Would to God that you and I might be faithful in our stewardship!

IV

WE SHOULD BE FAITHFUL IN HOLY LIVING.

I think God's people (and I include myself), generally speaking, could be a whole lot more faithful

to the Lord than what we are. We do a lot of complaining about the Holy Rollers. We accuse them of lying, and justifying. They do lie, and lie a lot. I say to you, I believe that Baptist people ought to be just as good as the Holy Rollers say they are, when they lie. I am satisfied that God's people ought to be faithful in holy living.

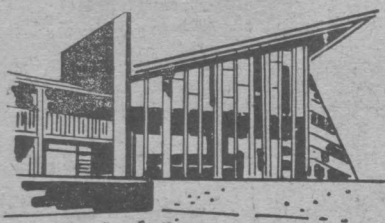
I am not saying that I am. I am not saying that you are. I am not saying that any of us are as faithful as we ought to be, but we certainly should be. Listen:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

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Be Faithful

(Continued from page one)

ful to the Lord in all things. For example, we read:

"Well, thou good servant: because THOU HAST BEEN FAITHFUL in a very little, have thou authority over ten cities,"--Luke 19:17.

The Lord Jesus is saying to one man, "You haven't been faithful in a great amount, but in a very little, yet in view of this, I am going to give you a reward. That reward is that you shall reign over ten cities."

Beloved, that reward comes to the man who is faithful in the service of our Lord.

Then we have an exhortation so far as preachers are concerned. Listen:

"Moreover it is required in stewards, that a man be found FAITHFUL,"--I Cor. 4:2.

It doesn't say that a preacher is to have a great following. It doesn't say that he is to have a tremendous number of converts. It doesn't say that he is to have large offerings. It doesn't say that he is to have a big report to make to the brethren. But it is required of a steward that he be found faithful.

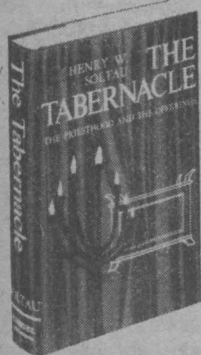
The Apostle Paul, in writing to young Timothy, speaks about faithfulness, for he says:

"And the things that thou hast heard of me among many witnesses, the same commit thou to FAITHFUL MEN, who shall be able to teach others also,"--II Tim. 2:2.

Paul is saying to Timothy, "I have taught you a lot, and you in turn are to commit these things to faithful men who should be able to teach others." In other words, he is saying, "Keep the ball rolling."

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You know what it is to get a chain letter--when somebody writes you a letter and tells you not to break the chain, but to keep the chain intact, by writing so many letters and eventually you will receive a certain amount of money. However if you don't send the letter, you will thereby break the chain and you won't receive the money.

This is what we have here when Paul said, "Timothy, I have taught you, and you are to teach faithful men who in turn will teach others. Keep the ball rolling. Keep the chain intact. Whatever you do, keep the Word of God going out. Be faithful in your service for the Lord."

As I have been thinking in terms of faithfulness, there are some things that I would like to say to you that I hope will be a blessing to you, and will enable you to be more faithful in 1970 than you have ever been in the past.

WE SHOULD BE FAITHFUL IN OUR CHURCH ATTENDANCE.

We read:

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching,"--Heb. 10:25.

I have never been certain as to what day we see approaching here. I have never been positive about it. I heard one good man--in fact, a great preacher--sometime ago say that the day that is spoken of here is Sunday, and that as you see that day approaching, you should exhort one another, and so much the more as you see Sunday coming nearer.

For example, on Wednesday, say to the people of your church, "Well, I'll see you on Sunday." Then on Thursday, if you see somebody, urge him to be present on Sunday. Say, "I hope to see you in the services on Sunday." Then as Friday and Saturday come around, say to everybody that you meet, who is a member of the church, "I hope to see you in the service on Sunday."

As I say, I heard a preacher brother sometime ago say that he thought this was what the passage of Scripture meant. But there is another meaning that I offer, concerning it, and that is the day that he speaks about is the second coming of the Lord Jesus Christ. He is saying, "As you see that day approaching--as you see the day of Christ's coming, approaching--be sure that you don't forsake to assemble yourselves together."

