

# The Baptist Examiner

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

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## THE FEASTS OF JEHOVAH

By WILLARD WILLIS  
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Abington Road  
Columbus, Ohio

Read Leviticus 23.

The chapter that lies before us gives us an account of the seven great feasts of the Lord. We will find them to be a prophecy of future events, part of which have been fulfilled and part of which have yet to be fulfilled. We will find them to be a prophecy of things to come of which Christ Jesus is the body and substance.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."—Col. 2:16,17.

There would be eight feasts of the Lord if we included the sabbath, but it stands by itself in view of the fact that it was observed weekly while the other seven were observed annually.

We will find in our study that the first four feasts foreshadow truths connected with the pres-

ent Gospel dispensation, while the last three foreshadow events that await God's people, Israel.

May God the Spirit now open our understanding so that we may glean a great blessing from the "feast of Passover," which is the first of the seven great feasts of the Lord.

"And in the fourteenth day of the first month is the passover of the Lord."—Num. 28:16.

"In the fourteenth day of the first month at even is the Lord's passover."—Lev. 23:5.

You will remember that this first feast had its origination back in the land of Egypt and was in memory of Israel's deliverance from the severe bondage of the Egyptians. This feast, to Israel, was the "beginning of months" and their birthday as a nation.

"This month shall be unto you the beginning of months: it shall be the first month of the year to you."—Exodus 12:2.

The Jews, in keeping the "feast of passover," were to kill a male lamb. It was to be a lamb of "the first year" and it was to be "with-

out blemish." A lamb was to be killed for each family. The blood of the slain lamb was to be placed over the door posts and the meat of the lamb was to be roasted and eaten with unleavened bread and bitter herbs. God's command was that all the lamb be eaten and that none be left until the morning. Those who feasted upon the lamb were to do so with their "loins girded" and "shoes on their feet," so that there would be no delay in their journey from Egypt to the promised land of Canaan.

This feast (feast of passover) to Israel was to be a memorial,



WILLARD WILLIS

or in memory of their deliverance from Egypt. They, according to Exodus 12:14, were to keep this feast throughout their generations, and as an ordinance forever.

We have said that the first four of these feasts were prophecies that looked forward to the present Gospel dispensation of which Christ Jesus is the body or substance. This fact is clearly demonstrated by the "feast of passover." It is demonstrated, first of all, in that the unblemished lamb was a type of the unblemished Son of God who shed His own blood at Calvary. The application of the lamb's blood to the door posts was a beautiful type of the precious blood of God's Son being applied to the elect. The Jews, (Continued on page 7, column 2)

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## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "SOUL HEALTH"

"The elder unto the wellbeloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—III John 1:1,2.

Here is a remarkable text that has been indeed, and in truth, an encouragement to me through the years.

I don't know too much about Gaius, but I know that he is spoken of as the well-beloved Gaius, which would indicate that he was loved by other Christian

brethren. I know also that he stood for the truth to a great extent, because John greets him by saying, "Whom I love in the truth." That is about all we know about Gaius, but what little we do know about him is interesting, and it is encouraging to me. I would to God that the same thing that is said about Gaius in this first verse might truthfully be said to me, or might truthfully be said to you.

Many years ago, I had an interesting experience relative to these

Balaam was a madman, as all unsaved men are. Although he is called a prophet, we are not to understand from this that he was saved. Balaam sought the counsel of the Lord not as a lone, sovereign, unmatched God of the universe, but rather only as just another national deity. The Scriptures speak of him as "kosem"—a word used to denote heathen soothsayers and magicians rather than true prophets of the Lord. We would like to bring forth some reasons, then for the madness of Balaam.

**I. HE THOUGHT HE COULD CHANGE THE LORD** (Numbers 22:9-12; 22:19).

God told Balaam to leave the ambassadors of Balak alone. He was not to go with them. He was not to curse Israel. Yet notice Balaam tells only half the story. He says simply, "The Lord refuseth to give me leave to go with you" (verse 13). Then when Balak sends to Balaam once again, Balaam goes before God thinking perhaps he can change His mind. God's mind however is unchangeable. Balaam did not realize that God is immutable.

Psalms 102:27 tells us that "Thou art the same, and thy years shall have no end." Men try to change God, but God does not change. We have a cry today for a relevant religion — for a religion that is more orientated to the needs of mankind. There is no religion on the face of this earth that is more needed by men

today than the religion of the Bible. Man needs far more to be cleaned up on the inside than he does the outside. This country is in trouble not because there is an abundance of sovereign grace Bible preaching and teaching, not because of its Puritan ethics, not because of its high moral standards, but rather this country is in the condition it is in because it has rejected those things for



MEDFORD CAUDILL

an easy free-will "believism" which says that anyone can do and believe as he wishes and still please the Lord. If you want to clean up America, forget about politics and petition drives, and get in a New Testament Baptist Church. The more churches we (Continued on page 4, column 5)

## Here's An Unusual Message As To Christian Astronauts

By MILBURN COCKRELL  
Mantachie, Mississippi

Not so long ago half a billion human beings saw on Television the moon walk of two American astronauts. The almost completely unbelievable achievements of Neil Armstrong and Edwin Aldrin, Jr., has confounded the world. It seems to all concerned to be the greatest death-defying leap in the history of the world. When Neil Armstrong planted his foot on that alien surface of the



MILBURN COCKRELL

moon he declared: "One step for a man, one giant leap for mankind!"

Without controversy, we are living in the space age. The great nations of earth are placing great emphasis upon space ships, rockets, and satellites. Astronauts and cosmonauts are blasting off to the moon periodically. There is talk of interplanetary travel to Mars, Venus and Jupiter. The possibility of becoming an astronaut brings more excitement to the average mind than all else.

### The First Astronauts

Neither John Glenn nor Neil Armstrong were the first astronauts. The first human astronaut

### Would-be Astronauts

The desire to explore the heavens is not a new idea. Over 4,000 years ago the children of men sought to unify their science and technology and build a tower to Heaven. But their attempt to enter the space age was interrupted when God confused their language. Genesis 11 gives the record of the postponed tower project. Yet men have never lost sight of the hope of going into (Continued on page 5, column 3)

## This Southern Baptist S. S. Lesson Filled With Heresy

ELDER JOE WILSON  
Tulsa, Oklahoma

The following article refers to the Sunday School lesson in the adult quarterly for March 26, 1972.

Southern Baptists are a long ways from being true to the historic Baptist position, and this fact is seen, most clearly, in the S.S. and B.T.U. literature.

First, I am not overly fond of any kind of literature in the Sunday School. In fact, I am not fond of any at all, except the Word of God. I believe that Baptists ought to use the best Baptist literature they can find. That is the Bible. I would prefer, and strongly advise that no class in a Baptist Bible Study use any other literature of any kind. Second, there is not literature available, of which I am aware, that is true to the Word of God as sound Baptists believe and teach. Third, the principle of conventions and associations is wrong and unscriptural to start with. Fourth, this, which is wrong to start with, rapidly gets progressively worse. Fifth, the S.B.C. is already about as bad as an unscriptural organization can get. No sound and true

Baptist should belong to a church that is in any kind of convention or association

The S.S. lesson to which I refer in this article is entitled: "One Body in Christ," and the Bible reading is Rom. 12:1-5, I Cor. 12, and Eph. 4:4-8. It is obvious from the comments upon the lesson, that the writer has drunk deeply of the universal church heresy, and is utterly incapable of properly interpreting these Scriptures. I make bold to say that any believer in a universal invisible church is unable to properly interpret any Scripture relating to



JOE WILSON

the Lord's churches or any truth that is vitally connected with church truth. The u.i.c. heresy is one of, if not, the most harmful of heresies. It spreads its deadly poison through much of the garden of Scripture Truth, defiling and contaminating it.

The quarterly says: "The description of the church given in the Bible cuts through all this confusion, is sharp and clear, and goes to the heart of the matter." Now, this is certainly true. The trouble is that the lesson commentator does not see, understand, and apply the Bible teaching about the church. He rather obscures, and perverts the clear, (Continued on page 2, column 1) (Continued on page 3, column 1)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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### "Soul Health"

(Continued from Page One)  
never seen the town that I was then pastor in, and had never heard of the church. He was very much impressed with the message that I had preached that morning over the air, and he came to worship with us that Sunday morning.

I don't know what I preached that Sunday morning. I just don't remember. I do know that I announced what I was going to preach the next Sunday. Through the years, I have sometimes announced the subject of some message that I planned to preach. If it is something that especially interests me, I will announce it for the next service or the next Sunday. That Sunday that he was present, I announced the sermon that I was planning to preach the next Sunday. The subject was: "How Rich Can a Man Be In This World and Please God?"

It so happened that this man was a well-to-do individual. When he heard me make that announcement, he came to me at the close

of the service and told me why he was there. He told me that he would like to be present the next Sunday, but there was no way for him to be present, because he was just in Ashland for the weekend, and would be traveling on again on Monday, and he wouldn't have the opportunity to be present the next Sunday. He said, "I certainly would like to know what you are going to preach. If it is not too much trouble, I wonder if you would give me a preview on that sermon."

