

The Baptist Examiner

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

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WHOLE NUMBER 1979

What Great Scholars Said About Election

"To say that all are not saved because God could save all, as well as some, would limit His power. It must be because in the exercise of His own sovereign will, and in the purpose of His grace, He saw fit not to save all. He is no more under obligation to save one of Adam's fallen race than He is to save the fallen angels. No reverent being in the universe will say that God is under any obligation to save the fallen angels, or any one of them. If He should see fit for reasons all His own to save one in each hundred, or one in each thousand of them, the rest would have no cause to complain. It would be an act of sovereign mercy in Him to save one sinner of Adam's race—and no one can justly charge Him with injustice should He save none . . . He did not contract for



J. R. GRAVES
(Author of "Seven Dispensations" and a Host of Other Books)

the lost angels, nor all men. He only took hold of the 'seed of

Abraham,' not of Adam . . . We were made to love God because He first loved us. We elected or chose Him, because He first elected or chose us . . . It was the elect who were represented in the covenant of Redemption by Christ . . . They were the Father's choice, and that was enough for Christ, and should be enough for us. "Even so, Father: for so it seemed good in thy sight." (Matt. 11:26). Infidels may wrest this hard doctrine, more fully developed by Paul than any other apostle, to their own destruction, but a host of the best and clearest (Continued on page 5, column 3)

Evidence That Jesus Lived Before Born In Bethlehem

By ROY MASON
Aripeka, Florida

Some years ago upon entering a neighborhood store we found the proprietor in a state of great excitement. A Christian man had just been conversing with him, and he had said a strange thing. Said the grocer, "That man told me that Jesus Christ lived before



ROY MASON

he was born in this world. What do you think of such a thing?" My reply was, "I think the man knows his Bible."

I am persuaded that many people, like that grocer, would be astonished to learn that Jesus Christ (oContinued on page 5, column 3)

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CALLING AND ELECTION

By C. H. SPURGEON

"Give diligence to make your calling and election sure." — II Peter 1:10).

There are two important matters in religion—secrets, both of them, to the world—only to be understood by those who have been quickened by divine grace:

"CALLING AND ELECTION."

By the word "calling" in Scripture, we understand two things one, the *general call*, which in the preaching of the gospel, is given to every creature under Heaven; the second call (that which is here intended) is the *special call*—which we call the effectual call, whereby God secretly, in the use of means, by the irresistible power of His Holy Spirit calls out of mankind a certain number, whom He Himself hath before elected, calling them from their sins to become righteous, from their death in trespasses and sins to become living spiritual men, and from their worldly pursuits to become the lovers of Jesus Christ.

The two callings differ very much. As Bunyan puts it, very prettily, "By His common call, He gives nothing; by His special call He always has something to give; He has also a brooding

voice, for them that are under His wing; and He has an outcry, to give the alarm when He seeth the enemy come." What we have to obtain, an absolute necessity to our salvation, is a special calling, made in us, not to our ears but to our hearts, not to our mere fleshly understanding, but



C. H. SPURGEON

to the inner man, by the power of the Spirit.

And then the other important thing is *election*. As without calling there is no salvation, so without election there is no calling. Holy Scripture teaches us that God hath from the beginning (Continued on page 7, column 1)

Yes, A Baptist Church Is The Only Body Of Christ

By FRANK B. BECK
Now In Mansions Above

Scripture reading — I Cor. chapter 12.

When the apostle Paul opened his letter to the Church of God at Corinth he proclaimed, "Now ye are the body of Christ, and members in particular" (I Cor. 12:27). Of course, Paul is here not referring to the physical body of Christ, but to the ecclesiastical body, to the churchly body.

This is not the only instance where the church is called, the body of Christ. In Romans 12:4-5, Paul writes to the church at



FRANK B. BECK

Rome, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." And writing to the church at Ephesus he says of the church that Christ is "head over all things to the church which is His body, the fulness of Him that filleth all in all" (Eph. 1:22-23). His words to the church at Colosse are almost the same, where he announces that Jesus Christ is "the head of the body, the church" (Col. 1:18). Thus there is no difficulty in discerning that the church is the body of Christ.

However there is every difficulty when an answer is sought for the question, *What is the church?* Is it an invisible, universal church? Or is it a visible, local church? Or are these con-

trasting terms two sides of the same truth?

Let us carefully consider the view that an invisible, universal church exists, and is therefore the body of Christ.

Such a view has found favor with the church fathers. Polycarp called it, "the whole Catholic Church throughout the world;" and Irenaeus, "The church scattered throughout the whole world to the ends of the earth;" and Origen, "The church of God under Heaven" (Body of Divinity, John Gill, p. 854). It has also come down to us from the earliest days of the apostolic church in the words of the Apostles' Creed, "I believe in the holy Catholic Church;" the word Catholic, of course, meaning *universal*. It is not the Roman Catholic, but *holy* Catholic church that is meant.

However, while the tradition of the early church should not be lightly dismissed, yet our only appeal, and final appeal should be to the *Holy Scriptures*, "what saith the Scripture?" (Rom. 4:3).

The term universal church, Catholic church, or invisible church does not occur in the Holy Bible. Neither does the term, local, or visible church occur there in. Yet the church must be one or the other. Then the only way one can decide is to study the Scriptures pertaining to the church and arrive at his own conclusion (Continued on page 3, column 4)

Independent Form Of Church Government Purely Biblical

By EDWARD T. HISCOX

A Christian church is a society with a corporate life, organized on some definite plan, adapted to some definite purpose, which it proposes to accomplish. It has, therefore, its *officers and ordinances, its laws and regulations*, fitted to administer its government and carry out its purposes.

The question then arises, *What is the true and proper form of church organization and government?*

We do not care to inquire as to the various and contradictory forms, as we see them about us in the different denominations, but what was the organic form and government of the first churches, planted by and molded under the hands of Christ's inspired apostles.

Three Forms

There are three special and widely different forms of church government which have gained prevalence in Christian communities during past ages, and are still maintained with varied success, each of which claims to have been the original primitive form:

1. The *prelatical*, in which the governing power resides in prelates, or diocesan bishops, and the higher clergy; as in the Roman, Greek, English, and most Oriental churches.

