

Hypocritical Use Of John R. Rice To Build Up Spurgeon

By R. E. POUND II
Gladwin, Michigan

Upon receiving my copy of the 1878 issue of *The Metropolitan Tabernacle Pulpit*, I opened it and read the dust cover and to my sickening sorrow — the editor had USED JOHN R. RICE to build up C. H. Spurgeon. Now this happened before and will, no doubt, happen again. But the



R. E. POUND

usage was very disgusting for two basic reasons. First, it showed an utter lack of honesty and principle. Anyone who knows anything about John R. Rice and his *Sword of the Lord*, and C. H. Spurgeon, realizes that they are as different as sin and righteousness. John R. Rice has even altered Spurgeon's sermons when placing them in his *Sword*. Second, (Continued on page 4, column 1)

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 1775

GEHENNA

By B. H. TAYLOR

The final abode of the wicked is Gehenna. Several things are taught in the New Testament about it.

First, it is a prepared place. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Rev. 20:10). Prepared for the most depraved and dangerous prisoners—the devil and his messengers.

Second, for a fitted people. "What if God, willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction" (Rom. 9:22). Gehenna is a specially prepared place for vessels of wrath specially fitted for perdition. The word translated destruction in Rom. 9:22, is translated perdition in I Tim. 6:9, II Pet. 3:7, and Rev. 17:8-11. It never means annihilation. "And

they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Isaiah 66:24). "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Daniel 12:2). These teach that a part of the preparation of the lost for Hell is in their measured bodies. These bodies if any thing like the bodies of the saints will be flesh and bones (Luke 24:39). They will also be indestructible if like the saints (I Cor. 15:53). They shall be such as to bring shame to the wicked and awake everlasting contempt and abhorring to all beholders. (Isaiah 66:24).

Thirdly, Gehenna is a place where the damned are tormented by fire and brimstone by day and night forever and ever. "And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11).

Fourth, this fire will be unquenchable. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched." (Mark 9:43-48). Think of it! Imperishable bodies of flesh in unquenchable fire.

Fifth, an undying conscience. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented" (Luke 16:25). Always an accusing conscience — a worm that dieth not. A gnawing,

burning conscience on the inside and unquenchable fire on the outside. No wonder God says they have no rest day nor night forever and forever (Rev. 14:11).

Sixthly, the wicked live in Gehenna as long as God lives. The strongest expression in the Bible for that which never ends is "forever and ever." That expression is found twelve times in Revelation. Eight times it is used of God "who liveth forever and ever," etc. Once (22:5) it is used of the righteous. Three times it is used of the conscious suffering of the wicked (14:11, 19:3, 20:10). As long as God lives, that long will the wicked suffer.

Seventh, but some man says, I do not see any justice in that. Well, note that the righteous in Heaven shout over God's justice in His judgments. (Rev. 19:16). They see it whether you do or not. Again, a man in one minute kills his fellowman. He goes to the prison for a life sentence. Suppose he lives 50 years. His offense was committed in one minute; he is punished over 26 million minutes for one minute's sin. That, too, for only one offense. Multiply that by an innumerable number of offenses, (Continued on page 8, column 5)

Should Baptists Be Independent Or A Member Of The SBC?

By JOE WILSON
Tulsa, Oklahoma

"Christ is the head of the Church." Eph. 5:23.

It is a great truth of God's Word that "Christ is the head of the church." This can not be too much emphasized. The preacher is not the head of the church. Some preachers seem to think that the church was invented to



JOE WILSON

give them a stage upon which they could show off their ability, and to give them a group of folk to boss around. Truth is that the preacher is a servant of the church, and under church authority. The deacons are not at the head of the church. In so many cases, deacons, calling themselves a "deacon board" have sought to lord it over the Lord's church. The Ladies Aid Society (or whatever) is not at the head of the (Continued on page 5, column 3)

The Royal Priesthood Of All Believers In Jesus Christ

By MILBURN COCKRELL
Mantachie, Mississippi

Having considered the Old Testament Priesthood, I now want to discuss the royal priesthood of the faithful. In this present Dispensation of Grace all believers are unconditionally constituted a kingdom of priests. Royal priesthood is the birthright of all the spiritual seed of



MILBURN COCKRELL

Christ, just as every descendant of Aaron was born to the priesthood.

In this age service is committed to all believers alike and on the ground of their priestly relation to God. Christ is over the hierarchy of believer-priests and the director of their services. By His supreme act of self-sacrifice, Jesus Christ purchased all believers the royal dignity of priesthood. Those who participate through faith in Christ's atonement share the priesthood which is His and theirs till the end of time.

New Testament Priesthood

The priesthood of all believers is seen in I Peter 2:9: "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."

As national Israel was a chosen people (Deut. 7:6), even so spiritual Israel is "an elect race" (ASV). As literal Israel was called to be "a kingdom of priests" (Ex. 19:6), even so the Israel of God is "a royal priesthood." As Israel in the Old Testament was "an holy nation" (Ex. 19:6), even so the Israel of the New Testament is "an holy nation." As the seed of Israel was "a peculiar people" unto God (Ex. 14:2), even so the seed of Christ is "a peculiar people" (Titus 2:14). As old Israel was to praise God (Deut. 10:21; Ps. 7:17; Isa. 62:7), even so the new Israel is to "show forth the praises of him" who called them out of darkness into His marvelous light.

That I Peter 2:9 was addressed to all believers can be seen by (Continued on page 4, column 3)

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A Sermon by Pastor John R. Gilpin

"A MODEL CHURCH"

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit: So that ye were ENSAMPLES to all that believe in Macedonia and Achaia."—I Thess. 1:6,7.

Apparently, this church at Thessalonica was a model church because Paul refers to them as an ensample, or a model, or a pattern, to all those in Macedonia and Achaia.

One evening recently, I was getting ready to go back to the

office to do some work. My mother-in-law had the television on as I passed through the room. She was listening to the program called "What's My Line?" I noticed as I passed through the room that the party who was being interviewed said that his line was to teach models. He had a school for models. While I was waiting for Mrs. Gilpin to drive me downtown, I sat there and looked at that portion of the program. The man told of the thousands of people that he had had in his school,

that he had taught to be models. He had five there as samples. One of them, I remember, was modern and very sophisticated. She wore clothing for sophisticated women. Another one was modeling sport clothes. I don't recall the balance, but at any rate, each of the five that he had on the program was a model he had trained. Their business was to model clothes. On the way downtown, and since that time, I have been thinking very seriously (Continued on page 2, column 1)

Is Your Name Written In God's Great Book Of Life?

"And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." (Philippians 4:3).

The Bible speaks of God having several books. They may not be books as we know them, but this may be God's way of speaking to accommodate Himself to our way of thinking.

What people thought of as books was different than what we think of — that is, what people in Bible times thought. Books then were rolls of parchment, or scrolls. Before that there were other forms of preserving written information. I suppose the earliest form of written communication was scribbles on walls of caves. Then there were tablets, first of stone, then clay.

The important thing for us to see from all of this is that God has some way of recording things. His system of recording is unknown to us — it undoubtedly is

far more sophisticated and advanced than our finest computers. The Biblical writers spoke of God having books. At the Great White Throne judgment, where all the lost will be gathered, the Bible says the books will be opened. So God has several books, or several recordings of some kind.

The great lesson we see from all of this is that God is omniscient, God knows everything. "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." (Hebrews 4:13). Nothing escapes God's attention. Nothing ever takes Him by surprise, for, God knows the end from the beginning.

In this message we will pay close attention to one of God's books mentioned several times in the Bible: THE BOOK OF LIFE.

It was common in Bible times for a roll, or register to be kept where were recorded all the citizens of a particular city. This well-known practice is alluded to often in the Bible. John in Revelation mentions several times THE BOOK OF LIFE, where the citizens of Heaven are recorded.

Who Has This Book?

We read in Revelation 13:8, "And all that dwell on the earth shall worship him (the antichrist) whose names are not written in the book of life of the Lamb slain from the foundation of the world."

The book of life does not belong to the Antichrist, or to Satan, but to God's Son, the Lamb slain for the redemption of sinners.

The Bible speaks of Christ being slain from the foundation of the world. Now we are aware of the fact that Jesus was crucified in point of time, about 30-33 A.D. But since God is omniscient, it happened in His mind in eternity. I Peter 1:19-20 speaks of "A (Continued on page 8, column 3)

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JOHN R. GILPIN.....Editor

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"A Model Church"

(Continued from page one)

about that man's occupation. It is his business to train people to be models.

I ask you, isn't that my business? Isn't it my business to train you, and teach you, to be a model? I don't mean to model clothes, but isn't it my business to teach you and train you in such a way that you will be a model church — that you will be a church that will be an example or a pattern, and you will show forth the praise of God as to what a Christian ought to be, and what a church ought to be? I thought about that fellow who said he had trained thousands and thousands of girls in the art of modeling. I don't know how many thousands the Lord has enabled me to train in the art of modeling for the Lord. I rather imagine there have been quite a few that I have taught in the years gone by through our radio program, The Baptist Examiner, through our Bible Conference, and through our church. I hope some of the thousands that I have had an opportunity to train might be good models, patterns or examples for the Lord Jesus Christ.

Beloved, I would like to tell you what a model church is like. I would like for you to see how you measure up individually. I would like for us as a church to see how we measure as a church. How near do we come to be a model church?

I
THE MODEL CHURCH ESTEEMS HER PASTOR VERY HIGHLY FOR HIS WORK'S SAKE.

I do not believe that a church can be a model church unless that church truly esteems and loves her pastor for his work's sake. Paul said:

"And we beseech you, brethren, to know them which labour among you, and are over you in

the Lord, and admonish you: And to esteem them very highly in love for their work's sake." — I Thess. 5:12,13.