I read to him my text, which says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." I gave him a preview of the next Sunday's sermon, showing him that a man might be rich and healthy just so long as this did not exceed his soul prosperity. I explained to him briefly the text and apparently he was thrilled at my interpretation of the text.

This morning, I would like for us to study about soul health. It is not the same message I preached thirty-odd years ago to this man, or to the church I was then pastor of, but it ties in with my experience with him.

In studying these two verses, I would like for us to examine the words of the text. John prays for Gaius. Actually, he says, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." It was his wish for Gaius, and actually it should be translated, "I pray," because it was more than a wish — it was actually a prayer. I have always said that a prayer was nothing more nor less than a wish that was sanctified to the glory of God. I have often thought of our own experience in life when we need to turn our wishes and actions into prayers.

So John is really and literally praying for Gaius. He prays first of all "that thou mayest prosper." He wanted Gaius to get along in this world. He wanted Gaius to be well-off materially.

That seems strange to me that John would be thus concerned about Gaius, yet I think that you and I ought to be concerned about one another's material welfare just the same as we are about one another's spiritual welfare. So John says, "I wish that you may prosper and be in health. I want you to prosper materially, and I want you to have physical health." Then he gives to us the basis: "even as thy soul prospereth." John is saying to Gaius, "I want you to prosper materially, providing your prosperity stays on the same plane as your soul prosperity. I want you to prosper physically, to have physical health, providing your physical health stays on the same plane as the health of your soul. In other words, John is literally saying to us that one criteria of the measurement of physical health and material prosperity is that of soul prosperity.

I don't think John would want Gaius to be one dollar richer than he was spiritually fit in the sight of God. I don't think John would want Gaius to be one day better off physically, with physical health, than he was spiritually. In other words, if you will notice carefully, you will see that the one thing that is foremost in the mind of John is that of soul prosperity or soul health. He said, "I want you to prosper, and I want you to be in health just like your soul is — on the same basis or same plane as soul prosperity."

That is a startling thing. The first time I read this passage of Scripture for it to make an impression on me, I was startled at this wish for Gaius that he makes the spiritual health of Gaius to be the standard of his outward prosperity and physical health.

Let me ask you a few questions. Would you dare to pray for your pastor the prayer that Gaius had prayed for him by John? Would you dare to pray for many of your friends on this basis? Would you dare to pray for the majority of the people that you know on this basis, that the prosperity and the physical health of each of those individuals might be regulated by the spiritual health of the individual? Would you want to pray this prayer,

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making physical health and material prosperity come up to the standard of soul prosperity of the individual?

I ask you, dare you pray this prayer for yourself? Would you pray for me? Would you pray for your friends like John prayed for Gaius?

What would be the result if such a prayer were answered? Suppose you were to pray this way for me, for yourself, or your friends, and suppose God would answer your prayer. What would be the result? Would you and I be any better off materially? Would you and I have any better physical health than we have? Beloved, if God answered your prayer, would it be possible that you would be crawling around sick, and you would be so poor that you would be sitting on a curb stone, with a tin cup in your hand begging for pennies? If this prayer were prayed for you, I wonder, would we be better off physically, or worse off? I wonder, would we be better off materially, or worse off?

If you will study this carefully, you will see that everything is determined by our spiritual prosperity. We are to be physically well. We are to be materially well off provided it doesn't exceed our soul prosperity.

I ask you, are you in good health spiritually? If you are going to pray this prayer for yourself, you had better be sure you are in good health spiritually. If you are going to pray this kind of prayer for me, I want you to be sure that you look me over carefully to be sure that I am in good health spiritually. Are you in good health, or are you in ill health spiritually?

SOME SYMPTOMS OF SPIR-

THE BAPTIST EXAMINER

AUGUST 12, 1972

PAGE TWO

### ITUAL ILL-HEALTH.

One symptom is that of a low temperature. Freezing to death all the time isn't normal for anybody. Beloved, a low temperature spiritually surely is an indication of ill health on the part of the individual spiritually. Lukewarmness is one of the most ill signs that I know of.

We read of a church that is spoken of as being lukewarm. Listen:

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art LUKEWARM, and neither cold nor hot, I will spue thee out of my mouth." — Rev. 3:15,16.

God is saying through John to this church at Laodicea, "You are not hot. You are not cold. You are just lukewarm. You are just like dishwater. You make me sick at my stomach."

Beloved, listen, ill health physically stems from one symptom and that is a low temperature and spiritual ill health surely is on the same plane. If you are in poor shape spiritually, you are about like these people at Laodicea — lukewarm.

Another symptom of ill health is a contracted heart. That is certainly true spiritually. When you have a contracted heart, you do not have love for the brethren; you do not love God's people. There is something wrong. Your soul health isn't what it ought to be.

We read: "And because iniquity shall abound, the love of many shall wax cold." — Mt. 24:12.

I ask you, is your heart contracted? In the light of this verse, I would say it ought to have just exactly the opposite effect on us. Learning that iniquity abounds ought to cause us to wax warm in the service of the Lord, but the sad thing is, it doesn't. The sad thing is, because iniquity abounds on all sides, the love of many waxes cold. Beloved, it is a sign of ill health if you have a contracted heart, and it is a sign of spiritual ill health if you have a contracted heart.

Listen again: "By this shall all men know that we are his disciples, if we have love one to another." — John 13:35.

Sometimes we talk about we can know that we are saved. That is not what this verse is talking about. This verse is talking about how the world can know that we are saved — how the world can know that I am a Christian. He says, "All men know that ye are his disciples if ye have love one to another." If you don't love one another, there is something wrong. You have a contracted heart spiritually. That is a symptom of ill health.

Notice another verse: "Let brotherly love continue." — Heb. 13:1.

This is a mighty verse, but it is a mighty precious verse.

As I am saying, the symptoms that tell us we are in physical ill health are the same symptoms

## Don't Fail To Order Extra Copies Of Election Issue

We sent out recently our special issue of TBE, relative to the doctrine of election and other related doctrines of grace, showing what true Baptists have believed through the years. The paper was mailed on Friday, August 11 and on Sunday August 13 we got our first response by way of an order for twenty copies from Brother James D. Crowder of Wayne, West Virginia.

In his letter he says:

"I have just completed reading over the Special Issue on the Sovereignty of God and the heart cries out for the blessing contained therein.

"I do know of assurance as one recently Called of God to preach the Gospel, and very ignorant of many things, that the power of God is honored and set forth in a mighty way in these doctrines. When all of these blessed doctrines of God are set forth in one powerful printing it inflames our very souls as Christ's disciples (Church) were filled upon being empowered with the Spirit. May God bless your work and your life."

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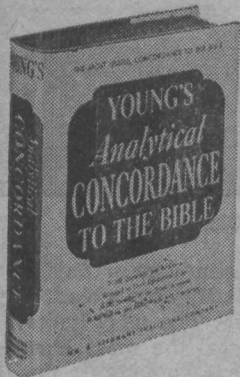
that tell us spiritually we have poor soul health. If we have a low temperature physically, we are sick. If we have a low temperature spiritually, we are sick. If we have a low temperature spiritually and we are lukewarm, we are spiritually sick. If we have a contracted heart, then we have bad health physically. If we have a contracted heart and we do not love the brethren, and brotherly love does not continue, then we have a symptom of spiritually ill health.

Another symptom of ill health is a failing appetite as to the right kind of food. If a person is sick, he usually has a failing appetite so far as proper food is concerned. Beloved, if you are spiritually sick, you have a failing appetite as to spiritual food?

What is spiritual food? The Word of God, first, foremost, and above all else, Reading Christian books and Christian literature. If you are right with the Lord, you will want to read God's Word. You will want to read and study Christian literature that you might learn what others have said. I say to you, if a man is sick spiritually, he has a failing appetite as to spiritual food. He just doesn't care for spiritual things.

(Continued on page 3, column 1)

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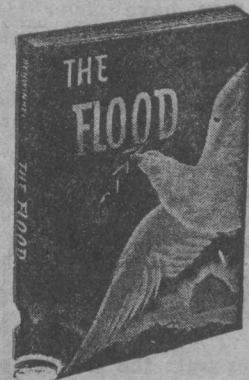
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## "Soul Health"

(Continued from Page Two)  
Years ago, I knew a man I thought loved the Lord as very few individuals that I have ever known. I have actually seen that man get up from a banquet and leave, missing over half the meal in order to be at church on time. That is a pretty good test of a man's spirituality. Yet I saw that man change to the extent that he rarely ever picked up his Bible. He didn't go to church with any degree of regularity. He did not serve the Lord as he had previously. One day his wife said to me, "Brother Gilpin, what is wrong with him?" I said, "Just one thing — he is in a terrible backslidden condition."

I am saying to you, beloved, if you want a symptom of spiritual ill health, watch the individual who has a failing appetite as far as spiritual food is concerned.

Another symptom of ill health naturally is that of difficulty in breathing. If you are sick physically, you have difficulty often in breathing. How much more true is that spiritually, for when prayer becomes an irksome duty to you, every thing is wrong with you. You talk about spiritual ill health, you have it. Whenever prayer becomes an irksome duty, you have difficulty in breathing spiritually, and when prayer is irksome to you, you have spiritual ill health.