Even in Paul's day, when the church was only about 30 or 35 years old, some of the people were already falling away. Paul says that it was the manner of some to forsake the house of the Lord. He says to them, "Instead of falling away, exhort one another. Keep on exhorting the people, more and more, as you see the day approaching--the day of the coming of the Lord Jesus Christ."

Whether this passage of Scripture means that as you see Sunday approaching, you are to exhort your fellow churchmembers to be faithful, or whether it means that as you see the coming of the Lord Jesus Christ drawing nearer to exhort other fellow Christians to assemble themselves together--regardless of which it means, let me say to you, we certainly have an exhortation here that we are not to forsake the assembling of ourselves together. In either instance, it is a good

Navajo Customs

By William C. Burket

When a Navajo girl first menstruates, a four-night puberty rite is held for her. With Navajos, to become a woman is something to be proud of and to announce to the whole community. The girl has reached puberty. There will be a ceremony.

Each day there is a "molding" ceremony. The girl lies on a blanket in front of the hogan door, and an older woman who has been chosen, as a kind of model, kneads the girl's body and straightens her hair. This is to make her shapely and beautiful like Changing Woman--the principal Navajo diety. As nearly as I know, there are no men present during this part of the ceremony. Women look on, and there may be some children present. The girl is fully clothed during the whole ceremony.

During the first three days, a quantity of corn is ground by the girl and her relatives using the ancient type of grinding stones. On the evening of the fourth day, the ground corn is mixed into a batter by the adult women. Then, the corn batter is placed in a corn-husk-lined pit oven outside the hogan. A fire is built on top and the corn-cake bakes all night while the ceremonial practitioner leads an all-night "sing".

Next morning the corn-cake is uncovered. Each day at dawn the girl races towards the east. Others may run with her but they may not pass her, lest they grow old before she does. After the race on the last day, the ceremony ends when the girl distributes the corn-cake to the "Singer" and the other participants. She is now considered ready for marriage.

exhortation, and regardless of which it may mean, we are to be faithful and not forsake the assembling of ourselves together.

There is a certain amount of fellowship that we have with one another that we cannot get any place except in the service of the Lord. If a man stays away from church, he will miss that fellowship. He may listen to a sermon over the radio that will be a blessing to him. I sincerely trust that the message I preached this morning over the air will be a blessing to lots of people that heard it, but I certainly say to you, even though the message that I preached this morning may be a blessing to lots of people, it would not in any sense of the word equal going to the house of the Lord. There is a fellowship that God's people have with one another in God's house, and nothing can take the place of that fellowship.

I say to you, there isn't anything I miss more than my fellowship with my brothers and sisters in Christ Jesus when it is impossible for me to be present in the services. So I would urge you to be faithful. As the text says, "Be thou faithful unto death, and I will give thee a crown of life." I would urge you to be faithful in this new year of 1970 in your fellowship together, and in your church attendance.

II
WE SHOULD BE FAITHFUL IN OUR SERVICE FOR THE LORD.

I think the Lord expects a certain amount of service from everyone of us. I use this expression sometimes that we are, "Saved to serve." I don't think the Lord ever saved you just to take you to Heaven. I don't think the Lord ever saved you just to keep you out of Hell. I think that every one of us are saved to serve. Listen!

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that labour is not in vain in the Lord." I Cor. 15:58.

Every time I read this passage of Scripture it makes a new impression upon me. It says that we are to be steadfast, unmoveable, always abounding in the work of the Lord. Beloved, I say we ought to be faithful in our service to the Lord.

As I have said, we ought to be faithful in our attendance in God's house, and I'll emphasize that again by saying that you ought to be in the house of the Lord on Sunday morning, Sunday night, and Wednesday night, and for every special service that we have by way of a revival meeting or Bible conference. You ought to be present. Church attendance is a part of your service to the Lord and you ought to be faithful in your service to the Lord.