I don't say that a pastor is to be looked up to, and to be made over. I am afraid that some pastors expect such. I do say that a pastor is to be esteemed for what he preaches. If I preach to you the Word of God, then I think I should be esteemed for what I preach. If I preach to you the Word of God, then I think I should be held in your esteem, your love and your affection.

The Apostle Paul is rather strong in his emphasis as to the way in which a church should regard the pastor. He tells us three things relative to the way in which a church should regard her pastor. Listen:

"REMEMBER THEM which have the rule over you." — Heb. 13:7.

"OBEY THEM that have the rule over you, and submit yourselves: for they watch for your souls." — Heb. 13:17.

"SALUTE ALL THEM that have the rule over you." — Heb. 13:24.

The expression "that have the rule over you" refers to a pastor. That doesn't mean that the pastor is to be a dictator, but in a sense the pastor has the rule over the church in that he is to direct the church in the understanding of the Word of God.

Paul said, "Remember them which have the rule over you." You ought to remember your pastor in prayer. You ought to remember your pastor in every way possible to make his work as easy as can be for the glory of God.

Paul said, "Obey them that have the rule over you." If I preach you the Word of God, I expect you to live accordingly. If I preach you God's Book, I expect you to live in the light of God's Book.

Paul said, "Salute all them that have the rule over you." That means you are to speak to your pastor even if he doesn't speak to you. I may pass you by. I may not see you. You go ahead and speak anyway. There is not a passage in the Bible that says the pastor is to look you up and speak to you, but here is one passage that says you are to speak to your pastor.

So, beloved, first of all, I say that a model church esteems her pastor very highly for his work's sake.

One man said, "I don't think I ought ever tell my pastor that I enjoyed his message. If I do, he is liable to get the big head." Beloved, I don't think you ever hurt a pastor by telling him you enjoyed his message. I want you to get a blessing from it. I think there's many and many a pastor who has been hurt far more by the opposite attitude on the part of the membership of the church. I say to you, if we are to be a model church — if Calvary Baptist Church is to be a model church, then you ought to esteem your pastor very highly for his work's sake.

II
THE MODEL CHURCH HAS NO DIVISION AMONG ITS MEMBERSHIP.

I have been to churches where there were tremendous divisions. I have been to churches where some members of the church did not speak to other members. I have been to churches where if one part of the church would vote for something, another segment of the church would vote against it, just because the other crowd voted for it. I say the model church has no divisions among its membership.

We read:
"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all SPEAK THE SAME THING, and that there be NO DIVISIONS among you; but that ye be PERFECTLY JOINED TOGETHER in the same mind and in the same judgment." — I Cor. 1:10.

Notice, Paul says that the membership at Corinth is to be perfectly joined together. How many churches there are, I say, where there are divisions, where members of the church are divided! I have seen it so many times in the years gone by.

I remember one instance where a church was going to buy some songbooks. The treasurer of the church wouldn't write the check simply because the folk on the other side that he differed with had selected the book. I wasn't pastor, but in the providence of God, I got in the squabble and I got the two crowds together in a book store in Cincinnati. I got the song books. Finally, the crowd agreed and the treasurer held back. I said, "Write the check." Very reluctantly, he did so.

I have wondered about the sit-

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uation many times since. Beloved, that church couldn't be called a model church. In no sense of the word would they be called a model church with divisions like that. I could stand here and recite to you instances that I can think of that crowd into my mind just now, of people and churches that I have known through the years that were divided — hopelessly, helplessly divided, and in most instances over virtually nothing at all. A model church has no divisions among its membership.

III
THE MEMBERS OF A MODEL CHURCH ALL HAVE LOVE FOR ONE ANOTHER.

I like to see people show a little love for one another in the house of God. That is what the Word of God says that we ought to do. Listen:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto UNFEIGNED LOVE of the brethren, see that ye LOVE ONE ANOTHER with a pure heart fervently." — I Pet. 1:22.

What is the reason for this injunction? Why should we see to it that we love one another with a pure heart fervently? Peter says that the reason is that you "purified your souls in obeying the truth through the Spirit."

Beloved, if the Holy Spirit of God has led you into a knowledge of the truth to the extent that your soul has been purified thereby and you are a child of God, then you ought to be mighty certain to see to it that you love one another with a pure heart fervently.

I like to see a church love one another. I like to see a church that when they come together

Titles We Are To Use, And Not To Use As To Preachers

The flesh manifests an exceeding great power in the lives of all Christians. Though Jesus assured us that "the flesh profiteth nothing" (John 6:63), and though Paul warned that we should "make no provision for the flesh" (Rom. 13:14), still it exerts a tremendous influence over us.

In no instance is this more clearly seen than in the ministry and particularly in the matter of ministerial titles. Here the pride of life has an abundant opportunity to display itself in fleshly glory.

While some ministerial titles are foreign to the Word of God (Pope, Cardinal, Presiding Elder, etc.), others are positively condemned thereby.

The most common title is that of Reverend (or Reverent as most commonly pronounced). Occasionally, one is introduced as "The Reverend" Mr. So-and-So. The Romanists go far beyond, by speaking of the "Right Reverend" all of which is contrary to God's Word. The word "Reverend" occurs once in the English Bible, and then as a characteristic or attribute of God. "Holy and rever-

end is his name." (Ps. 111:9). In view of the fact that it is used but once in the Bible, and then as an attribute of God, surely it should never be applied to mortal man.

Then, there is a more high-sounding title which most preachers strive for, namely, "Doctor" — as is usually lightly pronounced "Doctah." I am reminded of J. B. Gambrell's quaint saying: "The D. D. degree is like the curl in a pig's tail — a little more beauty but no more pig." Yes, it sounds more dignified — more pleasing to the flesh, but since one wears it, it doesn't make him any more preacher.

This title is actually condemned by Jesus. "But be ye not called Rabbi (literally Doctor); for one is your Master, even Christ, and all ye are brethren." (Matt. 23:8). All Christians are just brethren in Christ. We are not to address one as "Doctor" and another as "Brother," for Jesus said, "all ye are brethren."

That which actually cheapens this title is the fact that it can be bought for fifty dollars (\$50) from most any of these modern corrupt, ecclesiastical cemeteries (Seminaries). A Negro church wanted to get a D. D. for their pastor, but could only raise twenty-five dollars (\$25). Whereupon, they wrote saying, "Please grant one of the D's now and when we get the other twenty-five (\$25) you can give him the other D."

Pastor Lee Rector (Ardmore, Okla.) wrote me years ago, when living, and addressed me as "Dr. Gilpin." I replied thanking him for saving a brother pastor fifty dollars (\$50).

Someone is liable to think that I write thus because I do not have the doctorate. Let me disabuse your mind in this regard, for I could have it if I thought it Scriptural. Three schools have offered it freely.

How then should a preacher be addressed? What titles should be used? If you speak to him, why not call him "Brother"? If you are unsaved (he's not your brother), just call him "Mister." If you address some correspondence to him, refer to him as "Elder" (Titus 1:5; I Peter 5:1), or "Bishop" (I Timothy 3:1; I Peter 2:25), or "Pastor" (Eph. 4:11). If you must introduce him with formality, do so as the "Elder Mr. So-and-So." On less formal occasions, just refer to him as "Brother."

Someone will object, saying, "That's such a little thing; why bother about it?" Read Matthew 5:19. Our philosophy: God said it, and that settles it, whether I believe it or not.—J.R.G.

IV
IN THE MODEL CHURCH, (Continued on page 3, column 1)

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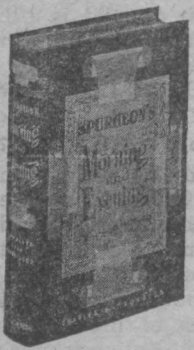
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FEBRUARY 10, 1973

PAGE TWO



"A Model Church"

(Continued from Page Two)
EVERY MEMBER GIVES ACCORDING TO HIS ABILITY.

Paul talks about churches liberality on the basis of their ability, for we read:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, AS GOD HATH PROSPERED HIM, that there be no gatherings when I come."—I Cor. 16:1,2.

Has God prospered you this past week? Then you ought to shake hands with the offering box that is located near the door. I don't like for you to come in here and treat that offering box like it were a stranger. I like for you to treat it as if it were a close friend. I tell you frankly, unless you do so, you can't expect God to bless you. The Bible tells us that God blesses us as we in turn bring our offerings unto the Lord.

I say to you, in a model church, everybody gives according to his ability. Maybe you only made a dime this past week. Then one penny of that dime belongs to God. Maybe you made \$500 this past week. Then \$50 of that belongs to the Lord. One-tenth of what you have belongs to God. In the model church, I say, every member gives according to his ability.

We read concerning the church at Antioch:

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul."—Acts 11:29,30.

How did they give? It says, "every man according to his ability." Not every man has the same ability, but these folk gave according to their ability. I say, beloved, in the model church, the membership gives according to their ability in the Lord.

V

THE MODEL CHURCH PUTS AWAY FROM AMONG ITS MEMBERSHIP ALL DISORDERLY MEMBERS.

The Apostle Paul very specifically tells us that this is to be done. Listen:

"But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."—I Cor. 5:11-13.

Paul says, "The people on the

outside, the unsaved, God will take care of; but people inside the church, you pass judgment on them, and put away from among yourselves that wicked person."

Paul tells this church at Thessalonica the same thing, for we read:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our way by this epistle, note that man, and have no company with him, that he may be ashamed."—II Thess. 3:6,14.

I say to you, beloved, a model church puts away from its membership all disorderly members.

Sometime ago, we printed a set of Minutes for a Missionary Baptist Association in another state. They had over 4,000 members in that association of churches, and in the preceding year they had excluded just one person. That was all that was reported. Do you mean to tell me that there were over 4,000 members in all those churches that were doing exactly what they ought to do in the light of the Word of God? I tell you what I think. One man or one woman did something that was so flagrant, and so bad, that in order to keep from hanging their heads in shame the church withdrew the hand of fellowship from that one individual. Actually, the church has many, many individuals that they ought to treat in the same manner. I can't believe that out of 4200 members that all of them in all these churches are living so good that there was only one person that they needed to exclude from their membership. I say, beloved, a model church puts away from its membership all disorderly members.