Another symptom of ill health is an ungovernable craving for unhealthy things. When a person is sick physically, he nearly always desires the foods he should not have. The very foods that he is forbidden to eat are the ones he wants. He has an ungovernable craving for unhealthy things.

Beloved, I am saying to you, that is certainly more than true spiritually. The man or woman who is spiritually sick, who has spiritual poor health — whose health is in a spiritual decline, always has an ungovernable craving for unhealthy things.

I don't say there is a thing wrong with lots of things this world offers to us, but they don't help us spiritually. I don't think there is anything wrong so far as many, many things of this life are concerned that you and I indulge in. At the same time, they don't help you spiritually. The saddest thing in this world is that people have an unsatisfied craving for those things that are unhealthy for them spiritually.

Here are a few of the symptoms of ill health: a low temperature, with a spiritual counterpart of lukewarmness; a contracted heart with its spiritual counterpart of lack of love on the part of one Christian for another Christian; a failing appetite so far as spiritual food is concerned and its spiritual counterpart that Christians lose their love for spiritual truth; a difficulty in breathing which finds its counterpart in a lack of prayer. Certainly the ungovernable craving for unhealthy things finds its counterpart in the fact that you and I as God's children, when we get cold in His service

## SOME THINGS YOU SHOULD KNOW ABOUT RED COMMUNISM

1. It defies its leaders and denies freedom of religion.
2. It would take our Holy Bible away from us.
3. It rules by fear, and denies freedom of conscience.
4. It has a system of brainwashing, and has international spies.
5. It wants to, and intends to, rule the world from Moscow.
6. It hates democracy, and denies freedom of the press.
7. It believes, "The end justifies the means."
8. It has slain multitudes in cold blood since its inception.
9. It allows no one to disagree with it.
10. It denies the supremacy of our constitution.

Would you want anyone who belongs to this system telling you where and when to worship and vote?

and our health is poor spiritually, we have an ungovernable craving for the things of the world — things that are not wrong particularly in themselves, but they certainly do not add one thing to the health of the soul.

## SOME MEANS OF RECOVERY.

Are you spiritually sick? Are you in ill health? Is your soul health not up to par? Would you be afraid for somebody to pray that you might prosper and be in health physically even as your soul prospereth? Wouldn't it be a terrible thing if somebody would pray for you that way? Let me offer some means of recovery.

First of all, seek good food — that is, study God's Word. The best spiritual food in this world is the Bible.

A man wrote to me recently and said, "Brother Gilpin, I consider THE BAPTIST EXAMINER as the greatest spiritual food in this world next to my Bible," and he had "next to my Bible" all in caps.

That is right, beloved. It is the greatest spiritual food that anybody ever had. What does the Bible say about it? Listen:

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby." — I Pet. 2:2.

It is all right for a baby to desire the "milk of the word," but after you grow a little, you ought to desire some meat. When Paul wrote to the Hebrew Christians, he said:

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those

who by reason of use have their senses exercised to discern both good and evil." — Heb. 5:11-14.

Paul is saying to these Hebrew Christians, "You ought to grow. You ought to be able to chew on a beefsteak now. You ought to be able to enjoy strong meat. Instead, you have need that somebody feed you and put you back on a milk diet."

There are two things that certainly constitute proper foods for a Christian. If you are a young Christian, the milk of the Word — the simpler things. As you mature, you ought to get from the simpler things to the more complex. You ought to advance from the simple to the complex, to the extent that you enjoy the strong meat of the Word.

Beloved, if you want a remedy, if you want to recover from your spiritual lethargy, and if you want a means of recovery so far as your soul health is concerned, here is one remedy — seek good food.

I would offer another suggestion and that is, if you want to recover, breathe freely. Don't restrain prayer.

The Word of God talks about restraining prayer. Listen:

"Yea, thou castest off fear, and restrainest prayer before God." — Job. 15:4.

One of Eliphaz's accusations against Job was that he was restraining prayer.

I say to you, beloved, if you wanted to recover spiritually and you wanted your soul's health to be better than it used to be, and better than it has been — if you want your soul health to be so that you can measure your material prosperity with your soul health — if you wish that, then breathe freely. Don't restrain prayer.

Notice again:

"Now Peter and John went up together into the temple at THE HOUR OF PRAYER, being the ninth hour." — Acts 3:1.

The Jews had three hours of prayer every day — the third hour, the sixth hour, and the ninth hour, which meant 9:00 o'clock, noon, and 3:00 o'clock in the afternoon.

I saw a book advertised some time ago entitled, "God's Minute." It used to be "Sweet Hour of Prayer." Now it is "God's Minute."

The Jews had three hours a day for prayer. Beloved, if you want to recover, breathe freely. Don't restrain prayer.

Notice another verse: "But we will give ourselves CONTINUALLY TO PRAYER, and to the ministry of the word." — Acts 6:4.

This was spoken at the time they were selecting deacons for this first Baptist church at Jerusalem. The preacher said, "We haven't time to do the things we ought to do if we are going to look after the widows and the

## SOME THINGS YOU SHOULD KNOW ABOUT ROMAN CATHOLICISM

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2. It would take our Holy Bible away from us.
3. It rules by fear, and denies freedom of conscience.
4. It has a system of brainwashing, and has international spies.
5. It wants to, and intends to, rule the world from Rome.
6. It hates democracy, and denies freedom of the press.
7. It believes, "The end justifies the means."
8. It has slain multitudes in cold blood since its inception.
9. It allows no one to disagree with it.
10. It denies the supremacy of our constitution.

Would you want anyone who belongs to this system telling you where and when to worship and vote?

From OLD FAITH CONTENDER

orphans. Therefore you select men to do this, and we will give ourselves continually to prayer and to the ministry of the Word."

I say to you, beloved, if we want to recover ourselves spiritually so that we will have soul health of the kind that we would be glad to have, then breathe freely. Not only seek good food — read your Bible and spiritual books, but breathe freely. Don't restrain prayer.

Again, if you want to recover, take proper exercise. The exercise that is spoken of in the Bible is exercise unto godliness — labor for God. You and I are so busy looking after our material things that we don't take time to labor for God. We have a living to make. We have a deadline to meet. We have things to do. Somebody is looking down our shoulder all the time to see whether we are getting our work done. Beloved, if you want to grow, and if you want to recover spiritually so that you can have the right kind of spiritual health, then exercise yourself unto godliness.

I would offer another suggestion by means of recovery and that is, get in the proper atmosphere. Some people stay in the house, in stale air and stale atmosphere. We need to get the proper atmosphere to have proper health physically.

I went to see a woman here in town a few years ago and she had the thermostat for her furnace set on 86. I almost suffocated while I was trying to talk to her. No wonder she wasn't in good health. No wonder she was sick. A person couldn't expect to be anything but sick with a thermostat set on 86.

Beloved, listen, if you want to recover spiritually, return to that native air of Calvary. Get close to Calvary. At Calvary, in the proper atmosphere, you will find that a complete recovery will be wrought in your behalf.

Here are four suggestions that

I have made as to how you can recover spiritually: seek good food, breathe freely, exercise yourself unto godliness, and return to the proper atmosphere, which is that of Calvary.

## III

### AN EXHORTATION.

I asked you a while ago if you want me to pray for you that God would bless you physically and that God would bless you materially on the basis of your soul health. I didn't see a one of you nod your head in appreciation of that suggestion. There was not a one of you who said, "Bro. Gilpin, pray for me." I don't believe there is a person here that would be content to say, "Bro. Gilpin, you pray that my physical health and my material prosperity will be equal to my soul health."

To me, this is a very serious matter. It is not a small matter for a man to be weak and feeble. We need spiritual vigor. Oh, would to God that I could exhort you to move up a little closer to Calvary, that you might have the proper spiritual health today.

If you are weak today, you are not the first Christian that has gotten in that condition. If you need to recover yourself from your present condition, you are not the first Christian that has needed to do so. The Corinthians were in exactly this status. Listen:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."

I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

For ye are not carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? — I Cor. 3:1-4.

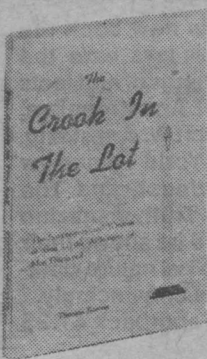
Paul is saying to them, "You are a bunch of carnal babes. You haven't grown."

I am sure what was true of the church of Corinth is true with many a church all over this country, and is especially true of lots of God's children individually.

Beloved, I pray that God would help you to return to Calvary to refresh yourself, and that you in turn might have good spiritual health so that I could pray for you that God would bless you physically, and God would bless you materially, on the same basis that He is blessing you spiritually. I certainly want to be on the proper plane spiritually that you could pray for me that God would bless me physically and that God would bless me materially as He blesses me spiritually.