As I was teaching my class of boys this morning, I was impressed by a passage of Scripture, and I think I shall take time to read it to you, and maybe each of you will get the same blessing that I got from it. Listen:

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it,"--Mt. 16:25.

The Lord Jesus Christ says that there are two things you can do with your life. You can save your life. You can live for this world. You can make money. You can enjoy this world. You can get all the pleasure you can out of this life. You can save your life, but when you do so, remember in the end, you are going to lose it.

Or, on the other hand, you can lose your life to the service of the Lord Jesus Christ, and when you come to the end of the way, you will find that actually you have saved your life.

I read that passage to my boys this morning and talked to them at length concerning it, and I would say to each of you--you and I ought to be faithful in the service of the Lord Jesus Christ. I don't know what service the Lord may have for you this year. I have no idea as to what the Lord may call upon you to do, but I know one thing, the Lord wants you to be faithful to Him in whatever service He calls you to do.

III WE OUGHT TO BE FAITHFUL IN OUR STEWARDSHIP.

I am a strong believer in tithing; not only in tithing, but in stewardship and missions, as well. I believe that if you are truly a child of God, you ought to be faithful in your stewardship to the Lord.

We read:
"But this I say, He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God

loveth a cheerful giver,"--II Cor. 9:6,7.

I do not believe that any child of God can give more to the Lord than the Lord will give back to him. I believe this Scripture literally says that the man that sows sparingly can expect to reap sparingly, and the man that sows bountifully can expect to reap bountifully.

Let's look at it from this standpoint: Here is a fellow that goes out to sow his wheat and he uses half as much seed as he ought to on the ground. He puts in plenty of fertilizer but when he sows the seed, he uses only half as much as he ought to use. As a result, he is going to reap just half of what he would reap if he sowed in the proper manner.

Our Lord says to us that the man who sows sparingly in the service of the Lord is going to reap sparingly, whereas, the man who sows bountifully is going to reap bountifully. I don't believe that a child of God can give as much to the Lord, as the Lord will give back to Him. Now that is a bold statement, but I believe it is true. I look backward across my own life. I look at the lives of others; as I do, I ask you to stop right now in this service and ask yourself if you have any money that ought to be in the service of the Lord. I'll give you the privilege of forgetting my sermon and forgetting the fact that we are here, long enough to feel in your pocket and say, "Lord, is there any money there that ought to be given to you? Lord, have I been giving grudgingly? Have I been giving of necessity, just because somebody else gives? Have I been giving in that manner?"

Beloved, God loves a cheerful giver. I have always tried to give in the service of my Lord to the best of my ability. I don't know (Continued on page five, column 1)

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FEBRUARY 14, 1970

PAGE THREE

SALVATION - ALL OF GRACE

By C. H. Spurgeon (1834 - 1892)
London, England

"By grace are ye saved." -- Ephesians 2:8

Divine attributes are manifest in salvation. The wisdom of God devised the plan; the power of God executes in us the work of salvation; the immutability of God preserves and carries it on -- in fact, all the attributes of God are magnified in the salvation of a sinner; but at the same time, the text is most accurate, since grace is the fountain-head of salvation, and is most conspicuous throughout.

Grace is to be seen in our election; for "there is a remnant according to the election of grace, and if by grace then it is no more of works."

Grace is manifestly revealed in our redemption, for ye know therein the grace of our Lord Jesus Christ, and it is utterly inconceivable that any soul could have deserved to be redeemed with the precious blood of Christ. The mere thought is adherent to every holy mind.

Our calling is also of grace, too, for "He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

By grace also we are justified; for over and over again the apostle insists upon this grand and fundamental truth. We are not justified before God by works in any measure or in any degree, but by faith, and the apostle tells us "it is of faith, that it might be by grace."

We see a golden thread of grace running through the whole even to his admission to the Heavens of rest, Grace, all along, "reigns through righteousness unto eternal life," and "where sin aboundeth, grace doth much more abound."