VI

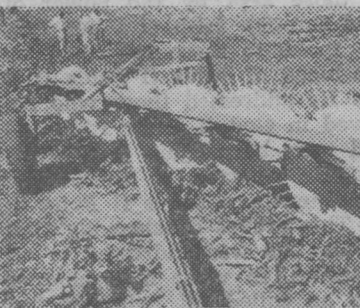
THE MODEL CHURCH IS A MISSIONARY CHURCH—SEEKING TO REACH EVERYONE POSSIBLE WITH THE GOSPEL MESSAGE.

I am not a Hardshell. I believe the doctrines of election and predestination. I am sure God has already elected a certain number to salvation and that everyone of them is going to be saved. He has predestinated the way whereby and the time when they shall be saved. Beloved, that does not excuse me one particle for my laziness nor does it excuse me for my carelessness in getting the gospel out. I say to you, a model church is a missionary church to the extent that it will seek to reach everyone possible with the gospel message.

We read:

"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all

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scattered abroad throughout the regions of Judaea and Samaria, except the apostles. Therefore they that were scattered abroad went every where preaching the word."—Acts 8:1,4.

Where did they go? The Word of God doesn't say. It says that they were scattered abroad. What did they do? They went everywhere preaching the gospel.

I tell you, beloved, God scattered this church. They got lazy and God scattered them. Why? So they would go everywhere preaching the Word of God.

Notice again:

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."—Mark 16:20.

Notice, they went forth and preached everywhere the Word of God.

Beloved, a model church will do everything possible to get the Word of God out to the world. I believe in radio programs. If I had the money to do so, I probably would have a television program. I believe in preaching the Word of God every opportunity we have. I think that we ought to do everything we can to get the Word of God out to the world. We ought to seek to reach everyone possible with the gospel message.

God will do the saving. My business is to do the preaching.

You say, "Brother Gilpin, do you know who is going to be saved?" No, I do not. If I did, I would only preach to the ones I knew were going to be saved. I don't know and therefore I preach to everyone I get an opportunity to preach to. I leave it up to God to save them in His own good time.

A model church, I say, will do everything possible to reach the lost and will be a missionary church.

VII

THE MODEL CHURCH TAKES A FIRM, BOLD, DEFINITE STAND FOR THE DOCTRINES OF THE BIBLE.

Notice, I said the doctrines of the Bible, not the doctrines or teachings of some man who has thought up a mourner's bench, or women speaking in public, or all the heresies we have in the world today that are the doctrines of men. I say to you, the model church will take a firm, bold, definite stand for the doctrines of the Bible — the doctrines that are taught within the Word of God.

Jude said:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 1:3.

It is rather interesting to notice that Jude says, "I started to write you another letter. I gave all diligence to write unto you of the common salvation, but when I did, it was needful for me to write unto you, and exhort you

that you should earnestly contend for the faith which was once delivered unto the saints." Jude started to write a book on the subject of the common salvation, but before he had an opportunity to do, things arose, problems came up, and he said, "It became necessary that I should write to you and exhort you to earnestly contend for the faith which was once delivered unto the saints."

Beloved, I tell you, we have no business doing anything else but contending for the faith. I cannot compromise the Word of God. I must not take a compromising position, but rather at all times I am to contend for the doctrines of the Bible. I believe that the Lord Jesus Christ came into this world born of a virgin, and I am going to contend for the virgin birth. I believe that Jesus Christ came into the world and died on the cross for the sins of the elect of God. I believe in what I choose to call the five great Bible doctrines of grace. I believe that when Jesus was here in the days of His flesh He established a Missionary Baptist

Church and that all the so-called churches are but organizations of man and of the Devil. I believe in the premillennial return of the Lord Jesus Christ. Some of these days He is going to split the skies asunder and is going to come back to this world. I believe in it, and my business is to preach it, to exhort you concerning it, and to contend for the things of the Bible.

One evening this week, shortly after I had come across the bridge from Ironton, a policeman ran out on the bridge, followed a few minutes later by an ambulance. A man had died in his automobile and had crashed into four other automobiles there on the bridge. It was quite a serious wreck in this area for a long, long time.

The Lord Jesus is going to come someday. He is going to catch His own out of this world. There are going to be some automobiles that won't have a driver left in them. I think that what happened there on the bridge is a mighty good example of what we can expect when Jesus comes again. I believe that there are going to be drivers caught up and automobiles will careen off the highway and cause damage untold. I believe there are going to be pilots taken out of airplanes. The planes themselves will crash. I believe that there will be engineers on trains that will be taken and the whole train will crash to death so far as the riders on that train are concerned. Beloved, I believe in the premillennial return of Jesus Christ to this world. He is coming back. He is going to set up His millennial kingdom, and He is going to live and reign from the city of Jerusalem.

I say to you, "Speed the day!" I would come over to the end of the book of Revelation, and I would quote the Scripture which says, "Even so, come Lord Jesus." The model church will take a firm, definite, bold stand for the doctrines of the Word of God, and they'll never compromise. If the time ever comes that Calvary Baptist Church compromises on the great doctrines of grace, the second coming of Christ, the church that Jesus built and the Second Coming, may God forgive us for ever having built the building that we are worshipping in this morning.

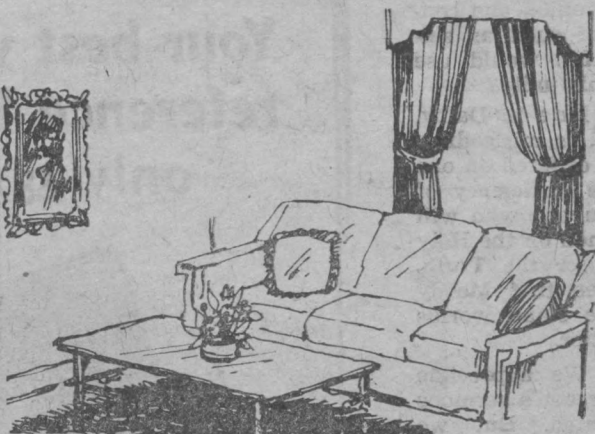
VIII

IN THE MODEL CHURCH, THE MEMBERS PRAY FOR ONE ANOTHER.

I ask you, did you pray for your pastor even one time this past week? I think some of you must have because I am preaching this morning with an unusual liberty. I ask you though, did you pray even once for your pastor? Were you so busy all week that you never had time to ask God to direct your pastor in regard to a message and then enable him to preach it on Sunday? Did you pray one time for the sick ones in our church? Did you pray even one time for anyone else in our church? Did you say, "He or she hasn't been able to attend services too much of recent date. Maybe I should pray for them." Did you pray? I say, beloved, in a model church, the members will pray for one another. Listen:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and SUPPLICATION FOR ALL SAINTS."—Eph. 6:18.

I tell you, beloved, this next week you can help your pastor tremendously if you get on your knees and ask God's blessings upon him. You can help your pastor, preach. You can help him prepare his sermon. You can help this church. I tell you, it is remarkable what can be done by prayer if you go to God and in prayer make supplication for all saints. I say, in a model church, (Continued on page 5, column 2)



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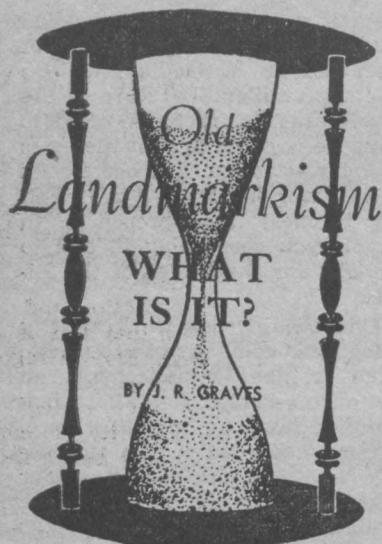
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PAGE THREE



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John R. Rice

(Continued from Page One)

the editor's usage of Rice shows a complete lack of respect for Spurgeon and his memory, and the editor's complete motivation by money. ANYONE WHO LOVES AND RESPECTS THE MEMORY, SERMONS AND MINISTRY OF C. H. SPURGEON WOULD NEVER STEP INTO THE GUTTER OF THEOLOGY AND COME UP WITH A JOHN R. RICE FOR A RECOMMENDATION OF C.H.S. But, are there some points in either the theology and practice of Spurgeon in which Rice and he do agree?

First, Rice claimed that he believed like C.H.S. except for Spurgeon's stronger emphasis on Calvinism. THAT IS A LIE! Rice does not even know the meaning of a Calvinist. Rice thinks that Calvinists and hyper-Calvinists are one and the same! The editor shows his true character to endorse and abet this lie. But the point is, did Spurgeon and Rice believe the same except for C.H.S.'s stronger position on Calvinism. You be the judge!

C.H.S. believed in the total depravity and inability of all men in their sins. Rice has men SICK BUT NOT DEAD in their sins. Rice says that they can cooperate with God so as to meet the conditions of salvation and be saved. Spurgeon held no such heresy of hell!

C.H.S. believed in God's eternal, unconditional election of His people. Rice MIGHT believe that God FORESAW who would repent of their sins by their own power and therefore elected to save them . . . this is a simple form of Arminianism. There is a world of difference here between Rice and the beloved Spurgeon. In fact, Spurgeon would not have anyone preach in his pulpit or permit them in His college, unless such believed in the same five points of Calvinism as Spurgeon believed them and Rice does not.

C.H.S. believed in the limited atonement. Rice hates this and calls anyone who so believes a hyper-Calvinist! Spurgeon held to such an atonement which saved His people. Rice holds to an atonement which saves no one, but simply makes salvation possible. There is no unity in this.