That would be my exhortation for the man that is saved. How much more, sinner friend, should I exhort you today? You are

(Continued on page 7, column 1)



## THE CROOK IN THE LOT

By THOMAS BOSTON

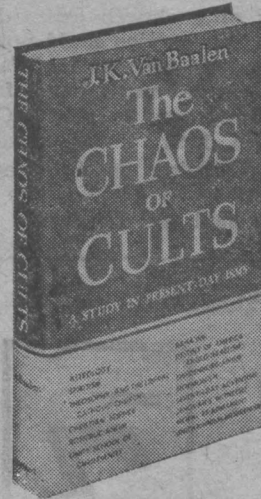
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# The Baptist Examiner FORUM

"To whom does 1 Peter 2, verses 5 and 9 refer? In other words, is there a priesthood of all believers or only of Baptist church members?"

**ROY  
MASON**  
RADIO MINISTER  
BAPTIST PREACHER  
Arlapka, Florida



I personally hold very strong views concerning the church, such that I do not consider any man-founded organization a church. Often when Bro. Fields emphasizes his meaning in speaking of church by putting the word "Baptist" in parenthesis, I remark, "Amen."

But it doesn't seem to me that the writer is here speaking of church. Go back to the previous chapter and note what he is speaking of. Verse 14 says, "As obedient CHILDREN." Then in verse 18 and 19 he speaks of redemption through the blood of Christ. This is common to every saved person, Baptist or not Baptist.

Then in chapter two, he continues to deal with those who have been saved through the sacrificial death of Christ. In v. 9 he speaks of these as "a chosen generation," a "peculiar people," a people who have been "called out of darkness into light." A people who (v. 10) have "obtained mercy." Now these terms are descriptive of all truly saved people, and since the church is not mentioned, it would not seem that only Baptist people are meant.

Yes, I believe that there is a "priesthood of believers" and that these do not comprise Baptists alone.

**AUSTIN  
FIELDS**  
PASTOR,  
ARABIA BAPTIST  
CHURCH  
610 High Street  
Cool Grove,  
Ohio



These particular verses are referring to the membership of true Baptist churches. Verse 5 refers to a spiritual house made up of lively stones, and there is only one Spiritual house and that is the church which Jesus built and her children (Baptist churches which have descended from the first Baptist church). Our Lord in speaking of His church said, "Upon this rock I will build (build up) my church." Brethren, it is my firm conviction that the Baptist church is the only spiritual house which Jesus is building up. Therefore, the lively stones mentioned in verse 5 which were placed in the Lord's spiritual house could only be the true members of His body, the church.

The Holy Spirit also calls these lively stones a Holy priesthood

who offer up spiritual sacrifices which are acceptable to God. The only place where one could offer up spiritual sacrifices acceptable to God would be in the place where the truth is preached, believed, and practiced. The Holy Spirit has plainly told us that this place could only be in the church.

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

Verse nine substantiates this view for it speaks of a chosen generation, a holy nation, a peculiar people, and then tells us why they are a royal priesthood, which is to show forth the praises of God. Again brethren, may I make it clear that the place of worship and praise must be inside the church. Thus, the royal priesthood here would be the elect among the elect, whom God has selected to be the bride of His Son.

These (royal priesthood) were not only chosen to show forth the praises of Christ, but were also called out (church) of darkness into light. This darkness refers to false doctrine and the light to the truth. I cannot entertain the idea that one who lives in darkness (error) could offer up spiritual sacrifices and show forth the praises of God while in such a condition. True praise must come forth from a clean heart, not from one polluted by false doctrines.

Furthermore, the worship and praise service must be under the guidance of the Comforter whom Christ promised to His church. This promise was fulfilled on Pentecost, thus the church was given a leader to lead her into all truth. One must be a member of the church to which Jesus gave the Comforter to be in the truth, and He must have the truth to offer up Spiritual sacrifices and praise to God. Thus, I believe that only those who are faithful members of a true Baptist church could be referred to as priests to offer up acceptable praise to God.

"If I regard iniquity in my heart, the Lord will not hear me."—Ps. 66:18.

Iniquity in this verse does not refer to what is commonly called sins of the flesh. If it did, then none of us would ever be heard by the Father for all of us have condemned sin in our flesh. Rather the iniquity refers to idolatry or false doctrine. If one were to try, as a priest, to reach God while cherishing a love for false doctrine, it would be the very height of presumption. Our service must be energized by faith, and faith is based on knowledge of God's Word. If one were a member of a church contending for error, his service could not be considered on the basis of faith. Brethren, one must have faith (true knowledge) to please God. Read Heb. 11:6.

The following is Spurgeon's comments on Ps. 66:18 where the Psalmist said the Lord will not

hear me: "How can he? Can I desire him to connive at my sin, and accept me while I wilfully cling to any evil way?"

Thus, I contend that these verses are to be interpreted to mean members of true Baptist churches.

**E. G.  
COOK**

701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



I assume the object of this question is to get a discussion on the new doctrine which I believe is called the priesthood of the church. At least it is a new doctrine to me. I was born into a Baptist family. My father was a Baptist deacon. I married into a Baptist family. My father-in-law was a Baptist preacher. I have been a member of Baptist churches myself for some forty-five years. But three short years ago I had never heard of such a thing as the Lord's church being the priesthood in this age. And to be frank with you, I am afraid of this doctrine. The more I study it the more convinced I become that it is a Siamese twin to the universal church which thing I hate with a passion.

The Book of 1 Peter was written "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." So

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if Peter is speaking to all these people in church capacity it simply has to be a universal church. No other kind of church could be made up of the elect in five different countries.

The Book of Revelation is a revelation of Jesus Christ to His servants. And in 1:6 we read "And hath made us kings and priests." This word "kings" comes from BASILEIA which is a singular noun, and it means kingdom. We, the Lord's servants, are a kingdom of priests. If you notice in verse 4 John is told to write to "the seven churches which are in Asia." So what we see in verse 6 is a universal thing, because it applies to all the church collectively. John does not begin to deal with individual churches until we come to chapters 2 and 3. So what we see in verse 6 has to be to all the Lord's servants. But they make up a universal kingdom of priests, not a universal church. I can swallow a universal kingdom as easily as I could a pod of boiled okra, because I learn in Jno. 3:5 that we are born into the kingdom. But a universal church gags me. It just won't go down.

Under the Jewish economy the way of approach to God was through a God-appointed priest. But now that Christ has come, and has become THE SACRIFICE of which all those in Old Testament times were but types, we read in Heb. 4:16, "Let us therefore come boldly unto the

throne of grace." And, if you notice, the Book of Hebrews is another book that was not written to a particular church. So the "us" in 4:16 is universal in that it includes all of the Lord's saints. I am ready to contend until the cows come home that our Lord carries out His great commission through, and only through His churches. No other organization under Heaven, nor any individual on earth has, or can get the God-given authority to carry out His commission apart from one of His churches. But if we make the church to be the priesthood then we have no way of approach to God except through His church. And a church is not a church unless it is assembled. So it would seem to me that in order for us to get on praying grounds and pleading terms with God, as an old man in our community when I was a boy used to say, we would have to call the church together. You may be saying that sounds foolish. Well, the reason it sounds foolish is because it is foolish.

So, if I must swallow the priesthood of the church be sure to tie the universal church to it, because as I see it, they are inseparable.

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RADIO SPEAKER  
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Kings Addition  
Baptist Church  
South Shore, Ky.



"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ . . . But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:5,9.

We have a lot of people today who have started preaching what is called the priesthood of the church. There are some things that are taught regarding the church and other things regarding the individual. When we apply those blessings that have been given to the individual into the church, and make them exclusive to the church, we do a grave error. I am afraid that this is what is being done with the priesthood of the believer.

We are taught that those who have been chosen of God for salvation also are given the blessing of being called priests. John said in Revelation 1:5,6: ". . . Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

As you can see, all who have received the precious gift of God's grace are considered a special people. (True, some of His people have failed to serve Him as they should and as a result do not have some of the high honour that belongs to obedient children). We have all been loved, washed, and made kings and priests. Revelation 5:9,10 teaches us the same thing. ". . . And hast made us unto our God kings and priests: and we shall reign on the earth." In Revelation 20:6 we are shown that all who take part in the first resurrection (or the resurrection of the saved during the rapture) are called priests. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

Remember all the saved are precious in His sight. Let us not be guilty of trying to think that those who do not serve Him as they should are lower than the lost. There will be many who will not be in the Bride of Christ and who will not have great and special rewards, but there are some things that are theirs regardless of how they live. Ap-

parently this is one of those gifts. The saved person at his lowest is higher than the most moral or greatest lost person.

**Balaam**

(Continued from page one)

have standing (and I mean standing on the promises, not sitting on the premises), for the Lord the better off this country will be.

In James we find that all gifts "cometh down from the Father of lights with whom is no variableness, neither shadow of turning" (1:17). There not only is no turning with God, but there is not even a shadow of it. There never has been so much as a hint of God changing his mind. This is one of the strongest reasons we have for believing in the eternal security of the believer. God does not change His mind about anything including salvation. He does not save a man one day and then condemn him the next.

"But He is in one mind, and who can turn him? and what His soul desireth, even that he doeth." (Job 23:13).

Balaam thought he could turn God as possibly he had turned other heathen idols. God is not an idol whose mind can be changed by the mere whim of a man. Whatever the Lord decides to do, He does. That's sovereignty.