There is no point in the history of a saved soul upon which you can put your finger and say, "In this instance he is saved by his own deservings." Every single blessing which we receive from God, comes to us by the channel of free favor, revealed to us in Christ Jesus our Lord. Boasting is excluded, because deservings are excluded. Merit is an unknown word in the Christian church; it is banished once for all; and our only shoutings over foundation or topstone are, "Grace, grace unto it."

Why I am Baptist

(Continued from page six)

valid."--Ante Nicæan Fathers, Vol. 1, p. 90.

Now hear Tertullian, 200 A. D.: "There is to us one and but one baptism. One God, one baptism, one church in the heavens. But it must be admitted that the question, what rules are to be observed in regard to heretics, is worthy of being treated. Heretics have no fellowship in our discipline. Their baptism is not one with ours, either, since they have it not duly, doubtless they have not at all. Nor is that capable of being counted which is not had."--Ante Nicæan Fathers, Vol. 3, p. 676.

Neander, another historian, in speaking about how the churches planted by Paul stood as a unit against alien immersion, says:

"It was a Roman Bishop, Stephanus, who, instigated by the spirit of ecclesiastical arrogance, issued a sentence of excommunication against the pastors of Asia Minor, Cappadocia, Galatia, and Cilicia, stigmatizing them as Anabaptists, a name, however, which they could justly affirm they did not deserve by their principles: for it was not their wish to administer a second baptism, but they contended that the previous baptism given by heretics (other sects) could not be recognized as a true one."--Neander, Vol. 1, pp. 318 and 319.

The above is given to show that as early as 200 A. D. there was a controversy between the Baptists and Catholics as to who has a right to administer baptism. As to which

was right, the Baptists or the Catholics, we do not undertake at this point to say. That would be begging the question. But we have at least proved our point that both of these Christian bodies go back, and are lost in the dark periods of early history.

Here, then, is our dilemma at this point. Historically we have eliminated all but two that claim to be the church that Christ set up; but we have two contenders left, the Baptists and Catholics. Both claim to be the church that Christ set up, both go back into the dark ages of history. How shall we decide between these two?

There is only one way to decide, and that is by the process of identity.

SECOND METHOD OF PROOF

The second method of proof, therefore, is the process of identity. We must compare these two religious bodies, the Baptists and the Catholics, with the church that Christ set up. The one that is identical with that church in organization and doctrine, that is the church that He set up, and that is the church that has a right to administer the ordinances. Let us take the church at Jerusalem, therefore, as an example of the church that Christ set up, note its characteristics, and compare them with the characteristics of the Baptists and Catholics.

Characteristics of the Jerusalem Church:

1. A Holy Spirit Church.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven, and they were all filled with the

ing, because our works are wrought in us of the Lord. What have we even then which we have not received?

We are saved, not because of any mitigating circumstances with regard to our transgressions, nor because we were excusable on account of our youth, or of our ignorance, or any other cause; we are not saved because there were some good points in our character, which ought not to be overlooked, or some hopeful indications of better things in the future. Ah, no; "By grace are ye saved." That clear and unqualified statement sweeps away all supposition of any deserving on our part, or any thought of deserving. It is not a case of a prisoner at the bar who pleads "not guilty," and who escapes because he is innocent; far from it, for we are guilty beyond all question. It is not even the case of a prisoner who pleads "guilty," but at the same time mentions certain circumstances which render his offense less heinous; far from it, for our offense is heinous to the last degree, and our sin deserves the utmost wrath of God. But ours is the case of a criminal confessing his guilt and owning that he deserves the punishment, offering no extenuation and making no apology, but casting himself upon the absolute mercy of the judge, desiring Him for pity's sake to look upon his misery and spare him in compassion.

As condemned criminals we stand before God when we come to Him for mercy. We are not in a state of probation, as some say; our probation is over; we are already lost, "condemned already," and our only course is to cast ourselves upon the sovereign mercy of God in Christ Jesus; not uttering a syllable of claim, but simply saying, "Mercy, Lord, I crave, undeserved mercy according to thy loving-kindness, and thy grace in Christ Jesus."