C.H.S. believed in the irresistible work of the Holy Spirit in bringing elect sinners to Jesus Christ. Rice does not so believe and again this shows the difference between the work of the Holy Spirit as held by himself and C. H. Spurgeon. Spurgeon believed in a sovereign God while Rice believes in the equality of man with God! Where is unity here?

C.H.S. believed in the perseverance of the elect of God in holiness. Rice does not even know what this means. Rice believes in the eternal security of the believer and will baptize anyone who makes a decision and they are taken into their churches without a single evidence of the

character of regeneration. This Spurgeon never did! C.H.S. required the evidences of regeneration before baptism! Rice knows nothing about this. Is there unity here?

There is not one point on the doctrines of Calvinism in which Rice and the beloved Spurgeon agreed. The editor knows this, but simply to gain greater sales, he uses Rice to recommend Spurgeon. Such a black mark on the memory of God's servant as this will no doubt be answered for in the day of the last judgment!

Since there is no unity about Rice with Spurgeon on Calvinism, what about practice? Is there a hope for such there? I think not, but again you be the judge.

Rice and his "ites" practice simple Arminian Methodism in their revivals! Read J. R. Graves' **Great Iron Wheel and New Great Iron Wheel**, for the picture of the modern Rice-ite revivals. C.H.S. used no feelingism, no high pressurism, no clowns, no ice cream and candy and good time type of evangelism. Furthermore, Spurgeon would have considered such as the enemy of the souls of men, the gospel and Jesus Christ who would have done such.

C. H. SPURGEON NEVER GAVE A RICE-ITE PUBLIC INVITATION FOR SINNERS TO COME AND RECEIVE CHRIST IN HIS LIFE! To state that Spurgeon did such a thing is a lie! Spurgeon believed that the elect would be regenerated and then they would make their good confession in BAPTISM . . . NOT AT THE ALTAR PRAYING THRU! Following the death of C.H.S. some preachers called for the enquirers to come into enquiry rooms for help . . . this is something about which Rice knows nothing at all! There is no unity in this practice!

C. H. SPURGEON WAS A PURITAN. Rice and his followers are not. In fact, Spurgeon would not let a man preach who was not a Calvinist and a Puritan. To show the folly here, let me give you this example: Upon conversation with two Rice-ites who are preachers in our state, two of our men were cussed simply because they told the Rice-ites that they believed in the five points of Calvinism. Spurgeon would not hold fellowship with such cussing preachers let alone their denying Calvinism! Is there unity here?

John R. Rice claimed to have the power of healing, miracle working and speaking in different languages at one time in his ministry . . . has he lost it now . . . or has he admitted that he was simply more holy roller than he was a Baptist? In the **Smith-Rice Debate**, Rice even said that a certain woman in his church, while pastoring in Texas, was raised from the dead! Now, what do you think C. H. Spurgeon would have thought of this?

John R. Rice and company reject wine in communion and consider the usage of such as sinful . . . but C.H.S. would use nothing else! Is this unity?

Rice's reference to Dalby, Moody and C.H.S. is misleading. Dalby and Moody differed on one basic point — the sufficiency of the atonement! Anyone who will read Moody's sermon on the Holy Spirit in **Valiant for the Truth**, by Fuller, can see that Moody and John R. Rice stand worlds apart on this matter.

In Conclusion: We appreciate the fact that Spurgeon's sermons are being reprinted. But we distrust anyone who would use John R. Rice to promote any Calvinist. Do not misunderstand, we do not say they have no right to do this . . . we simply say that this is wrong and that no man of Christian principle and character would do such a thing. I could never write a recommendation for Charles or John Wesley on Election and Predestination or anything else for that matter. In fact, I do not know any Calvinistic-Landmark Baptist who would do like Rice. Do you? But in closing . . . can you think of one point of theology in which Rice and Spurgeon would agree?

Priesthood

(Continued from page one)

examining the persons written to. I see in chapter 1, verse 2, that Peter speaks to those elected by the Father, sanctified by the Spirit, and sprinkled by the blood of Jesus. Peter directed his words to those kept by the power of God through faith (I Peter 1:5). He spoke to those redeemed by the blood of Jesus (I Peter 1:18-19). He addressed those who believed in God (I Peter 1:21; 2:6) and were born again (I Peter 1:23). He referred to those who were new-born babes (I Peter 2:2). This proves conclusively that I Peter 2:9 was addressed to all believers. In verse 5 of chapter two he called all believers "an holy priesthood."

The priesthood of the faithful is exhibited in Revelation 1:5-6: "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. 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."

This passage reveals that all whom Christ loved and washed in His blood are "made a kingdom of priests" (literal Greek). These are already an holy priesthood. John says: ". . . hath made us kings and priests . . ." Believers are in relation to God priests and in relation to man kings. Under the New Covenant there is no class nearer God than another. All blood-washed saints have access to God. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

Revelation 5:9-10 discloses the priesthood of all the redeemed: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

Here we see that those whom Christ made priests are those whom He redeemed out of Adam's fallen race. It is all the saints who shall reign on the earth (Dan. 7:27; Psa. 149:5-9). This must be applied to all believers.

Revelation 20:6 informs us of the priesthood of all who believe in the Lord Jesus Christ: "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."

John in these words applies the term "priest" to all of those in the First Resurrection. Since they that are Christ's (I Corinthians 15:23) shall be in the first

Resurrection, I perceive that all believers are priests and will participate in the Resurrection of the Just. If I, as some do, believed that only Baptist church members are the priests of God, then I would understand Revelation 20:6 to mean that only Baptist church members shall be in the First Resurrection. If I could swallow this teaching, I would consistently believe that all that belong to Christ are in the Baptist Church. This would mean that I believed in church salvation and justly deserve the name of "Bapto-Campbellite."

Priesthood Of The Baptist Church

Of recent date a new idea has reared its head among sovereign grace independent Baptists. Some of my brethren are beginning to preach the priesthood of the Baptist church. To them there are no general epistles in the Bible; they are all written to a church. To them no acceptable service can be rendered to God outside of the Baptist church. They contend that only church members can Scripturally and lawfully serve the great High Priest. Others may be saved, but they cannot serve Christ because they are outside of His priesthood. This view seems to ignore that those not priests in the Old Testament could serve God, even though these could not perform the ordinances.

This doctrine is as revolutionary as the Cyprianic doctrine of the third century. It makes a special order of priests in distinction from the Lord's people. This is an outward priesthood, not a spiritual one. It is a re-institution of the Levitical priesthood. Such a teaching is more in keeping with Catholic doctrine than Baptist doctrine. Those familiar with Baptist history know we have held to the priesthood of all believers from apostolic times until now.

I believe the Great Commission was given to the Baptist church. I believe that only Baptist church members can engage in church rights and privileges. But I do not hold that a believer not a Baptist cannot serve God acceptably in any way. Baptism is a prerequisite to church membership. I do believe God is pleased when a believer is baptized by the Baptist church even though this person cannot be a church member until the act of baptism is terminated.

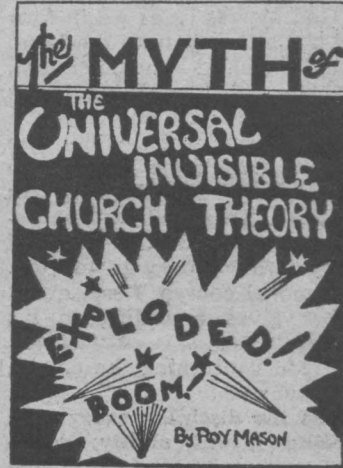
Certainly the church is the ideal place to render acceptable service to God, but it is not the only place where we can serve God. Not all service rendered by church members is rendered in church capacity. Prayer, Bible study, and witnessing is done outside of the church assembly. It can be done by any believer. God is pleased with some service rendered by those not church members.

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us" (Luke 9:49-50). Was God pleased with the witnessing of the Samaritan woman to those of her city though she was not a church member? If not, why did God bless her witnessing (John 4:39)? Does not Romans 8:8-9 indicate that a person who has the Spirit can please God? Does not Hebrews 11:6 suggest that anyone with faith can please God?

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choice of all believers in the New Testament. I Peter 2:9 calls the royal priesthood a "chosen generation." Our priesthood, as our salvation, is owing to God's sovereign selection.

The Levitical Priesthood was to give their tithes to the High Priest (Num. 18:25-28). The anti-typical meaning of this is that the royal priests of the New Testament are to give their tithes to the Great High Priest, Jesus Christ.

Old Testament priests taught people the Word of God. Malachi 2:7 says:

"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

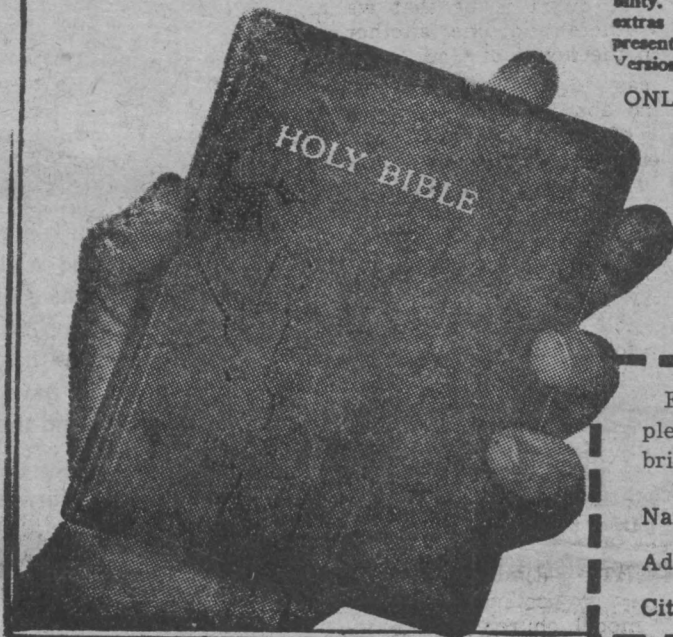
Micah condemned the priests of his day for teaching for hire (Mic. 3:11), showing the priests were to teach God's Word.