2. The *presbyterian*, in which the governing power resides in

assemblies, synods, presbyteries, and sessions; as in the Scottish Kirk, the Lutheran, and the various Presbyterian churches.

3. The *independent*, in which the body is self-governing, each single and local church administering its own government by the voice of the majority of its members; as among Baptists, Congregationalists, Independents, and some other bodies.

Now which of these modes of church life and administration is taught in the New Testament, if either? or which best accords with the constitution and government of the apostolic churches?

The Baptist Position

Baptists hold that each separate, local church is an independent body, governing itself according to the laws of Christ, as found in the New Testament; that each such church is independent of all other churches, and all other persons, so far as administration is concerned, owning comity and fellowship to all, but allegiance and submission to none. The government is administered by the body of the members, where no one possesses a preeminence of authority, but each enjoys an equality of rights, and in which, in matters of opinion, the majority decides.

That this style of church structure is according to the New Testament appears evident from a study of the sacred records themselves. The apostles treated the churches as independent bodies. Their epistles were addressed to the churches as such; they reported their doings to them; enjoined upon them the duty of discipline; exhorted, instructed, and reproved them as independent and responsible bodies. They recognized the right of the churches to elect their own teachers and officers, a primary and fundamental right, which when conceded, supposes all other rights and powers necessary to a self-governing community acting under divinely given laws.

Historians Testify

NEANDER, the distinguished historian, says of the first age: "The churches were taught to govern themselves." "The brethren chose their own officers from among themselves." "In respect to the election of church officers, the ancient principle was still ad-

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Giffin

"A SERMON FROM A GRAVEYARD"

(Read Ezekiel 37).

This 37th chapter of the book of Ezekiel is one of the strangest passages in all the Old Testament. It always seems strange how the Lord gives his preachers their messages, and the place He takes the preacher to to give him a message, and the way in which He gives His message. Here is an unusual situation. God leads the preacher, Ezekiel, out to the graveyard, or cemetery. It is a strange experience whereby Ezekiel sees this valley filled with

dry bones. The Word of God would indicate that the wind had blown and the graves had been dead for a long time. Then the question is asked, "Can these bones live?" The answer is, "Yes, God is going to blow upon them, and He is going to bring sinews and flesh and skin upon them, and they are going to live." When He does so, there they are, a very great army, but there is no life in them. The flesh is there, the skin is there, the sinews are there, the bones have come together

with a great noise, but there is no life.

Then the Word of God tells us how the preacher preaches to this valley of dried bones that have now come together, standing there as sightless skeletons. When he preached to them, life came into them, and they lived.

I have read this passage for my benefit and tonight I have read it for yours. Having done so, I ask, why is it that the Lord would present such a strange pas-

(Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Graveyard"

(Continued from page one)

sage of Scripture within the Bible? It is obvious that it is a marvelous presentation of truth, and by the grace of God, I want to take this simple story and bring to you a message that is equally simple, which I trust will be a blessing to you.

I

THIS WAS PRIMARILY A REPRESENTATION OF THE JEWISH NATION.

Just like these bones were lying out there in the graveyard disjointed, with no flesh, no skin, no sinews upon them, so the impression is that throughout the world the Jewish people have been scattered. They are disjointed, and no unity among them. But ultimately, as these bones come together and life comes in them, so will it be with the nation Israel. The Word of God says that "these bones are the whole house of Israel."

That would tell me, first of all, that some of these days, God is going to lift up the Jews in Ashland, in Ironton, in America, in Russia, and all around the world, and God is going to bring them together again.

That has started already. That began with the Zionist Movement. It got new emphasis back in the early 1950's when the nation of Israel was born as a nation. It is growing with emphasis all the time, and some of these days, God is going to take every Jew out of Ashland, and every Jew out of every other city, and every Jew out of every other nation, and He is going to plant them again in the land of Palestine.

This isn't the only verse that I might read to show you this. Let me say that the Jew is the apple

of God's eye. I don't mean by that that he does everything that is pleasing to the Lord, just like you and I don't do everything that is pleasing to the Lord. But I will say this, that the Jewish people have been God's peculiar treasure through the earth, through all days since the time of Abraham. Listen:

"Then ye shall be a PECULIAR TREASURE unto me above all people."—Ex. 19:5.

Beloved, down through the years, century after century, the Jews have been a peculiar treasure unto the Lord.

I think that is why God keeps the Jew from marrying and intermarrying with the other nations. I think that is why it is that God protects the Jew. I think that is why there has never been an attempt against the Jewish nation to destroy them that has succeeded. The fact of the matter is, I can call the roll of the many attempts that have been made against the Jews through the years gone by and every one of them, without an exception, has ended in failure — the latest one, that of Hitler. As surely as there is a God in Heaven, no man, whether it be Hitler, or whether it be some of the individuals that have lived in the days long gone by, or whether it be somebody that shall yet live out in the future — none of them will ever be able to stamp out the Jewish nation.

The Jewish nation is God's chosen people. They are not doing what He wants them to do now. They are in rebellion, and they are in rejection to the Lord Jesus Christ, but there is a day coming when every Jew in the world is going to look to Jesus Christ in one day's time, and in that day's time, the whole nation is going to be saved — as I say, a nation in a day. Listen:

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a NATION BE BORN AT ONCE? for as soon as Zion travailed, she brought forth her children.

Shall I bring to the birth, and not cause to bring forth? said the Lord: shall I cause to bring forth and shut the womb? saith thy God.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her."—Isaiah 66:8-10.

This would tell us that some of these days God is going to take these Jews, just like in the days of Ezekiel this group of bones were brought together, and God is going to restore the Jewish nation as such to Palestine, where they shall live and where they shall be a testimony unto the Lord.

Now that, I say, is the primary meaning of this passage of Scripture.

II

A SECONDARY MEANING.

There is a secondary meaning for you and me as Gentiles.



"YES, I AGREE YOUR HUSBAND COULD USE HELP, BUT I'M AFRAID A SOUL TRANSPLANT IS OUT OF THE QUESTION."

You will notice that these bones are the bones of dead people. It says:

"Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord."—Verse 4.