"By grace are ye saved." This is true of every saint on earth and every saint in Heaven, altogether true without a single sentence of qualification. No man is saved except as the free favor and unthought mercy of God, not of deserving, not of debt, but entirely and altogether because the Lord "will have mercy on whom he will have mercy," and He wills to bestow His favor on the unworthy sons of men.

Holy Ghost * * * Then they that gladly received the word were baptized. And the same day there were added to them about three thousand souls."--Acts 2.

We see, therefore, that the Jerusalem Church was a church that depended on the Holy Spirit to fit people for membership in it. It is even so in a Baptist Church. In a Baptist Church there must be an experience of religion in the heart through the work of the Holy Spirit within. In the Catholic Church, members are taken in in infancy, and confirmed when they have reached the age of accountability.

II. A Church Where Believers Only Are Baptized.

The second mark of the Jerusalem Church is that believers only were baptized.

"Then they that gladly received the word were baptized." -- Acts 2:41.

There is no record here, nor anywhere else in the Bible for that matter, where baptism was ever administered to any one but a believer. Phillip said to the eunuch, "If thou believest with all thy heart thou mayest" (be baptized). It is even so with a Baptist Church. The Catholic Church, however, is made up almost altogether of those who were baptized in infancy, for which practice there is not a scriptural foundation.

III. Baptism Was Administered by Immersion Only.

A third mark of the Jerusalem Church is that baptism was administered by immersion only. This needs no argument. All scholars (Continued on page 8, column 2)



Mr. Spurgeon

Head Covering

(Continued from page one)

Christ: "Whatsoever He saith unto you, do it." (John 2:5). Whatsoever! It is Jesus Christ who speaks to us through Paul in I Corinthians II. And Christ bids Christian women to have long hair and wear a veil or hat upon their head in the church services. "Ye are my friends," Christ says, "if ye do whatsoever I command you." (John 15:14). "Oh, but this seems so silly, so little, so unimportant!" Christ answers: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." (Luke 16-10).

I PRESENT, SECONDLY, THE COVERING ITSELF OF THE WOMAN'S HEAD IN THE SERVICES OF THE CHURCH.

The covering is a two-fold covering, or two coverings.

There is, first of all, the natural covering of the woman's hair.

The Christian woman's hair is to be "long" (v. 15). How long? There are some women's hair that barely reaches their shoulders, though uncut, while others will reach the waist. How long? The answer is not a matter of inches but is in verse 6. It is to be hair that is neither "shorn or shaven." The word shorn (keiro) in the Greek means "to cut off, shear, shave." (Dr. Robert Young's Concordance). If a woman cuts her hair she goes against this principle of holy Writ.

"Did not the Lord Himself and the apostles have long hair?" someone argue. I do not know. I never saw an authentic photograph of any of them. But suppose they did wear their hair as artists have imagined, down to their shoulders? Be assured that they would not wear it long as a woman, for that would be a shame unto them, according to I Corinthians 11:14. Thus the argument turns against those who use it, for a woman's hair should be longer than the hair of Christ and His apostles for they were men (v. 6). Yet most Christian women (some argue that their hair is long enough) do not have as much hair as the artist has pictured of Christ and His apostles, and their hair was short! Then what shall we call the hair of most professing Christian women today?

But does not the word for shorn mean to cut off, shear, or shave? Then is this prohibition only against cutting the woman's hair off, all of it, presumably, or cutting it close, shearing it as a sheep is sheared, not necessarily against cutting it, or trimming it." This is to turn the restriction into a vagueness that none can answer. Then why not be safe? There is one way of Christian women being sure that they have long hair, and only one way. Never have it cut!

There is, secondly, another covering signified in the Scripture before us for the woman's head in the church service. It is commonly translated veil in translations beside the King James Version. It is objected that the woman's long hair is "given her

for a covering," or veil (v. 15). But this is speaking of a natural covering or veil, as you will see by reading verse 14. It is a covering. There is also another covering mentioned throughout this section of Scripture. A covering or veil that can be removed by the man (v. 4 and 7). Surely the man cannot remove his hair (unless he wears a toupee or wig); and a covering that is to be worn by the woman when in prayer (v. 5, 6, 10, 13). If this means only her hair it is taken for granted she will wear that all of the time! Another veil is meant, another covering. Hence Christian women are to wear hats or veils in the church of God.