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(Continued on page 7, column 4)

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"WOE IS ME"

"Woe is me, that I sojourn in Mesek, that I dwell in tents of Kedar" (Psa. 120:5).

David prayed, "Woe is me" when he had to dwell among the people of the world. How he hated it. How he longed for the refuge of his homeland. His heart ached within him. Many of the Israelites could be happy and content living with the ungodly. They could copy some of the world's practices without a tinge of conscience. Sometimes they would pretend to worship Jehovah while they also swore by false gods. The Lord told Zephaniah what He would do to those:

"I will cut off them that worship and that swear by the Lord, and that swear by Malcham" (Zeph. 1:5).

They probably felt very safe in their middle-of-the-road position. They may have reasoned, if they were on both sides, one was bound to be right. This is no place of refuge in hypocrisy. David was no hypocrite. He may have been in the world but he was not of the world. His soul was vexed as was righteous Lot. Many times it looks like Christian women are trying to do as the Israelites were doing. Make a pretense of worshipping the Lord and at the same time giving allegiance to the world. Jesus did not pray for us to be taken out of the world. Since He didn't pray for it, it is certain we don't need it. But we certainly do need His grace to be "kept" in the world. It is truly a battle not to become part of the world.

But when we stop to consider it all, there is no better place for Christians than where the ungodly are. Where should the doctor be but where there are many sick? Where should the soldier be but in the midst of battle? Did not the Lord of Glory come into the world to save sinners? When we get tired of the strife and sin around us let us remember all the saints before us. They did not enter heaven on flowery beds of ease. Are we better than they? The writer of Hebrews tells us:

"Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection" (Heb. 11:35).

We often hear of the terrible deaths of Christians during the reign of Nero and other persecutors of the Lord's Church. Most of the time it is men who die for their faith. But I can't help but think of the wives and mothers of these men. What anguish and torment of soul they must have suffered. It might be easier to die yourself than to watch your child or husband tortured.

Jehovah fills the whole universe. There really is no room for other gods. That's the reason our God says:

"Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22).

If the Lord Jesus Christ reigns supremely in our heart there will be no room for the things of this world that defile our lives. Paul's admonition to the Corinthians was "Examine yourselves, whether ye be in the faith; prove your own selves. . . ." Evidently he had reason to doubt their salvation due to the sinful, worldly things in their lives. We might ask ourselves, "Does my life show that faith lives within? Is it my desire to live ONLY for Him?" If yes, then praise the Lord. Let us not be overtaken by the world, but rejoice in our great God and Saviour, Jesus Christ.

"A Model Church"

(Continued from page three) the members pray one for another.

IX
THE MEMBERS OF A MODEL CHURCH DO NOT FORSAKE THE ASSEMBLING OF THEMSELVES TOGETHER.

I think that church members ought to be present in God's house for all services, or else have a good reason that would be approved by a good conscience before God. We read:

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:23-25.

What day is he talking about? I think he is talking about the second coming of Christ. A preacher friend of mine said that the writer was talking about Sunday, "As you see Sunday approaching, on Monday you ought to say to people, 'Don't forget to be in church on Sunday.' Likewise, on Tuesday, Wednesday and Thursday, as you see the day approaching. The nearer you get to Sunday, be sure you remind all the members to be certain to be present on Sunday."

I don't know whether that is right or not. That would be true. It ought to be done, but I think the day that he is talking about is the day of the Lord, the coming of the Lord Jesus Christ. It says that the nearer we get to the second coming of Christ, the more we ought to be sure we are in the house of God, the more certain we ought to be that we exhort others and one another to be in the house of God.

It is easy to be lazy on Sunday. It is just about the easiest thing I know of. In the model church, the members exhort one another not to forsake the assembling of themselves together.

X
THE MEMBERS OF A MODEL CHURCH REJOICE TOGETHER.

Don't tell me that in the model church folk don't have a good time. Don't tell me that in the model church people don't enjoy themselves and rejoice. Paul says: "Finally, my brethren, REJOICE in the Lord."—Phil. 3:1.

"REJOICE in the Lord always; and again I say, Rejoice."—Phil. 4:4.

Yes, beloved, we are admonished to rejoice, and the members of the model church rejoice together. I like to see God's people

happy in the Lord. I am always so glad when we come together and shake hands, see each other, and talk to each other. I am always so glad when we go out of the house of the Lord smiling and happy in the Lord. He says, "Rejoice, and again I say, Rejoice."

God's people ought to be the happiest people in this world. You have no business coming in here on Sunday morning, or going out either, with a look on your face like you have been eating sauer kraut and drinking lemonade for the last six months. You have no business coming in here looking like you are growing a lemon plantation right on your upper lip. You have no business coming into the house of the Lord on Sunday like a sour puss. I tell you, beloved friends, when you came to God's house, you ought to be happy. Come rejoicing and leave rejoicing. In the model church, the members rejoice in the Lord.

I say, beloved, we are to rejoice in the Lord. Why do we rejoice? Because He has done something for us. I tell you, God has done so much for me I can't do anything but rejoice. I have to be happy in the Lord.

I go back to that time as a lad in my teens when I leaned on a hoe handle in a tobacco patch in Boone County, Kentucky, to receive Jesus Christ as my Saviour. Beloved, I tell you, He made me happy that day. When I went to church a day or so later and made a profession of faith, I tell you, as I walked home that night, I was a happy boy. I don't think the stars ever shone quite so brightly as they did that night. I am satisfied that the moon, not even a harvest moon, ever shown so brightly as it did that night. I am satisfied that as I went home that night that I could not have been happier than I was. Beloved, all down through the years that have gone by, I am still happy. I am happy in the Lord. Not everything has gone my way. I have had a lot of problems. I have had a lot of difficulties. I have had a lot of things that have made me unhappy. As I get old, I notice that my old body does not work quite like it used to. I don't have the same reactions that I used to have. You'll find that to be true when you get older. But there is one thing certain, that happiness that He gave me back there, He has never taken away. I can say to you, He started the music box in my soul the day He saved me, and that music box has never slowed down one particle. I am still happy. I can rejoice in the Lord. I say, beloved, in the model church, the members rejoice among themselves in the Lord because of what God has done for them.

May God bless you!

Independence

(Continued from page one) church. Jesus Christ is the sole head of the church, and the church is under His absolute authority.

A kindred truth, which flows from this truth is the independence of the church. You see, if the Lord is the head of His Church, then, the church cannot be dependent upon or subject unto anything or anyone else. When she is, she is in rebellion to her only true Head. The church must own its obligation to Jesus Christ, and submit to His authority. In doing this, she dare not let any other authority intrude upon the claims of her one and only Head. These truths go together. They are married, the one to the other, and cannot be separated. To deny one is to deny the other. Some folk wonder why we contend so earnestly for the independence of the Church. It is because we believe so strongly in the Headship of Jesus Christ. I have before me the November

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PAGE FIVE

24th issue of the Ashland Avenue Baptist. In this paper is a lead article entitled "Baptist Independence." I do not know a great deal about this paper, or the church which publishes it, or the school connected therewith. However, after years of observing this paper, I have learned not to expect too much from it. At times, there have been some good articles in the paper, but mainly my impression has been one of disappointment. My impression is that it is a very weak paper. The article to which I refer reproduces within it an article by a W. B. Casey entitled: "Can Baptist Independence Be Carried Too Far?" The article is another attempt to justify membership in the S. B. C. Let us look awhile at this article.

Mr. Casey begins his article by emphasizing the two truths to which I have already referred. He refers to these twin beliefs as "one of the most precious truths held by Baptists through all ages." Mr. Casey points out that the local church is recognized as the highest ecclesiastical authority on earth. Mr. Casey points out that Baptists have often suffered much because of their love for these things.

Brethren, I have long since learned that there is a vast difference between holding a doctrine as a theory to be believed, and having that doctrine hold you and have its proper effect upon your life and practice. I know folk who say, "We don't believe in Christmas." They say this loud and persistently, but it does not affect, in the least their practice relative to Xmas. They do like everyone else in that respect. I know preachers who say they believe in the doctrines of grace, but this belief does not alter their practices in their church in the least. They carry on everything just like the Arminian crowd does. I know preachers who say they believe "church truth." They say they believe almost exactly like TBE on the church. This does not stop them from supporting mission boards, christian (?) schools, and belonging to different inter-denominational organizations. So you see it is one thing to hold a doctrine as a theory. It is another thing to have that doctrine so grip your soul that it molds your practices into conformity with itself.

This is exactly what Mr. Casey has done relative to the doctrines of "The Headship of Christ over the church," and "the independence of the church." He holds these things as a theory, but they do not affect his practice, or his efforts to have others reconciled to the Southern Baptist Convention. Now brethren, a man may hold these truths referred to as theory and belong to the S.B.C. But, if these truths ever grip his soul completely, and influence and mold his life and practice, he will not — he cannot — belong to any man-made organization such as the SBC.

Mr. Casey labors hard to reconcile these two irreconcilables. One might as well seek to blend oil and water as to blend "church

independence" and "membership in the SBC." They just don't mix.

Here is a quote from Mr. Casey. "In every association and convention formed by groups of Baptist Churches, this principle has been carefully guarded in constitutions and by-laws so that no church would surrender her autonomy to any other group." Now, I don't know what is written in their constitution and by-laws. I do know that this is an outright lie. Ask Elvis Gregory and the church he pastors in Columbus, Miss. They voted by overwhelming majority to come out of the SBC, and be an independent Baptist Church. The court, backed by the lies of some leading SBC men, took the valuable property of this church and gave it to a very small minority. Ask the folk in Rocky Mount, N. C. if this is true. Those folk there had the same experience as Brother Gregory. Ask others who have had their property stolen by the court — the court being influenced by leading men in the SBC — ask them about Mr. Casey's statement.