You will also notice that it says that these bones were very dry and that these bones shall live. This would tell us that as far as you and I are concerned, before the Lord Jesus Christ begins to work within us, every one of us are just as dead as the bones in this cemetery.

Down in Mexico, a man dies and is buried for as long as the family is able to pay for his grave. At the end of the specified period of time, if the family is not able to pay any longer the rent on the grave, they take the bones out and pile them up in the cemetery. In one cemetery in Mexico, I saw the bones of better than fifteen thousand skeletons which had been taken out of the graves and piled up because the family moved away or because the family couldn't pay the grave rent any longer. I looked at them and I said, "These bones represent better than fifteen thousand dead people."

I stand here and I look out at this congregation and I say to you, unless you have been saved and regenerated by the Holy Spirit and saved by the Gospel of the Lord Jesus Christ — unless you have become a child of God by faith in Jesus Christ, you are exactly in the same state as the bones of those fifteen thousand dead people that I saw in one pile, mixed up and mingled together in a cemetery in Mexico.

Listen, beloved friends, I am saying that you are a dead man spiritually if God hasn't saved you. There is no need for me to tell you to repent, and there is no need for me to tell you to believe. You can't repent and you can't believe unless the Lord makes you alive first of all. You are dead.

I remember a number of years ago that I preached the funeral for a young school teacher in Russell. Her car had caught fire and she was burned to death in the car. When we had finished the service in the church I started to leave. The father, of course, was very mentally upset, and he got up and went to the casket and said to his daughter, "Come on; let's go home," but she didn't pay any attention to him. She was dead and she couldn't respond.

I say to you, every man outside of Jesus Christ is spiritually dead. Listen:

"The Lord looked down from heaven upon the children of men, to see if there were any that did

understand, and seek God. They are all gone aside, they are all together become filthy: there is NONE THAT DOETH GOOD, no, not one."—Psa. 14:2,3.

I come to the New Testament and I find that the Apostle Paul says:

"For ALL HAVE SINNED, and come short of the glory of God."—Rom. 3:23.

"But the scripture hath concluded ALL UNDER SIN."—Gal. 3:22.

Not one can escape the conclusion of the Apostle Paul.

Oh, brother, sister, listen, these bones represent dead sinners, and unless you are saved, I would say that you are exactly in the same state.

When Brother Joe Wilson was preaching for us several years ago, he told about stopping to get directions, and the house where he stopped was a funeral home. There wasn't anybody there. The only individual that he could see was the one that was lying in the casket. But he could not get any directions where he wanted to go. He couldn't find out anything about where he was going, because the individual was dead and couldn't talk to him.

Beloved, I am trying to impress upon you that as these bones were dead, and as a skeleton is dead today, so spiritually speaking, you are dead in the sight of God — so dead that you couldn't give directions; so dead you couldn't tell a man how to get to Heaven; so dead that you couldn't tell a man how to even get around the corner; so dead that you couldn't even speak. You are spiritually dead.

Notice it says that the Spirit of God came upon them. Sinews, flesh, and skin fastened itself upon these dead bones. Furthermore, they stood up. But they

were still dead. They didn't have life. Then they had skin; they had flesh; they had sinews. Their bones came together. But they were dead. Only when the preacher preached to them does the Word of God indicate that the breath came into them and they lived.

Beloved, this tells me this: If you are going to be saved, God has to work a miracle in your life. Just as these bones came together and flesh and sinews came upon them, so if you are going to be saved, God has to make you alive. You can call it regeneration. You can call it the quickening of the Holy Spirit. You can call it sanctification of the Spirit. I don't care what term you use, it is all the same thing. I believe that God quickens, sanctifies by the Spirit, and regenerates, and then when the Word of God is preached unto that individual and he sees Jesus Christ as his Saviour, he is saved, and saved for time and eternity.

Oh, what a blessing to see this crowd made alive by a miracle! There is not one of them alive by a miracle of God.

That would tell us that there isn't anything that a man can do to be saved. Many times I have (Continued on page 3, column 1)

WHAT IS A CAMPBELLITE?

Campbellites profess to be ignorant of what a Campbellite really is. Why then do they get so hot at the mere mention of the term, "Campbellite?" Here is a good description by D. M. Jackson, which could help the ignorant:

"A Campbellite is one who is a member of the society founded by Mr. Alexander Campbell (1827) after he had been ejected from the Baptist fold; one who teaches to "be dipped or be damned" plan of salvation as a revamped baptismal regeneration theory which Mr. Campbell professed he first preached in modern times; one who claims the water as his mother, where he places water before the blood of Christ; one whose security depends on his ability to outrun Satan from the pool to Heaven, thus ultimately ascribing more praises to Satan for not catching him than to Christ for preserving him; one who makes his entrance into Glory depend on the jingle of the dollar and taking the Lord's Supper every Sunday; one who puts Satan in the piano and Christ in the tuning fork; one whose theory makes it possible to measure the distance between condemnation and salvation with a tape line; one whose theory consigns to torment all people, except those who are members of the church to which he belongs, even having to admit that his own ecclesiastical father, Alexander Campbell, is in Hell for dying with the belief in the Baptist doctrine of inherent depravity; and one who boasts of the claim to speak where the Bible speaks and is silent where the Bible is silent."

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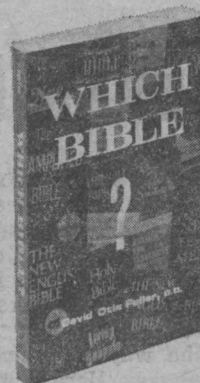
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JULY 28, 1973

PAGE TWO

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"Graveyard"

(Continued from page two)

heard preachers say that all you have to do to be saved is to turn over a new leaf. That might be all right if you are not at the end of the book, and have no more leaves to turn. Many a time I have heard preachers say, "Just be baptized and join the church. That is all you need to do."

I tell you, beloved, you can't do anything. You can't join the church, you can't quit your meanness, you can't reform, you can't do anything whereby you can be saved. God has to work a miracle in your life. You will never repent, you will never believe, you and you will never be saved until the Holy Spirit works a miracle in you and regenerates, quickens you, and sanctifies you by the Spirit so that you can repent and believe.