FINALLY, THERE IS A WORD ABOUT CONTROVERSY.

After setting forth the will of God as to a Christian woman having long hair and wearing a hat (as we would call it), Paul says: "But if any man seem to be contentious, we have no such custom, neither the churches of God" (v. 16). There are some professing Christians who make this to mean: "But it doesn't make much difference about this teaching whether you obey it or not, we ought not to get contentious about it!" That makes Paul oppose Paul. It makes Paul contradict Paul. The very opposite is true. "We have no such custom" (v. 16) means "as that of women praying uncovered" (v. 5-6, 13-15), (Jamieson, Fausset and Brown Commentary, Moody Press, Vol. VI, p. 315); or "of women speaking unveiled" (Vincent's Word Studies, Moody Press, Vol. III, p. 248). "No such custom (v. 16), "Not referring to 'contentiousness,' but to

? HOW LONG ?

SINCE YOU SENT AN OFFERING TO THIS PAPER

the women appearing with uncovered heads" (The Pulpit Commentary, Funk and Wagnalls, Vol. 19, p. 363). Olshausen makes it stronger yet (Commentary on the New Testament, Sheldon, Blakeman & Co., Vol. IV, p. 327): "Those who 'contend' against this teaching, let them leave the church." They are not in agreement with the apostles and therefore not with God. Verse 16 is directed against those who contend against the teaching just given by the apostle.

What shall I answer those who argue: "I am not convicted, my conscience is clear?" If the Word of God does not convict you, what will? That fault lies with you, not with the Scriptures. Perhaps you have "seared your conscience with a hot iron" (I Tim. 4:2).

What answer shall we give to those who argue that this is all true, but it was merely a passing custom which held in the days of Paul, when a woman with shorn or shaved head and unveiled face was looked upon as being a harlot, but has no longer such reaction since tradition or custom has changed? We can but point them to God's Word and tell them that the woman in subjection to her husband has not changed (v. 3); that the angels present (though unseen) in the churches have not gone (v. 10), for they are always encamped round about the people of God (Psalm 34:7). These matters have not changed, and the woman with long hair and veiled head is based upon these factors and no other! Nature has not changed (v. 13-14). On the other hand if the first customs in the first part of I Corinthians 11 can so easily change, then why not the "custom" of the Lord's Supper in the last part? Instead of bread and wine why not cake and milk? When we start doing this with God's Word the next thing we will have is "custom made sermons" and they are never any good. Let us abide by the safe and sure Word of God. "Why call ye me, Lord, Lord," says Christ to us, "and do not the things which I say?" (Luke 6:46). Christian women, obey God. Amen.

THE BAPTIST EXAMINER

FEBRUARY 14, 1970

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Be Faithful

(Continued from page five)

I think about the time when God called upon King Saul, in the Old Testament, to kill the Amalekites; to destroy them all, men and women, children, ox and sheep, camel and ass. He was not to spare anything alive.

There was a reason for that. Years before, when the children of Israel were coming out of the land of Egypt, the Amalekites carried on a gorilla-type warfare with the children of Israel. They smote the hindmost, the feeble, those who were unable to move fast, those who were unable to keep up with the main caravan of the Israelites. If they dropped behind, the Amalekites would snipe at them and thus they carried on a gorilla warfare. God said, "You remember what Amalek did unto Israel when he came up from Egypt, how he smote the hindmost. I shall see to it that Amalek is exterminated forever."--Deut. 25:17-19.

You would think that God had forgotten about it. Judges came and went. The theocracy changed to a monarchy. The children of Israel progressed until they had a kingdom, and their first king over Israel was Saul. God said, "Saul, I want you now to fulfil the prophecy that I gave concerning the destruction of the Amalekites. Don't you spare anybody."