It is simply not true that a church can be affiliated with the SBC, without losing its independence. Mr. Casey is lying in this statement. The facts prove him false. And the Ashland Avenue Baptist is spreading a falsehood and deceiving its readers in publishing this, and especially in highly commending this article. Ask the pastors who are persecuted to the nth degree throughout the territory of the SBC if Mr. Casey is telling the truth.

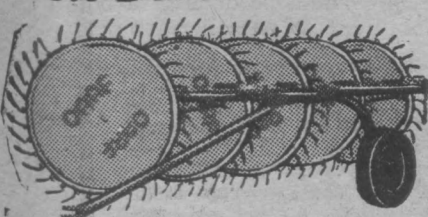
Mr. Casey says there is no distinction between an "Independent Baptist Church" and a "Convention Baptist Church." This is simply not true. Mr. Casey knows it is not true. Ross Range (the editor of Ashland Avenue Baptist) knows it is not true. He says that a church does not belong to the SBC, but only is associated with it. Well, this may be their theory on paper, a lie concocted to deceive the unwary and ignorant, but it is not true in fact. If so, then why could not Elvis Gregory and his group pull out of the SBC without losing their property? Mr. Casey knows, and all SBC pastors know that the SBC does exercise a tyrannical authority over its churches and the pastors of those churches. Ask the SBC preachers who are "frightened to death" by the Associational Missionaries (the hatchet men) if Mr. Casey is telling the truth.

Mr. Casey makes this statement. "If it is not independent, it is not Baptist." I will almost agree with this. Of course, this would unchurch every SBC church in America.

Mr. Casey uses the old story about one person's freedom ending where another person's nose begins. Ha, Ha! So what. Independent Baptists are not trying to punch other independent Baptists in the nose. They are seeking to obey the Lord in doing the work He established His church to do. Mr. Casey then tries to in-

(Continued on page 6, column 5)

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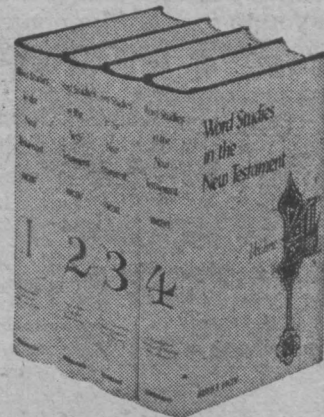
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Further Exposition Of Epistle Of James

By WILLARD WILLIS
Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

James 3:5-12.

"Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth"—James 3:5.

It is as natural for the flesh to boast as it is for a thorn tree to bear thorns. We are all totally depraved creatures and one of the results of our depravity is boasting. Man's worst boasting is displayed when he thinks that he has the ability to work his way to heaven. We would consider a person out of his mind if he boasted that he was building a literal ladder up to heaven, but people will actually sit and earnestly listen to preachers who advocate working one's way to heaven. Many of these same people could never work their way through college, but they still boast that they are working their way to heaven. May we shout from the highest steeple that the only way to that eternal city is by way of the finished work of the Lord Jesus Christ.

"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved"—Acts 4:12.

"... Behold, how great a matter a little fire kindleth!"—James 3:5.

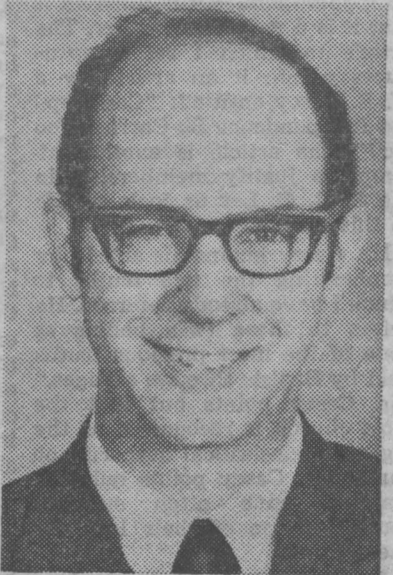
One day my dad asked my brother, Emerson, to burn the tobacco bed. Emerson proceeded to burn the tobacco bed and a large portion of the rest of the farm. The fire got completely out of hand. We are all aware of how one lighted match can turn an entire forest into an inferno.

The passage before us teaches that the "tongue" though a "little member," can do a lot of damage. It can cause a raging fire of anger and hatred in the church. This fact is especially true of teachers. They are to be very cautious so that their message is from the Word and not from their depraved emotions. They must never be guided by their depraved conscience, but only by God the Holy Spirit. God's thoughts and ways are not our thoughts and ways, therefore, let us not rely on that which we think and feel, but only on the Word of God.

"Let the wicked forsake HIS

way, and the unrighteous man HIS THOUGHTS . . . for MY thoughts are not your thoughts, neither are YOUR ways MY ways saith the Lord"—Isaiah 55:7,8.

The things we say with our tongues should be for the up-building of the body of Christ—the church. We should be care-



WILLARD WILLIS

ful not to burn the church down by using our tongue as a match.

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell"—James 3:6.

The fire the tongue causes to blaze up is a world of iniquity (wickedness), or all kinds of evil such as boasting, lying, swearing, etc.

The tongue "defileth the whole body" like a fly in a glass of milk defiles the entire contents. A man who uses his tongue for cursing is certainly defiling his entire body. We may also say that a preacher who preaches false doctrine defiles the whole body-church. He, in fact, is worse than the man who uses his tongue for cursing.

"... and setteth on fire the course of nature..."—James 3:6.

The course of nature has to do with the entire life span of a person. The course of the entire life of some blazes up with the evils of boasting, swearing and lying; however, the tongue of a false preacher sets on "fire the course of nature" more than any thing else. I, in fact, know of people who still cling to the heresy they

were taught by false preachers when they were children. The tongue of the false preacher taught them the doctrine of "falling from grace" and they still believe it.

"... and is set on fire of hell"—James 3:6.

The word for "hell" is "Gehenna." Gehenna was a place on the edge of Jerusalem where the fire was always kept burning so as to consume the garbage from the city. Thus "set on fire of hell" means that the tongue lights a fire that burns on and on. The lost, because their sins are not under the blood, will burn forever and ever in the lake of fire and the sins they commit in this life will make the fires of hell hotter for them. Their every sin is equal to throwing a little more wood on the fires of hell which is to burn them.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and the tongue can no man tame; it is an unruly evil, full of deadly poison"—James 3:7, 8.

I have observed beasts, birds, serpents and sea creatures bowing to man's wishes. I have observed as the will of man replaced the will of the creature so that the creature heard and heeded the wish of its owner. The tongue, however, refuses to be tamed, in view of the fact that it is the channel or instrument of the heart which is deceitful above all things. The "all things" in-

cludes the beasts, birds, serpents and sea creatures.

"The heart is deceitful above all things, and desperately wicked; who can know it"—Jeremiah 17:9. Lions, tigers, sharks, rattle snakes and other creatures are always the same. They, by their action, state their position and we know to stay clear of them; however, man is deceitful. He may pat you on the back in order to choke you on something.

The tongue of man, then, is the manner in which he expresses his deceitful and desperately wicked heart.

"... full of deadly poison"—James 3:8.

The bite of a rattle snake fills one's body with poison to the extent that all of one's life signs are greatly impaired. The tongue of man is also full of deadly poison. The word "deadly" meaning to be fatal or hostile, and the word "poison" meaning to infect or corrupt. We may say, then, that a person's tongue is "full of deadly poison" when it is hostile to the Scriptures. The result of such an hostility, of course, is corruption to all that hear and heed. A person who teaches evolution certainly has a tongue that is full of deadly poison, yea, a person who denies the existence of God has a tongue that is full of deadly poison. These people are hostile to the truth and they infect and corrupt those whom they bite, that is, all who hear their false doctrine. We may boldly declare that the bite of the tongue can be more deadly than that of a rattle snake. I, in fact, would rather be bitten by a rattle

snake than by a teacher of evolution, falling from grace or any other false doctrine.

"Deliver me, O Lord, from the evil man; preserve me from the violent man; which imagine mischief in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah"—Psalm 140:1-3.

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips"—Romans 3:13.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God"—James 3:9.

Many, in one breath, bless God, and in the next breath, they curse men, or wish evil upon men. Let it be remembered that we are not only to love God, but we are to love our neighbor as much as we love ourselves. They who profess to love God, but do not love their fellow men, do not love God as much as they think they do. The highest goal of true love is to please the Father and it pleases the Father when He observes us loving one another. True love, however, doesn't always pat one on the back. It will speak out loud and clear against heresy, even as Brother Joe Wilson has been speaking out. Our love is to be especially toward the saints, but we are to also love the lost and show that love by wearing the soles off our shoes in reaching them with the Gospel message. Our love, then, is to be a two-way love. It is toward God first and toward man because this is the Father's will for us. We are not to "bless God" and then "curse" men. It is to be remembered that we are not even given the freedom of prayer if our brother has a just complaint against us and we have not made things right with our brother.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift"—Matt. 5:23,24.

"... which are made after the similitude of God"—James 3:9.

The Lord Jesus, according to Hebrews 1:3, was the "express image" of the Father. Adam was not the express image of the Father, but in his unfallen state he resembled God in that he was holy and had a great capacity for perfect love toward God and man (had there been other men in existence before his fall). Man, however, has completely fallen from his similitude of God. He has fallen so far that even his ways and thoughts are contrary to those of God.

"For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord"—Isaiah 55:8.

We can only be restored to the

similitude of God through the Lord Jesus Christ.

"And have put on the new man, which is renewed in knowledge AFTER THE IMAGE of him that created Him"—Colossians 3:10.

"And that ye put on the new man, which AFTER GOD IS CREATED in righteousness and true holiness"—Ephesians 4:24.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be"—James 3:10.