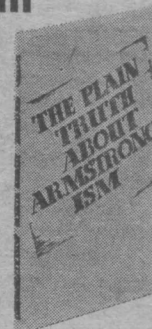
God has predestinated all things. (Romans 8:29,30). The Lord predestinated some to be saved, while others, like Balaam he predestinated to be lost.

We are predestinated according to His purpose. (Ephesians 1:11). Lots of times we like to predestinate ourselves to a certain job, or a certain church, or a dozen other things but we should remember that it is God that does the predestinating. We may think things are going to be the way we want them, but the only way things will ever be is the way God has predestinated them.

II. HE THOUGHT HE COULD GO AGAINST THE LORD'S INSTRUCTIONS (Num. 22:20-22).

The Lord told Balaam that if they came to him again he was to go with them. Balaam didn't wait for them to come to him, in-

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PAGE FOUR



# ADAM'S RIB

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## "STUDYING THE WORD"

"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16).

The above verse is one of the "Sweet Sixteens" of the Bible. (If you want a blessing sometime, read the 3:16's of the New Testament). I know we have talked about studying the Bible before but it is so important that it will be profitable to think about it again today.

How many of us ladies have read the verse above and claimed it for ourselves? How many have even wanted to? Let us look at it again and perhaps it will encourage us to more study of the Word of God. It says that the Word is to DWELL in us. The word "dwell" has the connotation of abide, to live in, to linger or tarry. Is this your experience? Do the Scriptures abide in you? Do they linger in your thoughts? That is what this verse is talking about. Let it dwell in you. Memorize it. Meditate on it. Chew it up and digest it. Taste and see that the Lord is good. And not just a smattering like John 3:16 or Eph. 1:4. It is to dwell in us richly. Abundantly. Plentifully.

How can this be so in our life? Well, there is no easy way. There is no short-cuts or instant method. It is hard work and includes much prayer and discipline of our lives. Far too many of us women are content to leave these things to our husband or pastor. That's why we are carried away by every wind of doctrine. That's why the Scriptures speak of us as being "silly women laden with sins."

Before the Lord ascended, He told His church that He would send another Comforter that would TEACH them all things concerning Himself. If we would learn anything, we must be in the place of teaching, and that is in a New Testament Baptist Church. It, and it alone, is the pillar and ground of the truth. So if you haven't been Scripturally baptized into the Lord's church all you can expect is disappointment and confusion.

If we are born again and a member of the Lord's church, then we can go to the next step. Prayer. When Daniel wanted to interpret Nebuchadnezzar's dream he gave himself to earnest prayer that God would open up the vision. When the Apostle John was on the Isle of Patmos he saw a book having seven seals and no one worthy to open it. Later we see the Lion of the Tribe of Ju-

dah (Jesus Christ) open it. We are told that John wept much. C. H. Spurgeon calls John's tears "Liquid Prayers."

Next we must discipline our lives. Too often we only read or pray when there is nothing else to do. Our lives are busy. Many days pass when it seems there is not an extra minute. Shame on us for neglecting our spiritual welfare. Much of our "busy" work is unprofitable anyway. Let's go back to basics and put first things first. Then the Lord will work out all these other matters. Get up an hour earlier each day and spend it with the Lord, or perhaps when the kids are taking their nap, but set a definite time aside for this very important part of our spiritual life. Start with one of the smaller books of the Bible and learn to use a concordance. There is probably a small one in the back of your Bible. Study each verse slowly. Ask questions and run down marginal references. And be sure to share what you learn with someone else. It doesn't matter if that one may already know it. Christians rejoice in hearing God's Word again and again.

Some of us have been saved a long time and should be teaching others but instead, we need someone to teach us all over again. Oh, may it please the Lord to give us grace to change all that. That we might know the Word of God in all wisdom, and in turn, teach it to others and admonish them with rejoicing in our hearts unto the Lord.

## Balaam

(Continued from page 4)

stead the minute he got up, he went with them. We cannot go against the Lord's instruction. Now God has instructed us in the way of salvation. He says, "For by grace are ye saved through faith" (Ephesians 2:8,9). What right have we then to add repentance, or prayer, or free-will or baptism or anything to God's instructions on salvation?

In Matthew 28:18-20 God instructed His churches on what they were to do. Preach, baptize, teach are the instructions given to New Testament Baptist Churches. We cannot do anything else. We cannot add to it; we cannot take away from it. Preach, baptize, teach, that is the church's mission due to the fact that it is our commission.

## III. HIS ASS COULD SEE THE LORD BUT HE COULD NOT

(Numbers 22:24-33).

Balaam could not see the Lord standing in front of him with a sword. He could not see the Lord because he was blinded. Jesus spoke of him and those like him when He said: "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart and be converted, and I should heal them (John 12:39,40).

Like it or not the Lord blinds people. You won't see Him, unless He wants you to. You ask me how you can know whether you are saved or lost, and I would ask you this question, have you seen the Lord? Have you seen Him standing before you with the sword of His law? Have you seen that there is no escape from the edge of that sword? Have you seen that your case is hopeless? If you have, I'll tell you this, there is hope for the hopeless. Jesus came not to call the righteous but sinners to repentance. Look to Jesus. He has a shield forged from His precious blood, which can protect against that sword of the law even the most vile criminal. Look to Jesus for He is your only hope of salvation.

## Astronauts

Continued from page one, the heavens.

### The Man From Outer Space

The greatest and most exciting event this far in man's history was not the moon walk of Armstrong and Aldrin. Outstripping this event was the visit of the Lord Jesus Christ, the man from outer space, when He came to the planet earth on a mission from another world. He came to Bethlehem, lived among men, died, and rose again and ascended into the clouds to outer space.

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occur in time will be when this same man returns from outer space. When on earth He promised again and again that some day He would return. The New Testament is filled with this doctrine. One out of every 25 verses attest the return of Jesus Christ to this planet. There are more verses which speak of Christ's second coming than His first.

The first coming of Christ is a matter of history as well as Spirit-inspired revelation. The date lines of history bend around His cradle. When we say 1972 we mean 1,972 years ago Jesus Christ broke history in half when He journeyed through space to this earth.

### Every Christian To Become Astronaut

When the Lord Jesus returns to this world the greatest journey through space is yet to come. When He appears in the clouds of Heaven, every believer of both Testaments, living or dead, is going to arise to meet Jesus Christ in the clouds of Heaven.

The day when every born again soul becomes an astronaut is found in I Thessalonians 4. In verses 13 to 18 Paul says: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in

Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Not only did Paul tell us about the time when every Christian shall become as astronaut, but also Jesus Christ did. In John chapter 14, verses 1 to 3, He said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am ye may be also."

Both Paul and Christ spoke of the rapture. They spoke concerning spiritual astronauts. By comparing the two passages we can see that both speak of the same event. Paul said: "The Lord himself shall descend from heaven." Christ said: "I will come again." Paul declared that the saints would "be caught up . . . into the clouds; to meet the Lord in the air." Christ declared: "I will receive you unto myself." Paul uttered: "For this we say unto you by the word of the Lord." Christ uttered: "If it were not so, I would have told you." Paul informs us: "Wherefore comfort one another with these words." Christ informs us: "Let not your heart be troubled." Paul disclosed: "So shall we ever be with the Lord." Christ disclosed: "That where I am, there ye may be also."

When Jesus ascended as recorded in Acts chapter 1, His feet lifted off the Mount of Olives as He was carried into Heaven. The disciples stood there overwhelmed as they gazed up into space. The two messengers told them: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In essence they said that He would return just like He went away.

This reveals a great number of truths about His return. First, He went away personally. When He returns it will be the Lord Himself, not Elijah or Moses. Second, He ascended visibly. When He descends the second time it will be visible. He will appear in the same body of flesh and bones which Thomas saw, except this time every eye shall see Him. Third, at His first advent He ended His ministry and ascended from the Mount of Olives. At the second advent He will return to the very place He left from. Zechariah 14:4 declares: "And his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east." Fourth, Christ came the first time before the Millennial Kingdom; He will come the second time before the Millennium.

The second coming of Christ and the missing saints will command the biggest and the boldest headlines to ever hit any newspaper in the world. Radio and television will tell the startling news of the millions who have suddenly disappeared. It would be interesting to hear the com-

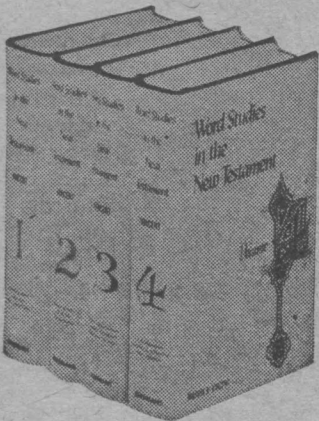
mentators or to read the headlines. But I will not be here to hear these comments of the news commentators nor the telecast from TV stations nor read the news bulletins. I will already have become a Christian astronaut. I will have a glorified body which is not subject to the laws of gravitation. I will have already mounted up with wings like an eagle (Isa. 40:31) and have entered outer space. According to Isaiah 60:8 I shall "fly as a cloud." In the resurrection I shall be made "equal with the angels." Then I shall have the power to make my flight into outer space as did Enoch and Elijah. Oh, happy day when each saint becomes a spiritual astronaut!