Beloved, that is different from what the majority of preachers say. Many preachers say, "You decide." No, beloved, it isn't for you to decide.

Preachers say, "You be baptized and you will meet the blood of Christ in the water." No, beloved, preachers will tell you to change your ways, reform, and quit your meanness. Now all of those things are good. You ought to reform; you ought to quit your meanness; you ought to begin to pray; you ought to be a member of a church — that is, after the Lord has saved you. Those things come after a man has come to know Jesus Christ as his Saviour.

I come back to this passage of Scripture and I see this crowd. First of all, they stand, but without life. Then the Spirit of God comes into them, and they live — they begin to breathe.

Then it says that they were an exceedingly great army.

Beloved, they could do something after the Spirit of God came into them, and the sinner can begin to serve the Lord after

the Lord has come into him.

"Like a mighty army, moves the Church of God; Brothers, we are treading, where the saints have trod; We are not divided; all one body we, One in hope and doctrine, one in charity."

Thank God, beloved, we can be in His army, but you will never be in His army until the Spirit of God makes you alive.

CONCLUSION

I ask you, has God begun to work within your life? Has God quickened your soul? Has He performed a miracle within you, to the extent that you now see that Jesus died for your sins and I can preach the Gospel to you and tell you how Christ died for you and you can understand it? Well, beloved, if that is your experience, thank God!

Might it please the Lord that you see this truth that He has died for your sins, and may you trust Him as your Saviour and be saved and come out on God's side and profess your faith in Him.

May God bless you!

Church Government

(Continued from page one)

hered to: that the consent of the community was necessary to the validity of every such election, and each one was at liberty to offer reasons against it." (Introduction Coleman's Prim. Christ'y. p. 19; Ch. Hist., Vol. I. p. 199; Plant. and Train., page 156).

MOSHEIM says of the first century: "In those primitive times, each Christian church was composed of the people, the presiding officers, and the assistants, or deacons. These must be the component parts of every society. The principal voice was that of the people, or of the whole body of

Christians." "The assembled people, therefore, elected their own rulers and teachers." Of the second century, he adds: "One president, or bishop, presides over each church. He was created by the common suffrage of the people." "During a great part of this century, all the churches continued to be, at first, independent of each other. Each church was a kind of small, independent republic, governing itself by its own

evidence cited.

EISELER, the historian, says, concerning early changes: "Country churches, which had grown up around some city, seem, with their bishops, to have been usually, in a certain degree, under the authority of the mother church. With this exception, all the churches were alike independent, though some were especially held in honor, on such grounds as their apostolic origin, or the importance of the city in which they were situated." (Period I, Div. I, Ch. 3, Sec. 52).

Further discussion on this subject is not needed. The point is proved, and the independent form of church government is manifestly primitive and apostolic, as advocated and practiced by Baptists.

Church...Body

(Continued from page one)

clusion as to whether the universal church is the body of Christ, or whether the local church is the body of Christ, or whether both are.

The only way an advocate for the universal church theory can prove that such exists, and is the body of Christ, is to discover a reference or more in Scripture he believes can refer to the same. What Scriptures are used to prove the existence of the universal church? Christ's statement in Matt. 16:18 is used, where the Saviour said, "I will build My church, and the gates of Hell shall not prevail against it." But the church of Christ began as one body, a local, visible church. Later on other local churches were established elsewhere, and they were then called "the churches of Christ" (Rom. 16:16), proving that Christ's church was a local church. Each one of these several churches was Christ's church!

Also references are given from I Cor. 12:12-28; Eph. 1:22, 23; 4:4; 5:25; Col. 1:18; and Heb. 12:22, 23; but every one of these references except the last are directed to a local church, either at Corinth, Ephesus, or Colosse, and whatsoever is said can be applied to the local body the church at that locality.

The Hebrew reference (12:22, 23) refers either to the future completed, and glorified church, or as many translators, and commentators think the "general assembly" of verse 23, is the "innumerable company of angels" of verse 22. If it refers to the church it cannot refer to a universal church now, for there is no way it can assemble itself together until we are gathered home to God at Christ's second coming (I Thes. 4:13-18). The general assembly, the universal gathering, will have to wait till then!

But does not I Cor. 12:13 teach that the body of Christ is the universal church, and that all believers are baptized by the Holy Spirit into that one body? I was informed by a professor in a seminary, who does not believe in "close communion" as they call it, that if the baptism of I Cor. 12:13 is water baptism it can only mean that Paul was also baptized into that one body of Christ in Corinth, for he writes, "For by one Spirit are we all baptized into one body," but it is evident that Paul was baptized into the church at Damascus (Acts 9:17-19). Therefore Paul must mean that we are all baptized spiritually into the universal church, which is the one body of Christ the world over. But Paul is merely saying that we were all bap-

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laws, enacted, or at least sanctioned, by the people." (Eccl. Hist. Cent. I, Part 1, Ch. 2, Sec. 5, 6; Cent. 2, Ch. 2, Sec. 1, 2).

COLEMAN says: "These churches, wherever formed, became separate and independent bodies, competent to appoint their own officers and administer their own government without reference or subordination to any control, authority, or foreign power. No fact connected with the history of the primitive church is more fully established or more generally conceded." (Prim. Christ. Exemp., Ch. 4, Sec. 4, p. 95).

ARCHBISHOP WHATELY, Mr. Barrow, Mr. Burton, Mr. Waddington — all of them Church of England divines — fully agree with this testimony, and confirm the

The Baptist Examiner FORUM

"Please explain I Cor. 11:16."

JAMES
HOBBS

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Kings Addition
Baptist Church
South Shore, Ky.



This verse is the final argument given by Paul (under the inspiration of the Holy Spirit, of course) regarding the wearing of a covering.

Let me emphatically announce, that I believe that a woman should wear a covering on her head when she comes into the house of worship.

I have heard all the arguments against it and it still does not disprove the definite Scriptural teaching that she is to wear a covering. The word for covering does not and cannot mean the hair and I do not even consider the spiritual application that some makes of it. It doesn't begin to fit the teaching of this chapter.