Can you imagine an apple tree with beautiful red apples on the top limbs and thorns on the bottom limbs? Those who pretend to bless God and yet curse men (wish evil upon them) would have such an appearance. They would be like a carton of strawberries that were whole and beautiful on the top and rotten on the bottom. We cannot walk in two directions at one and the same time, therefore, our direction toward God and man must be in the path of love—love that will cut the arm off to save the body—love that will tell you the truth no matter what your reaction is.

"Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh"—James 3:11,12.

Those who bless God and curse men are double dealers, that is, they deal one way toward God and another way toward men. James says, in essence that even nature abhors this kind of double dealing. James proves his point by using the examples of the fountain, fig tree, and vine. These, says James, are consistent in that they bear only one kind of fruit.

May the Lord richly bless you with His message.



Independence

(Continued from page 5)

sinuate that we who are "true" independent Baptists, are self-righteous Pharisees. That is another old trick. When one believes the truth, and seeks to practice it, then those who believe it in theory but won't practice it start crying "Pharisee." Is it self-righteousness to believe the truths which Mr. Casey said he believed at the beginning of this article? Well, then, is it self-righteousness to try to put those truths into practice in our daily lives and in our church practices? Certainly not. Mr. Casey better start worrying about compromising the truths he says he believes and quit worrying about others being Pharisees. A.A.B. would be much better off to point out the evils of the SBC rather than publishing such trash as this piece of compromise.

Mr. Casey goes on to admit that many things being done by the SBC could be done in a better way. (Continued on page 7, column 1)

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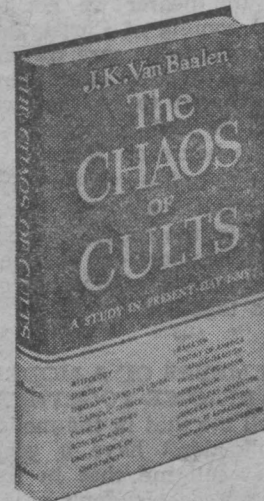
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Independence

(Continued from page 6)

ter way, that many things could be left undone, that unionism and interdenominationalism is creeping in, and many other wrong things. Well, now, this is enough for me, and it should be enough for every sound Baptist. If what the SBC is doing could be done better, let's do it the better way. If much being done by the SBC could be left undone, let's not do it. If heresy and much wrong is in the SBC, let us stay out of it and not be a partaker of SBC sins. Surely, Mr. Casey has double-talked himself into a corner from which there is no way out. Mr. Casey says that he would not defend what he believes is contrary to the truth. Well, why stay in it and support it with your presence, your influence, and your money? Answer this for us. I get sick and tired of these folk saying there is much wrong with the SBC, but they go on supporting it. Out of their own mouth they stand condemned. Mr. Casey has pronounced judgment upon himself with these words.

Mr. Casey, in referring to the many wrongs in the SBC, says that he believes in the right of any Baptist to speak out against what he believes is contrary to the Bible. Does Mr. Casey really believe this? Then, why does he defend the SBC? For surely, the SBC does not believe in any such thing. Ask the preachers who have spoken out against the

SBC. Where are these outspoke-ers? Do they move on to the larger churches? Do they move into lucrative, influential positions in the SBC organization? No. They either shut up, or they are persecuted by the denominational bosses, and they are black-listed by the organization. When the Associational Missionary is asked for advice as to a pastor for a pastorless church, does he recommend one of these outspoken ones, or does he warn against such? Every one of any experience knows the answer. Mr. Casey, are you so naive? Do you really believe this tommyrot, you write? A.A.B., why do you print such trash, such deception as this? Mr. Casey, it looks like you are trying to justify a serious compromise of truths you say you believe.

Mr. Casey then says, "I believe in the right of any Baptist Church to choose its own course of action under the guiding hand of the Spirit of God." Mr. Casey, suppose a church felt led by the Spirit to not use any SBC literature, and to not support anything in the SBC, and to speak out against the wrong in the SBC? Do you think that church would stand in good with the SBC, or would it be subject to persecution? You know the answer, and so do I. I don't know what you believe, Mr. Casey, but I do know that the SBC does not believe anything like you said in the above quote. If you pretend the SBC believes this, then you are a rank hypocrite on this point.

It seems that the purpose of Mr. Casey's article is to justify being in the convention. Then to speak out against those who take a strong independent stand. He now speaks against a group starting a church in the shadow of another church, and then claiming to be the true church. I wonder if some independent church located close to Mr. Casey brought on this article. Let churches be independent. Let them locate where they desire, or shall we here infringe on the doctrine of independence. For my part, I would just as soon be located next door to a SBC church as anywhere else. If a SBC church can still be recognized as a church, it is so far from the truth in so many things, that there is need nearby for an independent Baptist Church to teach the truths from which the SBC church has departed.

The editor now appeals to brotherly love. Brethren, we need more and more love. Let us not be behind anyone in having and manifesting true Godly love at all times. But I have learned that these "love" boys lose some of their love when they deal with one who stands for the truth. They "love" the compromisers, the unionizers and their kin, but when one stands without compromise for the Word of God, then he becomes the objects of hatred, and are accused of not having "love." Let us love God. Let us love the Word of God. Let us not love the ungodly and help those who are the enemies of the Lord.

The editor has made a poor showing in his effort to defend the SBC. He has admitted doctrines as true which absolutely forbid the fellowship with the SBC, or even the existence of

such an unscriptural organization. He has admitted that there is a better way doing things than the SBC way. He has admitted that there is much wrong in the SBC. He has misrepresented the attitude of the SBC as to authority over its membership. (Or associates, as he prefers). He has not produced any Scriptural justification for the existence of the SBC, or for fellowship therewith. Now let me say a few things against it.

Christ organized His churches and He is their sole head and they are to be independent of all outside authority. There is absolutely no Scriptural justification for the SBC. It is unscriptural and anti-scriptural in its very existence. It was not started by Jesus Christ, and is contrary to His teachings.

The SBC does usurp the auth-

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ority of Christ over the churches. It does exercise a tyrannical authority over the churches in it, and over the preachers in it. This is proven again and again by the facts of history.

The SBC is a protector and promoter of heresy. Much heresy is taught in her literature. Many of the leading men in the SBC are rank heretics. Many pastors of SBC churches are rank heretics. Many of them deny that the Bible is the Word of God, that Jesus is the virgin born Son of God, that He arose from the dead, and many other precious truths of God's Word. Now if these men lead their churches to give liberally to the support of the Co-operative Program of the SBC, they are respected men in the SBC. Many of them more from one place of leadership to another in the organization. But let a man believe and preach all the Word of God, and not support the Program, and he is blacklisted and persecuted to the utmost. Here is the truth about this black, rotten, hellish thing called SBC which Mr. Casey is defending, and which, by publishing this article, A.A.B. is defending.

What about the liberals and modernists in the SBC? What about the heresy in SBC literature? What about the literature of the BTU recommending the dirty sex book by James Baldwin to the youth of SBC churches? What about the president of an SBC College testifying in court that Jesus had a human father? What about SBC money paying infidel Nels Ferree, to lecture to SBC students at Southern Seminary in Louisville? What about these and a hundred like charges against SBC? Mr. Casey, A.A.B., what about these things?

No person can be the Baptist he ought to be and belong to a church that is in the SBC. That person is either ignorant, and inexcusably so, or that person is a deliberate rebel against the Word of God. No preacher should be in the SBC. He must compromise his convictions, or be a rank heretic without sound convictions. No church should be in the SBC. If she is, she is in direct rebellion to her only lawful head — the Lord Jesus Christ. Every saved person, who is a member of

an SBC church should immediately "run, not walk" to the nearest exit, get out immediately, and unite with a sound, independent Missionary Baptist Church. I urge any who read this, who is in a SBC church to give careful attention to what I have said.

May God bless you all.

Priesthood

(Continued from page 4)

tions to observe all things which Christ commanded (Matt. 28:19-20). Hebrews 5:12 says we are to be teachers of others. In Acts 1:8 Jesus Christ said: "... ye shall be witnesses unto me ..." We as the royal priesthood must not cease to preach and teach Jesus Christ (Acts 5:42). We must ever teach "the things of the Lord" (Acts 18:25) and "the word of the Lord" (Acts 15:35).

The essence of Old Testament priesthood is seen in Numbers 18:7 which says: "... ye shall serve ..." Priesthood is servanthood. The same is true of our Great High Priest. In a prophecy of Christ in Isaiah 42:1 the Father says of Him: "Behold, my servant ..." When Christ was born He "took upon him the form of a servant" (Phil. 2:7). In Matthew 20:28 He said: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark in his gospel presents Christ as the obedient servant of the Father. The servanthood of Christ indicates His priesthood, for priesthood is servanthood. Christ serves the Father because He is a priest forever after the order of Melchisedec.

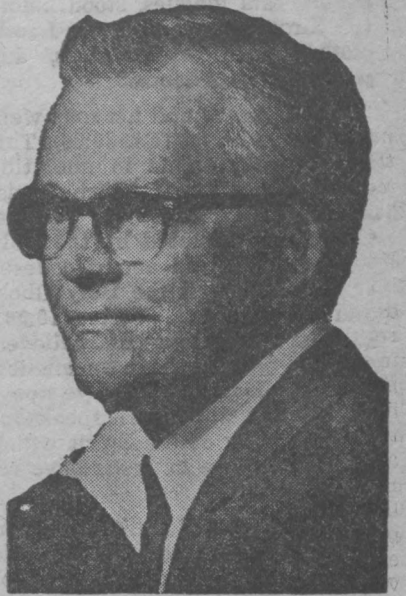
Christian priesthood is also servanthood. Believer-priests are said in Colossians 3:24 to "serve the Lord Christ." Paul said the Thessalonians had "turned to God from idols to serve the living and true God" (1 Thess. 1:9). Hebrews 9:14 admonishes us "to serve the living God." As believer-priests we are given grace "whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28). By love we serve one another (Gal. 5:13). It is even said of those believer-priests in the first resurrection: "... his servants shall serve him." (Rev. 22:3).