When Saul came back, Samuel went out to see him. He said, "Have you done what the Lord told you to do?" Saul said, "I have hastened to perform the command of the Lord." About that time an old cow bawled and a sheep bleated. Samuel said, "Saul, what is the meaning of the lowing of the cattle and the bleating of the sheep that come to my ears?" Saul said, "The people, they brought back the best for sacrifice." Samuel said, "Saul, God told you to destroy the king and everybody. Why did you bring the king back alive?"

I rather imagine that Saul had brought King Agag back with him in order that he could show him off, saying, "This is what I brought back as a souvenir of the battle."

Then it was that Samuel said to Saul:

"Hath the Lord as great delight in burnt-offerings and sacrifices, as in OBEYING the voice of the Lord? Behold, to OBEY IS BETTER THAN SACRIFICE, and to hearken than the fat of rams."--I Sam. 15:22.

I say to you, we ought to be faithful in our obedience. The experience of Saul ought to be a warning to us. We ought to be faithful in our obedience unto the Lord.

CONCLUSION

There are seven things wherein we ought to strive to be obedient. We ought to be obedient in church attendance; in our service; in our stewardship; in holy living; in sound doctrine; in evangelism; and missions; and in our obedience unto the Lord.

I ask those of you who are saved, how long are we to be faithful? My text says, "Be thou faithful unto death." In another text, there is a hint as to how long we are to be faithful. Listen:

"Ye do shew the Lord's death till he come."--I Cor. 11:26.

How long are we to be faithful? Until He comes.

When the Lord Jesus Christ was here in the days of His flesh, He gave a parable, and in that parable He said:

"Occupy till I come."--Luke 19:13. How long are we to be faithful? Until He returns.

In closing, I say to those of you who are saved, the Lord wants us to be faithful just as long as we are here in this world and as long as there are any of His people here within this world.

When the children of Israel were crossing over the Jordan River, as they were entering the land of Canaan to settle, before they ever began to fight and take possession of the country of Palestine, the Word of God tells us how that the priests went down into the river and the waters piled up above, and the children of Israel passed over dry shod. The Word of God says:

"And the priests that bare the ark of the covenant of the Lord STOOD FIRM on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, UNTIL ALL THE PEOPLE were passed clean over Jordan."--Josh. 3:17.

How long did the priest stand firm? Until everybody got "clean over Jordan."

Here is a strong, stirring, challenging message to every preacher, that we ought to stand firm until every person--every one of God's elect--are gathered home. I think it is a strong, challenging message to everyone of you that are saved, that you ought to stand firm until all of God's elect are called out of this world, and are saved. In view of this, I would say to you again, "Be thou faithful unto death, and I will give thee a crown of life."

I say to you that are unsaved, you can't be faithful unto death. You ought to trust Jesus Christ as your Saviour, and begin to live for Him, and let your life count for Him. If you are one of His elect, He wants you saved. He wants you in His kingdom. He wants you to live for Him. If you are saved, you ought to live for Him in the light of my message today.

May God bless you!

Why I am Baptist

(Continued from page seven)

admit it.

The Catholics admit that they changed the ordinance of baptism in the fourth century because sprinkling is more convenient. I quote from "The Faith of Our Fathers," pp. 316 and 317, which is Catholic authority:

"For several centuries after the establishment of Christianity baptism was usually conferred by immersion. But since the twelfth century baptism by infusion has prevailed in the Catholic Church. Baptism is the essential means established for washing away the stain of original sin, and the door by which we find admittance into the church. Hence baptism is an essential for the infant as for the full grown man. Unbaptized infants are excluded from the kingdom of heaven. Baptism makes us heirs of Heaven and co-heirs with Jesus Christ."

John Wesley in his commentary on Rom. 6:4, where Paul says, "We are buried with Him by baptism," says: "This refers to the ancient mode of baptism which was by immersion." So say all the scholars. This mark, therefore, is like a Baptist Church and unlike the Catholic Church.

IV. Only Baptized Believers Came to the Lord's Table.

The fourth mark of the Jerusalem Church is that only baptized believers came to the Lord's table.