I heard someone say one time that this means that if we fuss over it that we ought not to do it, that it is not important enough to fuss over. How can we say that anything God teaches is not important? What he is actually saying is that there should not be any fuss because there is no question but that we be obedient to these things. The Williams translation of the New Testament has it like this, "But if anyone is inclined to be contentious about it, I for my part prescribe no other practice than this, and neither do the churches of God."

In other words, this passage states flatly that there is no other custom but the wearing of a covering and there should be no contention about it.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



Before we discuss this verse it may be well for us to consider the context in order for us to see what it is that someone might be contentious about. The whole discourse in verses 1-15 has to do with subjection. The man is to be in subjection to Christ who is his head, and the woman is to be in subjection to her husband who is her head, verse 3. But who wants to be in subjection? Our old depraved nature rebels against it whether we be man or woman. So it behooves us to see what it is that someone might be contentious about.

The subject under consideration is a covering for the head. Both man and woman are involved. In verses 4 and 7 it is the man. And there is very little, if any contention over these verses. Everyone expects the man to take off his hat when he enters the

assembly. A man who refused to take off his hat when he came into the assembly would be considered a rebel. And that is exactly what he would be. He would be rebelling against the plain teaching of God's Word.

But when we come to verses 5 and 6 the sparks begin to fly. Now why is this so? The words "covered" in verses 4 and 6 come from the identical Greek word. It is KATAKALUPTO and it means something down upon the head. Of course, you and I know how the story goes. The woman's covering is her hair, because verse 15 says, "her hair is given her for a covering." Please let us notice, however, this covering is given to her. God put her hair on her head. She had absolutely nothing to do with it. But we find that in verses 6 and 7 it is the middle voice which literally means "do it yourself." In these verses the man is responsible in that he must take his hat off. In the very same identical way the woman is responsible in that she is to put her covering on. That is exactly what the middle voice means. If this covering were her hair it would have to be in the active voice, because God would be the one who put her covering on her. But in this verse 6 the covering is something that she is responsible for.

I would think that at least 90 per cent of the people who think anything at all about the woman's covering would tell you quickly that her hair is the covering. Now if that be so, we can substitute the word "hair" for the word "covering" and it will make more sense. But when you try that in verse 5 you come up with a woman without her hair. And in verse 6 you will be saying that if the woman does not have her hair on her head, then let her have her hair cut off. How is she going to have her hair cut off if she doesn't have her hair? So our conclusion simply has to be that the covering in verses 4-7 is a hat of some kind. It simply has to be something the man can take off when he enters the assembly. And, likewise, it simply has to be something the woman can put on. Remember, the man's covering and the woman's covering here in these verses comes from the same identical Greek word.

I am aware that there are those who want to argue that this has to do with the length of the woman's hair. I had a Baptist preacher tell me several years ago that it was a sin for a woman to cut off the dead ends of her hair. This brother kept on reading between the lines until he ended up a Hardshell years ago.

So much for the introduction, now what about verse 16? I want to say that I heartily agree that in all probability the King James version is the best one we have in the English language today. But I simply cannot agree that it was actually inspired. Had our Lord been giving us an inspired version He would have done it through His own church. There are too many glaring errors even in this version for me to think for one moment that it was in-

spired. Here in this verse 16 it seems the translators got their tongue twisted. They make it sound as if what Paul has been saying about the covering is not very important. If it was not important why did he waste his time writing it and thereby cause us to waste our time reading it?

What he is really saying here is, "But if any man seem to be contentious, we hold to no other custom, neither do the churches of God." I am fully persuaded that in all the churches in that day the women put a covering on their head before entering the assembly. Times have changed, but God's Word has not, and never will.



AUSTIN
FIELDS

PASTOR,
ARABIA BAPTIST
CHURCH

610 High Street
Cool Grove,
Ohio

In order to explain this verse, we must understand why it was needful to write such information. To comprehend the Spirit's teaching, we must carefully and prayerfully study the verses preceding this verse. In studying them, we find the Spirit instructing the church (Baptist) as to position and authority of men and women in relationship to the worship service. Verse 16 is in reality a summation of His instructions, revealing that if one does not believe His instructions, then let such a one know that neither the apostles or churches of Jesus Christ had such a custom as, "Women praying or prophesying with their heads uncovered."

"But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven" (I Cor. 11:5).

Brethren, I am aware that many believe and teach that this is referring to the woman's own physical head which must be covered rather than her representative head, which is the man. But, I fail to find one verse in the Spirit's instructions that indicates that He was referring to a woman wearing something in or upon her hair as a symbol of her subjection to man. Rather, I read that the head of the man is Christ, and the head of the woman is the man. Therefore, in interpreting these verses, I contend the head of the woman to be the man for I do not believe I have the authority to change the context, and thus make the head of the woman to be anything other than the man.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Cor. 11:3).

We read, "If a woman prays and prophesies with her head (man) uncovered, she dishonours her head (man)." I would also have you note that the praying and prophesying must be done under the authority of the church for the Spirit does not write to us as individuals, but to the church. Therefore, the Spirit is dealing with the authority given to the church by instructing her members, "How thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

Were the woman to pray and prophesy in the assembly, she would be guilty of uncovering her head or taking authority that belongs only to male members of the body, and by so doing, she dishonours her head (man) and brings shame upon the male members of the body.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church" (I Cor. 14:34-35).

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence" (I Tim. 2:11-12).

When women speak in the church, they uncover their head (the man) by taking authority which belongs to him, and they become engaged in a shameful practice for the Spirit has instructed that they be in subjection to their head (man), or covered with his authority. The Spirit in his instructions tells us why the women should be subject to the man, "For this cause ought the woman to have power (authority) on her head (man) because of the angels" (verse 10). The angels are subject to Christ, and were they to visit our worship (church) and find the women taking authority and uncovering her head (man), they would become confused because they know that women are to be silent in the churches.

Knowing that some women would object to the order as to headship, the Spirit gives further instructions, "If the women be not covered, let her be shorn and shaven" (verse 6). Again, I would have you note that it is the church who is commanded to do cutting and shaving. The women are not to do this, but the church. Brethren, the church is not a barber shop or place to cut women's hair, rather the church is to take from the disobedient women the authority which they have taken to themselves, and thus the church is a spiritual barber shop, shearing and shaving her members so that they might know how to behave themselves in the house of God.