When it is time for all the elect to blast off, the Lord will not send a super 747 jet airplane to carry us through space. He will come Himself. When He appears in the air, this mortal will put on immortality, and the corrup-

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tible bodies of the sleeping saints shall be raised incorruptible (I Cor. 15:53). Paul told the Philippians: "We look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3:20-21). To the Colossians the same writer said: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4). The Apostle John testified: "We know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2). It will be the day of all days when the Ancient of days appears the second time without sin unto the redemption of our mortal bodies!

I never expect to go to the moon or the planets in a space ship like Neil Armstrong did. I do not anticipate ever having on a space suit like John Glenn did. But I do look forward with great anticipation to becoming a spiritual astronaut when my Lord returns to this world. Then I will not need a space suit — not even a space ship! I shall have no use for an oxygen mask. Jesus Christ will give me a body which is not subject to the laws of nature as we know them now to be. I shall ascend in the air with millions of resurrected and translated saints to meet my Redeemer in an eternal reunion. In the light of these great truths, I can understand why the Spirit and the Bride say, come. This blessed hope causes me to say with John: "Even so, come, Lord Jesus" (Rev. 22:20). Yes, come Lord Jesus and prove all the scoffers, atheists, communists, post-millennialists, and heretics the liars I know them to be! Come and make every despised believer a Christian astronaut!



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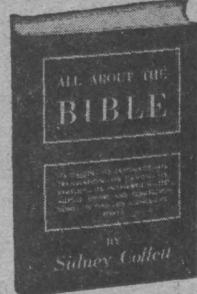
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THE BAPTIST EXAMINER

AUGUST 12, 1972

PAGE FIVE



# The Irreverence Of Modern Bible Compared To KJV

When we handle God's Holy Word, we are fully persuaded it is different from any other book ever written. It is a supernatural Book, a Book that our Sovereign God has written thru His inspired servants of old. Thus we should have the utmost reverence and respect for it. This is our Infallible Guide thru a dark world. It is the Anchor of our souls in a world of storm.

Kenneth Taylor is the author of the Paraphrased Living Bible, and we cannot possibly keep silent when such unwarranted liberties are taken with the Holy Word of God. Our earnest prayer would be that these and other changes might be made. Such language that is used in a number of paraphrased verses we have pointed out, shocks the Bible believers and Bible lovers over America and the world.

We will let you, reader, be the judge as you compare the KJV with TLB. We make this comparison because we have the strongest kind of proof to show clearly that the King James Version is nearest to the original manuscripts. Again we would gladly challenge anyone to produce better or more proof that there is another version that is nearer to the original autographs than the KJV.

KJV Leviticus 3:13b "AND THE SONS OF AARON SHALL SPRINKLE THE BLOOD THEREOF UPON THE ALTAR ROUND ABOUT."

TLB "The priest shall throw its blood against the sides of the altar."

KJV Numbers 25:11 "PHINEHAS . . . HATH TURNED MY WRATH AWAY FROM THE CHILDREN OF ISRAEL."

TLB "Phinehas has turned away my anger for he was as angry as I." (Who could ever be as angry as God?)

KJV Numbers 27:1 ALL THE NAMES OF THE DAUGHTERS OF ZELOPHEAD ARE FOUND HERE.

TLB These names are omitted, and all of verse 2, yet in Numbers 36:10 all the names are given, and also in Joshua 17:3. Why the omission here?

KJV Judges 7:20b "AND THEY CRIED, THE SWORD OF THE LORD AND OF GIDEON."

TLB "All yelling for the Lord and for Gideon."

KJV Judges 19:2 "AND HIS CONCUBINE PLAYED THE WHORE AGAINST HIM."

TLB "But she became angry with him and ran away."

KJV I Sam. 20:30 "THOU SON OF A PERVERSE REBEL- LIOUS WOMAN."

TLB "You son of a bitch."

KJV I Samuel 16:4b "AND ZIBA SAID, I HUMBL Y BE- SEECH THEE THAT I MAY FIND GRACE IN THY SIGHT, MY LORD, O KING."

TLB "Thank you, thank you, sir, Ziba replied."

KJV I Kings 18:27 "CRY A- LOUD: FOR HE IS A GOD: EITHER HE IS TALKING, OR HE IS PURSUING."

TLB "Perhaps he is talking to someone or else is out sit- ting on the toilet."

KJV II Kings 21:6b "HE WROUGHT MUCH WICK- EDNESS IN THE SIGHT OF THE LORD, TO PRO- VOKE HIM TO ANGER."

TLB "So the Lord was very an- gry, for Manasseh was an evil man in God's opinion." (God does not hold opin- ions!)

KJV II Chronicles 26:4 "AND HE DID THAT WHICH WAS RIGHT IN THE SIGHT OF THE LORD ACCORDING TO ALL THAT HIS FATH- ER AMAZIAH DID."

TLB "He followed in the foot- steps of his father Amaziah and was in general a good king as far as the Lord's opinion of him was con- cerned." (Again we say, God does not hold opinions. Only men hold opinions.)

KJV Job 3:26 "I WAS NOT IN SAFETY, NEITHER HAD I REST, NEITHER WAS I QUIET: YET TROUBLE CAME."

TLB "I was not fat and lazy yet trouble struck me down." (The majesty and accuracy of the KJV is certainly miss- ing here.)

KJV Psalm 34:20 "HE KEEPETH ALL HIS BONES: NOT ONE OF THEM IS BROK- EN."

TLB "God even protects him from accidents." (There are no accidents with God.)

KJV Ezekiel 2:1 "AND HE SAID UNTO ME, SON OF MAN,

STAND UPON THY FEET, AND I WILL SPEAK UNTO THEE."

TLB "And he said unto me, Stand up, son of dust and I will talk to you." (All thru Ezekiel this phrase 'son of dust' is used in place of 'son of man'.)

KJV Zechariah 2:8 "HE THAT TOUCHETH YOU TOUCH- ETH THE APPLE OF HIS EYE."

TLB "For he who harms you sticks his finger in Jeho- vah's eye."

KJV Zechariah 13:6 "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."

TLB "And if someone asks then, what are these scars on your chest and your back, you will say, I got into a brawl at the home of a friend." (The note at the bottom of

(All through the Old Testa- ment you will find the love and mercy and grace of God demonstrated).

KJV John 2:4 "WOMAN, WHAT HAVE I TO DO WITH THEE? MINE HOUR IS NOT YET COME."

TLB "I can't help you now, He said, It isn't yet my time for miracles." (His hour was Calvary).

KJV John 3:13 "AND NO MAN HATH ASCENDED UP TO HEAVEN, BUT HE THAT CAME DOWN FROM HEAVEN, EVEN THE SON OF MAN WHICH IS IN HEAVEN."

TLB "For only I, the Messiah, have come to earth and will return to heaven again."

KJV John 6:69 "AND WE BE- LIEVE AND ARE SURE THAT THOU ART THAT CHRIST, THE SON OF THE LIVING GOD."

TLB "And we believe them and know you are the holy Son of God." (Where is the au- thority for omitting the name of Christ, and the Son of the living God?)

KJV John 13:26 "JESUS ANS- WERED, HE IT IS, TO WHOM I SHALL GIVE A SOP, WHEN I HAVE DIP- PED IT."

TLB "He told me it is the one I honor by giving the bread dipped in the sauce." (Was the Lord Jesus honoring Ju- das here?)

KJV Acts 9:5 "AND HE SAID, WHO ART THOU, LORD? AND THE LORD SAID, I AM JESUS WHOM THOU PERSECUTEST: IT IS HARD FOR THEE TO KICK AGAINST THE PRICKS."

TLB "Who is speaking, sir, Paul asked. And the voice replied, I am Jesus, the one you are persecuting. Now get up and go into the city and await my further instruction." (Where is the authority for the omission here, or using 'sir' in place of 'Lord,' or using 'Paul' in place of 'Saul'?)

KJV Romans 5:1 "THEREFORE BEING JUSTIFIED BY FAITH, WE HAVE PEACE WITH GOD THROUGH OUR LORD JESUS CHRIST."

TLB "So now since we have been made right in God's sight by faith in His promises we can have real peace with Him because of what Jesus Christ our Lord has done for us." (There is a vast difference between "we have peace with God" and "we can have real peace with Him.")

KJV I Cor. 16:22 "IF ANY MAN LOVE NOT THE LORD JE- SUS CHRIST, LET HIM BE ANATHEMA MARANA- THA."

TLB "If anyone does not love the Lord, that person is cursed. Lord Jesus, come." (Where did Mr. Taylor get the au- thority to omit Jesus Christ from the title of our Lord?)

KJV II Cor. 5:21 "FOR HE HATH MADE HIM TO BE SIN FOR US, WHO KNEW NO SIN: THAT WE MIGHT BE MADE THE RIGHTE- OUSNESS OF GOD IN HIM."

TLB "For God took the sinless Christ and poured into Him our sins. Then in exchange He poured God's goodness into us."

KJV II Cor. 8:9 "FOR YE KNOW THE GRACE OF OUR LORD JESUS CHRIST."

TLB "You know how full of love and kindness our Lord Je- sus was." (Where is the au- thority for omitting the name Christ?)