Consecration Compared

First, Aaron and his sons were washed in water (Ex. 29:4). In fulfilling the anti-type, the believer-priest is wholly and once for all cleansed at the moment he is saved. Titus 3:5 calls this "the washing or regeneration." Jesus said: "If I wash thee not, thou hast no part with me" (John 13:8). To the believer-priests at Corinthians Paul said: "... ye are washed ..." (1 Cor. 6:11). This washing is not by water, but by the blood of Christ: "Unto him that loved us and washed us from our sins in his own blood" (Rev. 1:5). This is why the Apostle John said: "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Second, the Aaronic priesthood had the priestly dress put upon them. This was in the main white clothing, symbolical of glory and holiness (Ex. 29:8-9). The anti-

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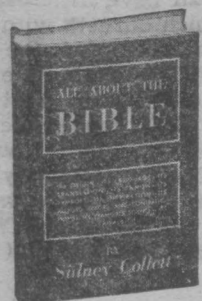
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typical meaning of this is seen in the attire of Jesus Christ. Our Great High Priest is presently arrayed in white linen. When Peter, James and John saw a foreview of the glorified Christ, they saw that "His raiment was white as the light" (Matt. 17:2). Daniel 7:9 pictures Christ in His king-priest office: "... the Ancient of days did sit, whose garment was white as snow ..."

Still another anti-typical meaning is seen in the clothing of the members of the royal priesthood. Believer-priests are arrayed in white robes. "He that overcometh, the same shall be clothed in white raiment ..." (Rev. 3:5). In Revelation 4:4 John said: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." The armies of the saints who come with Christ at the Battle of Armageddon are said to follow Him "upon white horses, clothed in fine linen, white and clean" (Rev. 19:14).

The tribulation saints are a part of the kingdom of priests; therefore they are dressed in priestly garments. Revelation 6:11 declares: "And white robes were given unto every one of them ..." In Chapter 7, verse 9, of Revelation, John said: "After this I beheld, and, lo, a great multitude, (Continued on page 8, column 1)



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Priesthood

(Continued from page seven)
which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Third, Aaron and his sons were anointed with oil (Ex. 30:30). This has its counterpart in anointing of the Holy Spirit which Christ and all believer-priests partake. Christ was anointed by the Holy Spirit: "How God anointed Jesus of Nazareth with the Holy Ghost and with power..." (Acts 10:38). John 2:20 says of believer-priests: "But ye have an unction from the Holy One, and ye know all things." John 2:27 speaks of the anointing of the Spirit which all who believe in Jesus have received.

Fourth, a sacrifice followed in the consecration of the Aaronic priesthood. The counterpart of

this is Christ offering Himself as a sacrifice and the believer-priests offering their bodies as living sacrifices.

Fifth, Aaron and his sons shut up in the tabernacle seven days (Lev. 8:33). The anti-typical meaning of this is that Christ and the royal priesthood will be shut up in Heaven seven years following the rapture of the saints.

After a person was inducted into the priestly office, his appointment continued as long as he lived. This is also true of Christ and the believers. Believers like Christ are priests forever. Jesus Christ is a priest forever after the order of Melchisedec. Since we share in His priesthood, ours must last even as long.

Threefold Service

First, there is the service of self-sacrifice. The New Testament priest must be willing to dedicate himself to God. Of his self-dedication Romans 12:1 says: "I beseech you therefore, brethren, by the mercies of God, that

ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The phrase, "the mercies of God," refers to the facts of the great salvation presented in the preceding chapters, a salvation which all believers share. The believer-priest has experienced a transfigured life by the power of the indwelling Spirit. Because of this he is to make full proof of "what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). He must no longer be conformed to this world system. This is his "reasonable service" or "spiritual worship" (ASV).

Second, there is the service of lip-service. Hebrews 13:15-16 says: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Third, there is the service of the substance-sacrifice. Philipians 4:18 declares: "But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, and odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

An Intercessor

The believer-priest is an intercessor. I Timothy 2:1 reads: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

No priest of the Old Dispensation was permitted to enter the holy of holies other than the high priest and he but once a year on the ground of sacrificial blood (Heb. 9:7). In this dispensation every believer-priest has free access into the holy of holies. Hebrews 10:19-22 declares: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Christ has entered the heavenly tabernacle as our high priest with His own blood and thus obtained free access for us (Heb. 9:12). When Christ died the veil of the temple was rent to show that the way into the holiest is now open. It is not open to the world, but unto all who come unto God on the ground of the shed blood of Christ. Believer-priests have unhindered access to God on the ground of the blood of Jesus Christ. The believer-priest is thus privileged to minister in intercession.



Book Of Life

(Continued from page one)

lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." God's omniscience has to do with more than knowing facts and incidents; it has also to do with His ordaining things that come to pass. God did more than foreknow that Christ would come and die for sinners. He positively determined that it should be done, for the ransom of sinners such as you and I.

So the Possessor of the Book of life is none other than the Redeemer, Jesus Christ. He has a perfect right to say who will be recorded in the roll of Heaven's citizens.

Who Is Recorded

One theory about the names in the book of life is that all men are recorded in it. And then, if one dies without salvation, his name is erased. I suppose this theory is a noble attempt to explain a certain Scripture we will

get to later, but the following truths prove it to be a false theory.

The worshippers of the anti-christ are definitely **not** in the book. See again Revelation 13:8.

According to Daniel 12:1, those who are saved in the tribulation are recorded in the book.

Jesus told His disciples to rejoice that their names are in that book — see Luke 10:20. Now if the disciples were told to rejoice that their names were in that book, then that must be a great privilege of Grace; and there must be some who are not recorded in the book of life.

Paul's fellowlaborers, as we saw in Philipians 4:3, are in the book of life.

So we conclude from these facts that the saved are in the book of life, and only the saved.

When Were The Saved Recorded?

Probably the most common belief is that the saved are recorded in that book when they are converted. But Revelation 17:8 says, "... And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world..."

Remember what we said about God's omniscience. He, our God, is never taken unaware, or by surprise. He has a non-defeatable plan and purpose.

We are dealing now with a matter that almost escapes our comprehension. But remember that God's thoughts and ways are not our thoughts and ways, according to Isaiah 55:8-9.

Awhile back in this message, we said that Jesus' death for sinners was in God's mind in eternity, while we know that it took place in time. You and I are creatures bound by the limitation of time. We think in terms of past, present and future. But God is not limited like we are. On creation morning, He saw our day as if it were already a reality. He now sees Creation as if it were now. The millennium is already a reality with God. The point is, God is not bound by time limitations, like we are. He is sovereign over time. God dwells in the realm of eternity.

So, in God's mind, the saved have always been recorded in His infallible system of record-keeping.

Maybe this illustration will be of help. When you see a shoot-em-up picture on television, and a bad guy shoots a good guy, you say, "Look at that! He shot that fellow." But in reality, the shot was fired weeks or months ago, when the picture was filmed. But in **your experience**, it took place right then.

So when we sing "There's a new name written down in glory," we are singing about that which is our blessed experience. In our experience we became aware of that which was already reality to an eternally omniscient God. It becomes a blessing to the child of God to know his salvation was planned in eternity, for, if left completely to ourselves, we would have never come to Christ. See John 6:44; Ephesians 2:1-6.

A Solemn Warning

The book of Revelation has some solemn warnings about being taken out of the book of life that have disturbed many. In fact these disturbances prompted me to prepare this message.

In Revelation 3:5 we read, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life..." This verse does not say that anybody's name will be blotted out. It is just saying in a negative way that "overcomers" will not be blotted out, or that "overcomers" will have security. I John 5:4 tells who overcomers are: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." So what we have here is a positive guarantee of security to the believer. (Not just the professor, however, but the real believer).

The most difficult verses on the whole subject of the book of life,

it seems are Revelation 22:18-19. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

These verses must be interpreted in the light of man's experience. This passage is talking about Bible perverters, and those who mishandle the Word of God. They **profess** to be Christians (see Acts 20:29-30; II Peter 2:1; I John 2:19). They are therefore dealt with in the light of their profession. Undoubtedly they would claim to be among God's redeemed own. (Denying the Lord that bought them). So they are spoken of as having their part taken out of the book of life. In actuality, they were never there, for God is omniscient, and cannot make a mistake.

In closing, let me ask you about your salvation. Do you know that all is well between you and God? Since you aren't "tall" enough to peer into Heaven and see the book of life, then you cannot base your assurance on that. Neither can your assurance be based on feelings, for they change. Neither can you base your assurance on what you have done. None of us have done enough good to earn Heaven.

Romans 10:17 says, "Faith cometh by hearing and hearing by the Word of God." I John 5:13 says, "These things have I written unto you... that ye may know that ye have eternal life." So

EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH ? ? ?

your assurance must be founded on faith in the Word of God. John 5:24 says (Jesus here is speaking): "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life." If you believe in your heart upon Jesus, and will confess Him before men, then you may rest assured that your "name is written there." (Romans 10:9-10). You must receive Him personally as your Saviour (John 1:12).

If you are saved, you ought to desire an "abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." (II Peter 1:11). This abundant entrance comes by laboring as did Paul's fellowlaborers in Philipians 4:3.



Gehenna

(Continued from page one)

not against depraved man, but against Holy God, and you see that even from the viewpoint of earthly courts the wicked ought to suffer eternally (Rev. 22:11), and you will know in part the way of eternal punishment. Down here it is given to us to know only in part (I Cor. 13:9).

Eightly, who goes to Gehenna? "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8). The unbeliever as well as the great sinners. How shall you escape the damnation of Gehenna, if you reject Jesus Christ, man's only Saviour? (Acts 4:12, Hebrew 9:22), "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).

There is life for a look at the crucified, There is life at this moment for thee.

Eternal, non-forfeitable, unending non-losable life is offered thee just now. O sinner, if you just receive Christ. (John 1:12, 6:37, 10:27-29).

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