Verse 16's summation is if one does not wish to follow the God-given order of headship (God over Christ, Christ over man, and man over woman), then let such a one know it was true in the beginning. The first Baptist churches had no such custom as women praying and prophesying in church capacity.



ROY

MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida

The verse in question reads like this: "But if any man seem contentious we have no such custom, neither the churches of God."

We have here a chapter that is about as much disliked as any that could be named. Most preachers utterly ignore this Scripture. They can see every passage that commands tithing and giving, and they let their people know all

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about it, but they don't mention the regulations laid down in this chapter. Then there are some who say, "Oh, those things belong away back there in the past. They are not relevant to this day." And there are churches where if the pastor preached on this passage and told the truth about it, he would be given his walking papers right away.

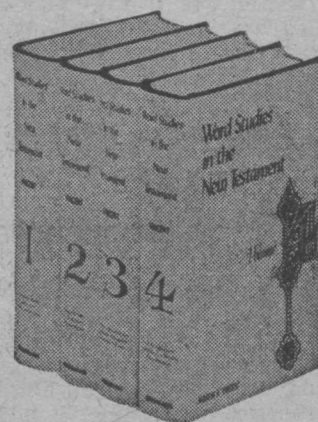
Let us take a look at the verses that precede verse 16. Note several things:

1. We are told that when a woman worships, she should have a covering on her head. (v. 5, 6, 13).

2. We are told that she should wear her hair long (v. 15). If she doesn't regard these instructions, she had, in God's sight, just as well have her head shaven. (It is said that the harlot of that day had her head shorn. I can remember the time when women wore long hair, but harlots had short hair. In fact the first group of women I ever saw with short hair was a group of prostitutes who were being loaded into a police car from the house that had just been raided). The short hair style came from the harlots, but it has become almost universal now. How very few women there are who care a snap about what the Bible says in this regard.

3. We are likewise told that MEN SHOULD NOT WEAR LONG HAIR (v. 14). "It is a shame" for them to do so! Likewise it is a dirty, filthy Hippy style. (And if one does not go all the Hippy way, why compromise and wear long sideburns?)

Now we come to the verse mentioned by the questioner. "But if any man seem to be contentious, we have no such custom, neither the church of God." If I have the right understanding of this passage it means, "If anybody is contentious about what we have been saying about a woman's head being covered during worship, and about a woman wearing her hair long, and about a man not wearing his hair long, he is out of order, for it is not the custom of our church people to act differently, neither is it the custom of churches in general to go contrary to what we have just said."



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THE BAPTIST EXAMINER

JULY 28, 1973

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"MARRIAGE"

"It is better to dwell in the wilderness, than with a contentious and an angry woman" — (Prov. 21:19).

Are marriages made in Heaven? If they are, it's a sure thing they have to be lived on earth. Your marriage relationship may be better than mine, but then, no doubt mine is better than someone else's. No matter how good we may think it is, does it please the Lord?

Whenever women speak of Christian marriages, invariably the conversation begins with the problem of subjection to our husband. How far should this go? What all does it include? Has anyone ever attained? If we wanted to be honest, most of us know the answer to these questions. Since we fail in total submission, we rarely try to better our marriage relationship at all. We have many excuses. Our spouse doesn't try to meet us halfway. There is no appreciation shown for our talents, meager tho they be. He doesn't obey the Word on what he is supposed to do. Often we admit we are rebellious and relate a particular incident. The other gals nod in compassionate understanding. Then one of them will tell of a similar time in her life. (Perhaps we need to rebuke each other more and be less understanding). What can we do in a positive way that will help us be better wives and therefore please the Lord Jesus Christ?

"Do all things without murmuring and disputing" (Phil. 2:14).

Instead of thinking in general terms let's be more definite. Pick out just one issue that is a source of murmuring and disputing in our marriage. What is that main area that causes more arguing, tears, poutings and harsh words in your marriage? Is it the discipling of the children, how you dress, how you clean house or the lack of it, your spiritual attitude? Choose just one area and concentrate on bettering this in your marriage. Get a concordance and find out everything the Lord has to say on the subject. Then pray for grace to have victory in just this one area. Write notes to yourself to remind you. Put it at the top of your prayer list. Ask others to pray for you. But above all, DO something. Season

all your efforts with love. Tell him you love him several times a day. Compliment him on the way he looks, what a good provider he is, his ability to teach, fix the sweeper or clean the garage. All the psychologists agree that human nature responds to this kind of treatment.

This is no miracle cure-all for sickly marriages, but it is a start. It is hard work and there will no doubt be set-backs. But don't be discouraged. The end result will be worth it.

We may not be able to change our husband but we can change ourselves. This would make our marriage 50 per cent better. That is a pretty good start, isn't it? It should be our desire to make our marriage the best we can. Analyze the problem that disturbs the peace most often in your home. Is it really worth fighting about? Why are you divided on this issue? Is it worth the tears and sleepless nights? Is it worth having your prayers hindered and the chastening of the Lord? Then let's do something constructive about it. Perhaps we need to pray the Lord would give us a stronger desire to have a pleasing marriage. If we have peace and joy in our marriage it will shine thru our children's lives and radiate in the church.

Church... Body

(Continued from page three) sized into one body, or into one church. The Corinthians were baptized into the one body in Corinth. Paul was baptized into the one body of Christ in Damascus. It is very odd that the professor, who stresses the word we in the Corinthian reference as placing Paul in the Corinthian Church, does not stress the word "YE" in 11:17-20, where Paul speaks of the church coming together to observe the Lord's Supper! for that would prove that Paul did not take the Lord's Supper with that church, not being in that body; for Paul does not say, "WE come together" to eat the Lord's Supper, but "YE come together."

Permit me to quote you I Cor. 12:13, from the American Standard Version a better translation in general than the King James translation. "For in one Spirit were we all baptized into one body..." It is as we are "in (the sphere) of the Spirit" and "not in (the sphere of) the flesh" (Rom. 8:9); as we are living and walking "in the Spirit" (Gal. 5:25); as we are "praying in the Spirit" (Eph. 6:18); as we are "in the Spirit" (Rev. 1:10), that we are worthy of being baptized with water into the local church.