KJV I Tim. 2:5-6 "FOR THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MEN THE MAN CHRIST JESUS, WHO GAVE HIMSELF A RAN- SOM FOR ALL TO BE TESTIFIED IN DUE TIME."

TLB "That God is on one side and all the people on the other side, and Christ Jesus Himself, man, is between them to bring them together by giving His life for all mankind."

KJV I Tim. 3:16 "AND WITH- OUT CONTROVERSY GREAT IS THE MYSTERY OF GODLINESS: GOD WAS MANIFEST IN THE FLESH."

TLB "It is quite true that the matter to live a godly life is not an easy matter, but the answer lies in Christ who came to earth as a man."

KJV I John 1:7 "AND THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN."

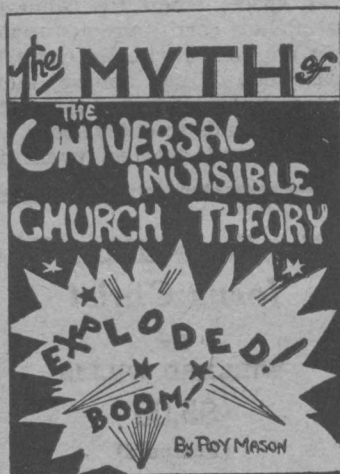
TLB "The blood of Jesus, His Son, cleanses us from every sin." (Where is the authority for omitting the name Christ?)

KJV Revelation 6:17 "FOR THE GREAT DAY OF HIS WRATH IS COME."

TLB "Because the great day of their anger is come and who can survive it?"

There are passages in the Living Bible that we feel have made the meaning a little clearer, but we only wish, and sincerely so, that Mr. Taylor had not sacrificed so badly the majesty and accuracy (Continued on page 7, column 2)

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this page of the Living Bible is as follows: "That this is not a passage referring to Christ is clear from the con- text. This is a false prophet who is lying about the rea- sons for his scars." We would like to know where Mr. Tay- lor got his authority for say- ing this).

KJV Mark 9:29 "AND HE SAID UNTO THEM, THIS KIND CAN COME FORTH BY NOTHING, BUT BY PRAY- ER AND FASTING."

TLB "Jesus replied, Cases like this require prayer." (Where is the authority for changing this version this way?)

KJV Luke 5:8 "WHEN SIMON PETER SAW IT, HE FELL DOWN AT JESUS' KNEES, SAYING, DEPART FROM ME FOR I AM A SINFUL MAN, O LORD."

TLB "When Simon Peter realiz- ed what had happened he fell to his knees before Jes- us and said, O sir, please leave us. I'm too much of a sinner for you to have around."

KJV Luke 23:42 "AND HE SAID UNTO JESUS, LORD, RE- MEMBER ME WHEN THOU COMEST INTO THY KING- DOM."

TLB "Then he said, Jesus, re- member me when you come into your kingdom." (Where does Mr. Taylor get the authority for leaving out Lord?)

KJV John 1:17 "FOR THE LAW WAS GIVEN BY MOSES, BUT GRACE AND TRUTH CAME BY JESUS CHRIST."

TLB "For Moses gave us only the law with its rigid demands and merciless justice while Jesus Christ brought us lov- ing forgiveness as well."

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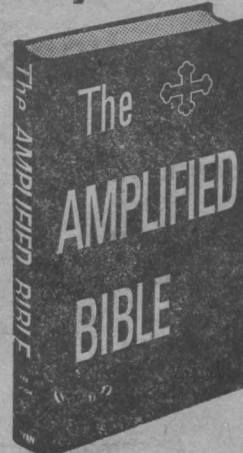
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## "Soul Health"

(Continued from page three) dead. You are in a much worse condition than a Christian. You are dead — dead spiritually.

I have often stood at a casket and looked into the face of the individual that was inside the casket and I have said to myself, "That individual is dead physically." I have turned around and looked at the crowd that was there in the church building or the funeral home, and I have thought to myself, "Most of the portion of the crowd that is here is in the same shape spiritually."

Sinner friend, you are spiritually dead. Life and health are to be found only in Jesus. May you trust the Son of God and be saved. The Bible says:

"Believe on the Lord Jesus Christ, and thou shalt be saved."  
—Acts 16:31.

Sinner friend, trust Him now, become a child of God, and leave this place saved today, to walk with the Lord Jesus Christ day by day.

May God help us as Christians and the "feast of unleavened bread." The fact that there was no interval between the two feasts is very important in view of the fact that the passover looked forward to the death of Christ while the feast of unleavened bread looked forward to the believer's walk after having partaken of Christ Jesus, God's Lamb. The teaching is that there should be no delay in our following after Christ once we have received Him as our Lord and Saviour.

May God bless you!

## Irreverence

(Continued from page 6) of the King James Version. We do not publish this pamphlet in any devious sense. The one reason for so doing is because we hold a jealous regard for God's Holy Word, and we cannot keep silent when it is being tampered with. If the reader will but stop and think of how the prophets and apostles and patriarchs of old treated the Holy Word of God with such reverence and adoration, it can clearly be seen that we need to adopt the same attitude, and more in particular when God Himself tells us, "Thou has magnified Thy Word above all Thy Name." And when the Lord Jesus Christ, God manifest in the flesh, had in such deep reverence and respect the Word of God, we certainly should act in the same way.—Tract.

## Feasts Of Jehovah

(Continued from page one) because of the blood, were safe from the angel of death, and so are we who have been covered by the blood of God's only Son; furthermore, as the passover was the "beginning of months" to the Jews and their birthday as a nation, so is it with us in that we have been born again and thus have begun a new existence. The Jews, after the benefits of the lamb were received, went forward with their loins girded and shoes on their feet. The same is to be true of we who have partaken of God's Lamb, Jesus Christ (Ephesians 6:10-18).

The second of the seven great feasts of the Lord was called the "feast of unleavened bread." This feast began on the day after the "feast of passover" and continued for seven days.

"And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread."—Lev. 23:6.

The lamb was slain on the fourteenth day at sunset or at the end of the day (the Jewish day ended at 6:00 p.m.). The "feast of unleavened bread" began immediately after sunset, which was the beginning of the fifteenth day. Thus there was no interval between the "feast of passover"

of the sheaf was to be followed by a burnt meat and drink offering, but no sin offering. It is interesting to note that this feast was not celebrated until the Jews reached the land of Canaan. The reason being that this feast was a type of the resurrection of our Lord. The Lord, as a corn of wheat, was buried in Joseph's tomb and His resurrection was the firstfruits of the harvest of those who will be His at His coming.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."—I Cor. 15:20-23.

The fourth feast was called the "feast of Pentecost."

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord."—Lev. 23:15,16.

You will note that this feast was observed fifty days after the feast of first-fruits. The space between these two feasts, which included seven sabbaths, was called the "feast of weeks." The "feast of pentecost" began with the offering of the firstfruits of the barley harvest and ended with the engathering of the wheat harvest. The first day was the "feast of firstfruits" while the last day was called the "feast of pentecost." Only the first and last days were celebrated.

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—I Cor. 5:7,8.

The third feast of the seven great feasts of the Lord was the "feast of first-fruits." It is very interesting to note that this feast fell on the "morrow after the sabbath." The passover was on the fourteenth day of the month and the feast of unleavened bread was on the next day which was a sabbath. The following day, which was the "morrow after the sabbath," the feast of first-fruits was celebrated.

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest."—Lev. 23:10.

The offering made during the "feast of firstfruits" was a "sheaf" which was reaped from the waving fields of the ripened harvest. The "sheaf" was carried to the priest who waved it before the Lord for acceptance. The waving

of the sheaf was to be followed by a burnt meat and drink offering, but no sin offering.

It is interesting to note that this feast was not celebrated until the Jews reached the land of Canaan. The reason being that this feast was a type of the resurrection of our Lord. The Lord, as a corn of wheat, was buried in Joseph's tomb and His resurrection was the firstfruits of the harvest of those who will be His at His coming.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."—I Cor. 15:20-23.

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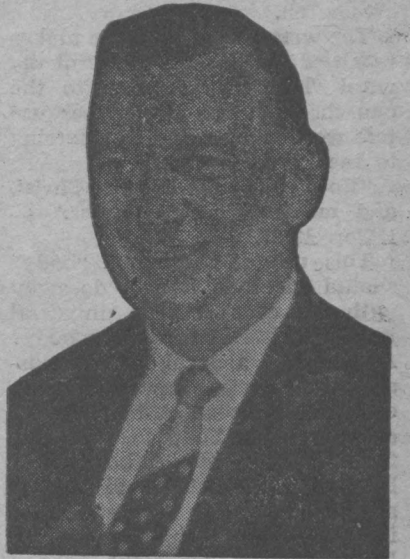
The feast of Pentecost had its fulfillment on the day of Pentecost, which occurred fifty days after our Lord's resurrection.

A new meat offering was offered to the Lord during the feast of Pentecost. The offering was termed "new," because it was necessary that it be grain from the "new harvest."