"Then they that gladly received the word were baptized, and they (those that had believed and been baptized) continued in the *** breaking of bread from house to house." This mark of the Jerusalem Church is identical with the teaching of a Baptist Church. A chief tenet of the Baptist faith has ever been that only the scripturally baptized could come to the Lord's table. For Christ's sake they have stood by this scriptural truth, although to do so meant to be misunderstood, and be called selfish and narrow by other denominations.

V. The Jerusalem Church was a Pure Democracy.

The fifth mark of the Jerusalem Church is that it was a pure democracy. There was no ecclesiastical

authority over them, no pope, no bishop. The word bishop in the Bible is used interchangeably with the words elder and pastor. 1 Peter 2:25: Titus 1:7, 1 Tim. 3:1-2, Phil. 1:1. The Jerusalem Church elected their own officers, called their own pastors, elders or bishops, as they are variously called, and one member had as much authority in the church as another. So it has ever been in a Baptist Church, and so it is not in the Catholic Church.

Therefore, as between these two claimants, we conclude:

I. That the visible church that Christ set up was a Baptist Church.

II. That it has come down through the ages, and is in the world today.

III. That to it was given the ordinances to keep, and do it alone.

IV. That others that presume to start churches and administer the ordinances do so without divine authority.

It is our firm conviction, irrespective of how much truth and error inhere in the organizations, that Joe Smith has as much right to start a church as Alexander Campbell, John Wesley, Henry VIII, Mrs. Eddy or Martin Luther. Our contention is that none of them had the right. Campbell's statement that up till he started the reformation the line of succession was with the Baptists was true, and is still true. With them has ever rested, as the historians quoted assert, and still rests, the

The Redeemer's Return

(Continued from page six)

*For the coming of the Bridegroom,
Whom, tho' yet unseen, we love;
For the King of saints returning
In His glory from above;
For the shout that shakes the prison,
For the trumpet loud and clear,
For the voice of the archangel,
The Church is waiting here.*

*For the light beyond the darkness,
When the reign of sin is done;
When the storm has ceased its raging,
And the haven has been won;
For the joy beyond the sorrow,
Joy of the eternal year,
For the resurrection splendor,
We are waiting, waiting here."*

(To Be Continued Next Week — D.V.)

authority to baptize and set the Lord's table. We affirm that this question of authority must be settled before we can have a clear definition of baptism and the Lord's Supper. The immersion of a believer in water, therefore, will not do as a definition of baptism, any more than to take bread and wine in the home constitutes the celebration of the Lord's Supper. It must be adminis-

tered, both baptism and the Lord's Supper, by the proper authority before it is baptism, and before it is the Lord's Supper. The Anabaptists were right, and the modern milk and water Baptist who is continually publishing definitions that leave out the question of authority is wrong. All the facts of Scripture show, and these facts are attested by the facts of history, that Christ set up a visible church; committed to it the ordinances; that this church has come down through the ages; that it was a Baptist Church; that imperfect as it was in the beginning, and imperfect as it is today, yet as the earthen vessel that we carry to the spring serves to carry the life-giving water, imperfect though it is, so this imperfect organization has kept and preserved the ordinances and the doctrines, and handed them down to posterity, in spite of the apostasy of Rome, in spite of persecutions, in spite of all the forces of the evil one, and will continue to do this till Jesus comes.

Now, if you, my reader, from a careful study of this question, with these facts before you, laying aside all prejudice, believe likewise, you ought to join a Baptist Church, and receive Baptist baptism, provided you have believed to the saving of your soul. If you do not believe it, then it is your duty to find the church that Christ did establish, and unite with that church. Be satisfied with nothing less than that.

*"My Lord, I find that nothing
else will do,
But follow where Thou ledest,
sit at thy feet,
And when I find Thee not,
still run to meet.
Roses are scentless, hopeless
are the morns,
Rest is but labor, laughter
crackling thorns,
If Thou the truth do not make
them the true.
Thou are my life, O Christ, and
nothing else will do."*

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