And that there need be no difficulty in identifying from the Word of God as to what the "one body" is here just read on until you come to verse 27, where God says through Paul to the Church at Corinth, "Now ye are the body of Christ..." Here is where Paul should have said, "we" to help the universal church, and universal body of Christ theory! but he did not. These words were addressed to "the Church of God at Corinth" (1:2). That was a local church, and to that congregation Paul penned, "Ye are the body of Christ."

Therefore the baptism of I Cor. 12:13 is water baptism into the body of Christ at Corinth, the local church in that locality. That it could not have been the baptism of the Holy Spirit into a universal church is seen by the declaration in Eph. 4:4, 5, "There is one body... one baptism." We know from the Book of Acts, and from the great commission of Christ to baptize converts in water "until the end of the world" (Matt 28:18-20) that the one baptism that continues throughout this age is water baptism. The baptism in the Holy Spirit was given once at Pentecost (Acts 1:5). The "one baptism" then of Eph. 4:5 was water baptism, and the "one body" was the local, visible church into which saved people are added by the Lord

Election

(Continued from Page One) minds that ever lived on earth have advocated it — as Augustine, Calvin, Knox, Henry etc.— and it is crystallized in the creeds of Presbyterians, Episcopalians, Methodists, as well as Baptists. We see here no universal Atonement or Redemption." (Quoted from "The Great Carrollton Debate," pages 1128, 1136-1138).



A. H. STRONG
(Former President of Rochester Theological Seminary)

"Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain out of the number of sinful men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's

through the ordained means of water baptism (Acts 2:37-47).

In closing, here are some questions for any who hold to a universal church theory: Where is that church? What does it do? How does it function? How does it exercise church discipline? How does it observe the Lord's Supper? Amen.

Jesus... Bethlehem

(Continued from page one) existed before He was born. Such persons can have no true conception of the deity of Christ. Because many do not understand the truth concerning the pre-existence of Christ, let us spend a few moments considering it. All of us human beings had no existence previous to our birth into the world. Not so with Jesus Christ.

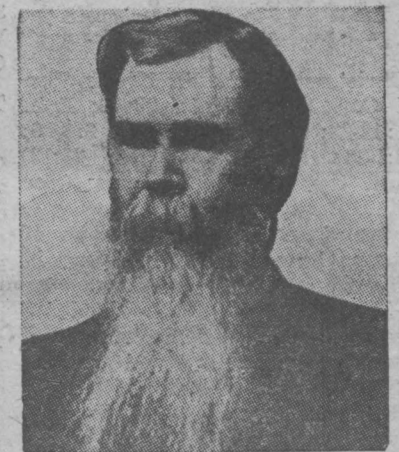
When Did Jesus Christ Start Existence?

As deity—as God the Son, He never had a beginning. He, as the second Person in the Trinity, has lived forever. Micah 5:2 speaks of the Ruler who shall be born in Bethlehem seven hundred years later, and concerning that same One he says, "Whose goings forth have been from of old, FROM EVERLASTING." The Child was born in Bethlehem, but the Son was "from everlasting." The same words applied to God the Father, apply to the Son, when it is written in Psalm 90: "From everlasting to everlasting thou art God." There was a time when this earth did not exist. There was a time when angels did not exist. There was a time when all the host of planets and stars did not exist, but there was never a time when God the Son did not exist.

"The Father Of Eternity"

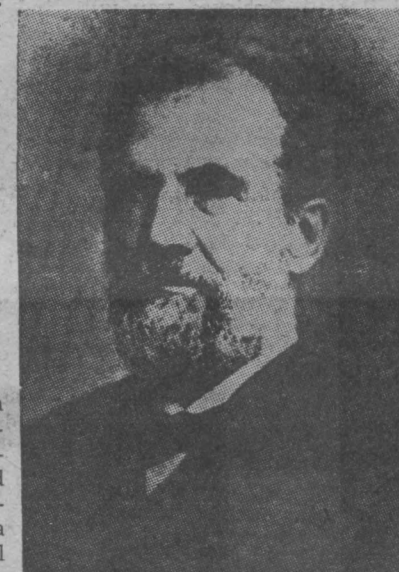
In Isaiah 9:6-7 there is a remarkable statement. It says, "Unto us a Child is BORN, unto us a SON IS GIVEN." A Child was born who was given the human name of Jesus, but as Son he was "given," for that Son had no birth and no beginning. Then a number of wonderful titles are given to him. Among others the term is used, "The everlasting Father." That term is sometimes translated, "THE FATHER OF (Continued on page 7, column 2)

salvation." (page 779, "Systematic Theology").



B. H. CARROLL
(Founder and First President of Southwestern Baptist Theological Seminary)

"What is election? Choice toward individuals. When was this choice made? Before the world was. As we were not there then, in whom was it made? In Christ. To what end? That we should be holy and without blemish in love. He blessed us at that time in foreordination. What does that mean? To decree beforehand. Concerning whom? The particular individuals that were elected. Unto what? Unto adoption as sons. Through whom? Through Jesus Christ. According to what? According to the good pleasure of His will. To what end? To the praise of the glory of His grace. (page 79, "Commentary On Ephesians.")

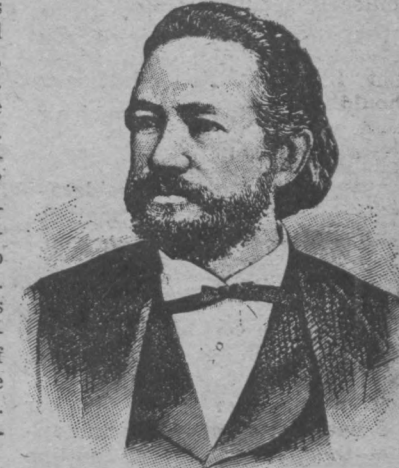


By J. M. PENDLETON
(Author of "Baptist Church Manual")

"God chose in Christ certain persons of the fallen race of Adam, before the foundation of the world, unto eternal glory, according to His own purpose and grace, without regard to their foreseen faith and good works, or any conditions performed by them; and from the rest of mankind He withheld His grace and left them to dishonor, and the just punishment of their sins." (page 105 of Christian Doctrines).