That of which the feast of Pentecost was a shadow, became a reality on the day of Pentecost, in view of the fact that the grain from the new harvest was added to the Lord's church. We must not think that this fact places the origination of the church at Pentecost. A farmer, if he is wise, will have a barn ready for the storage of his harvest. The Lord, of course, is all wise and had a church ready for the harvest that was realized at Pentecost. We know from Acts 2:41 that "about three thousand souls" were added to the church on the day of Pentecost. It is important, yea, very important to note that these were added to the church. We cannot add to zero, therefore, there had to be a church in existence or these could not have been added to it.

The grain, at the feast of Pentecost, was to be ground and made into flour from which two loaves were to be made with leaven. These loaves are the result of the Lord's death in that the grain becomes bread. These two loaves with leaven represent the two classes of people that form the Lord's church — Jews and Gentiles. Leaven was added because neither Jew or Gentile are without sin.

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There was an interval of four months which followed the feast of Pentecost. It was during this period that the harvest and vintage were gathered in. This interval typifies the present dispensation in which the Holy Spirit is gathering in the elect, and during which time Israel is scattered among the nations. When the present dispensation has run its course and the "fulness of the Gentiles" has been gathered in (Romans 11:25), then this interval (present dispensation) will cease and the elect of Israel will be gathered from the four quarters of the earth to keep the "feast of trumpets" at Jerusalem. This, of course, brings us to the "feast of trumpets," which fell on a sabbath day, at the end of the new moon, and ushered in the Jewish new year.

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation."—Lev. 23:24.

This great feast was followed by the day of atonement on the tenth day of the month and by the "feast of tabernacles," which began on the fifteenth day of the month.

The "feast of trumpets" was ushered in by the blowing of trumpets. You will recall that two trumpets were blown during the wilderness journey; one for the calling of the assembly and one for the journeying of the camp (Numbers 10:10). The blowing of the trumpets, of course, looks forward to the time of the rapture and the regathering of Israel. The fact that the "feast of trumpets" follows the present dispensation is not without great significance. This fact is shown by I Thess. 4:16 and I Cor. 15:51,52. Note very carefully the part the trumpet plays in these verses.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall rise first." (Continued on page 8, column 4)

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## S. S. Lesson

(Continued from page one)  
sharp, teaching of Scripture with his heretical theory of a universal church.

The writer on this lesson makes much of the Biblical usage of the word "body" as relating to the church. Now the Bible does use this word quite often in referring to the Lord's church.

"Now ye are the body of Christ, and members in particular." — I Cor. 12:27.

This use of the word "body" should once and forever do away with the concept of a universal invisible church. What is a body? A body is a local, visible, assembly of parts, properly organized, for a purpose. A body is not a leg here, a hand in Africa, a foot in China, etc. A body must be local. It must be visible. It must be assembled together. So in order to apply this word to the Lord's church, we must believe that a true church is a local, visible assembly of Scripturally baptized believers, Scripturally organized for a Scriptural purpose.

The teaching of the passages of

Scripture used in this lesson is clear. Each true church is a body of Jesus Christ. Each church is a complete body of Christ. It is in and by itself a complete body of Christ, and not a part of a great big, universal body. Some one will say: "But there is one body." Eph. 4:4. That is true. We must remember that "one" can mean one in number, or it can mean one in kind. The same Scripture refers to one baptism, and we know that there have been many true baptisms, but they have all been one in kind. All true baptisms have been the immersion of a believer, to show forth the gospel, in obedience to Christ, upon the authority of a true church. Though there have been millions of true baptisms, there has only been one kind of true water baptism. So there are and have been thousands of true churches, with each one being a body of Christ, yet there has only been one kind of body: that is, a Missionary Baptist Church.

The writer of the S.S. quarterly would have us believe that Christ is the mystical head of a mystical body, with each saved

person being a mystical part thereof. I Cor. 12 does not teach this theory. I Cor. 12:16,17 speaks of one member as the eye and another as the ear. These parts of the body are in the head. So Christ is not the mystical head of a mystical body.

I Cor. 12 teaches us three great truths among others. 1. Each true church is a body of Christ. 2. There is a resemblance between this body and the human body. 3. Christ is the head of every true church. Now, this is the clear, sharp teaching of the Bible, and not the confused perversion of the universal church heretic.

The writer on this lesson implies that all saved people, be they Baptist, Methodist, or Pentecostal, are all members of the church. Well, there goes the one kind of church of which the Bible speaks. I tell you that if the church is made up of such a conglomeration as this, we might as well forget about unity of doctrine and practice in the church. The writer equates being born again with automatically being in the church. If this is true, then why join the church? Why did the Lord add saved people to the church in Acts 27? Even our sovereign and Almighty God, could not add someone to something they were already in. The S.S. writer says all the saved are in the church. The Bible says the saved are added (saved before added) to the church. Acts 2:41 teaches that men are saved through being enabled by the Holy Spirit to gladly receive the Word. Then, they are baptized, and this baptism adds them to the church.

The writer of the S.S. lesson teaches that everyone who has been baptized inwardly is a part of the body of Christ. Now, pray tell me, what is this inward baptism of which the writer speaks. There is no such thing known to Scripture. He is probably referring to I Cor. 12:13: "For by one spirit are we all baptized into one body." He is falsely interpreting this as being a baptism of which the Holy Spirit is the administrator, and the body of Christ, the element. The truth of this Scripture is: Saved people are led by the Holy Spirit, or they are led by the attitude produced within them by the Holy Spirit, to submit to Scriptural baptism, and this baptism puts them into a true church (Missionary Baptist Church). This is clear, sharp teaching, and not the confused perversion of a universal church heretic.

The writer in the S.S. lesson has laid the groundwork with his universal church heresy. He now moves into the application of his heresy. He advocates the cooperation of Baptists with other churches in every possible way. He suggests cooperation with other denominations in union evangelism, in community Christmas and Easter services and in other ways.

Brethren, can we not see here the awful and unscriptural results of accepting the universal church heresy? And it was not until so-called Baptists received the universal church theory, that they were willing to recognize and work with other so-called churches. Union revivals and community union services, with all the wicked compromising thereof is a direct product of the universal church heresy. No Baptist church can join in a union revival service without compromising the glorious truths for which Baptists have stood since the days of Christ. Baptist churches are the God-appointed pillar and ground of the Truth. They must surrender that truth in order to unite with other denominations in any way. If all Baptist churches would become unionizing compromisers, the truth would disappear from the earth. Thank God, this cannot be, for Christ will preserve Himself some true churches, even in these dark days of compromise and apostasy.

If Baptists unite with other de-

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nominations in community Christmas and Easter services, then, they not only compromise the truth, but become idol worshippers as well. For these two days are nothing more nor less than heathen idolatry. So, you see, beloved friends, what the universal church heresy leads to. It leads to denial that Baptist churches are the only true church of our Lord. It leads to compromise as to God's Word. It leads to heathen idolatry. I beseech you to beware of the u.c. theory as you would beware of a vicious animal. No doctrine, conceived in the brain of a heretic, or spawned in the bottomless pit, has ever been more harmful to Biblical truth than that of the invisible church.

And here is a S.B.C. quarterly teaching this awful heresy. And convention Baptists are taught to receive as inviolate truth whatever their literature says — if not in theory at least in practice. Millions of Southern Baptists were taught and did verily receive this awful heresy on March 26th. Thus, respect for true churches was taken from them, and they were conditioned to receive the organizations of men and devils as equal with the true churches of Christ, and to cooperate in every possible way with these organizations. It is even as the brother who sent this quarterly in to TBE says: "No wonder Southern Baptists are so ignorant." And they will continue in that ignorance, and sink lower and lower in it as long as they continue in the Southern Baptist Convention. May God bless you all.

## Feasts Of Jehovah

(Continued from page seven)  
pet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The last of the seven great

feasts is that of the "feast of tabernacles."

"Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord." — Lev. 23:34.

The "feast of tabernacles" was a harvest home celebration which was to be observed at the end of the harvest. The feast was to continue for seven days.

"Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine." — Deut. 16:13.

The people, during this feast, were to dwell in booths made from the branches of palm trees and willows from the brook. The palm trees were to remind them of Elim and the willows were to remind them of Babylon from which they had been delivered. Thus this feast pointed Israel back to Egypt from which they had been delivered and forward to their millennial rest. The latter being signified by the seven days which the feast lasted.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones." — Psalm 137:1-9.

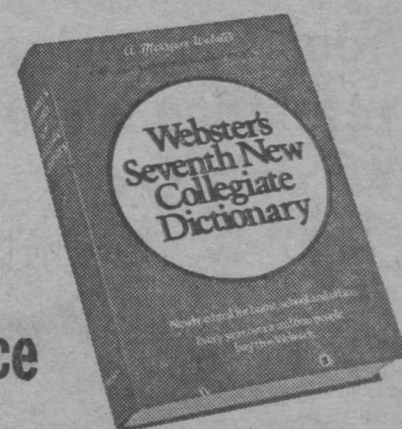
The feast of tabernacles began on a sabbath day and continued for seven days and was to be followed by a sabbath.

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath." — Lev. 23:39.

The sabbath on the eighth day points to the new heaven and new earth which is to follow the Millennium. This will be the eighth dispensation, or the dispensation of the fulness of times. We may also term it the everlasting dispensation.

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