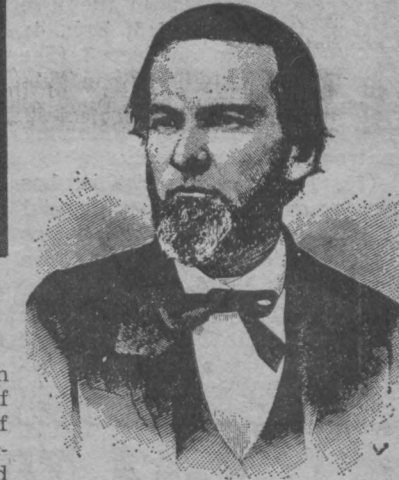
"Election was not in view of foreseen faith and good works. Matthew.")

There are some who make faith and good works the ground of election. That is, they suppose that God elected His people because He foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are Scripturally dependent on election. When we read, "chosen... that we should be holy," it is obvious that the election is not because of holiness but in order to holiness. As to the much-controverted passage in Acts 13:48: 'And as many as were ordained to eternal life believed.' The only natural interpretation is that they believed because of their ordination to eternal life. The Arminian view is without foundation in the Word of God; for election is the source, the only source, whence spring faith, holiness, and good works." (pages 107 and 108 of "Christian Doctrines.")



J. P. BOYCE
(Former President of Southern Baptist Theological Seminary)

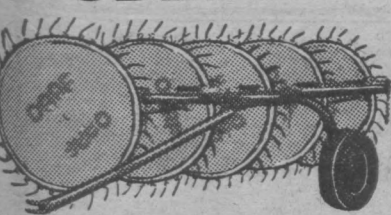
"God of His own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value to Him of them; but of His own good pleasure." ("Systematic Theology," page 427)



JOHN A. BROADUS
(One of the Founders of Southern Baptist Seminary)

"From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure." (page 450, "Commentary On Matthew.")

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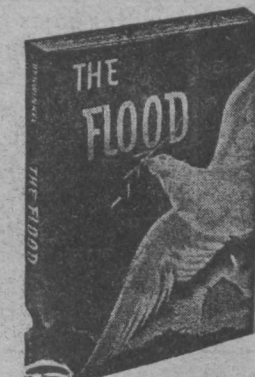
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Correspondence Relating To Time Of The Millennium

Mr. Jim Black of Tucson, Arizona, who is preparing a directory of churches recently wrote our long-time friend, Clarence Savage, of Kennedy, Alabama, as you will note by the following letter:

Dear Brother in Christ:

We are considering making up a Directory of Churches in the United States which are Baptist, Calvinistic, and definitely not Pre- or Post-Millennial.

Such a Directory could be helpful for Conference times, as well as provide the whereabouts of churches throughout the country who share a common belief.

Your name was given to us as someone who might like to be listed in this Directory. If you would, please indicate just how you should be listed.

Do you know of other churches or individuals who should be contacted?

Thank you for any consideration you can give this matter, and any comments, pro or con, will be of value.

Sincerely in Christ,
Jim Black

Tucson, Arizona 85726.

To the above letter, Brother Savage replies as follows and appended to his letter an outline relative to the resurrection and rapture.

Mr. Jim Black
Box 8762, Catalina Branch
Tucson, Arizona 85726

Dear Sir:

Your form letter not dated but postmarked 8 June 1973 was received at Kennedy, Alabama on 6-11-73.

My first reaction was not to reply to this letter, but after more deliberation, decided in the love of God (See Rom. 5:5; Eph. 4:1-3, 14-16) it go on record (See I Jn. 5:7) as disagreeing particularly with the first paragraph of your letter in which the following contradictions are noted:

(1). No True Baptist is, has been, or ever will be A-millennial in belief or rather in unbelief as you have expressed here (See Rev. 20:1-7; 19:15, 16);

(2). No True Baptist will refer to or place John Calvin (1509-1564 A.D.), who was a Protestant, before Our Lord and Saviour Jesus

Christ, who is the Firstfruits (See I Cor. 15:23; Matt. 28:18; Eph. 1:12-23; Phil. 2:5-11; Col. 2:8, 9; 3:1-11; Rev. 1:8, 11, 17, 18; 22:13) and the Faithful Witness (See Rev. 1:1-6, 3:14, 19:11), as you have done in this paragraph of your letter to "brothers in Christ"; and

(3). No true Baptist will deny, as you have, the Pre-millennial return of our Lord and Saviour Jesus Christ as "it is written" in Rev. 9:15, 16 and 20:1-7, because to do either of the above would be guilty of the devil's strategy as recorded in Matt. 4:1-11 which is a clever, crafty, sly and subtle misapplication of "It is written" (See Matt. 4:1-11) in The Holy Scriptures (See II Tim. 3:13-17) which is an offence (See Matt. 16:21-23; 18:6-9; Lu. 7:1-4) and an abomination in the sight of God (See Lu. 16:15; Mal. 2:11-17). Therefore, I cannot cooperate with you in the propagation of false doctrines such as expounded in the booklet "Moses or Christ?" by Charles D. Alexander, a copy of which was enclosed with your letter to me.

Much more could be said, but this is sufficient to establish the fact that there is no common ground of Truth between us (See Matt. 13:8 and I Tim. 3:15).

Sincerely,
Clarence Savage
P. O. Box 216
Kennedy, AL 35574

P.S. — Enclosed you will find an "Outline of Three Phases of Resurrection and Rapture included in the First Resurrection of Rev. 20:1-6."

C. S.

OUTLINE OF THREE PHASES OF RESURRECTION AND RAPTURE . . . INCLUDED IN THE FIRST RESURRECTION OF REV. 20:1-6

FIRST PHASE:

The Resurrection of Our Lord and Saviour Jesus Christ (See Matt. 28:1-20; Mk. 16:1-20; Lu. 24:1-53; Jn. 20:1 to Acts 1:1-8 and I Cor. 15:1-8) and His Rapture almost 2,000 years ago as recorded in Mk. 16:19; Lu. 24:51 and Acts 1:9-11.

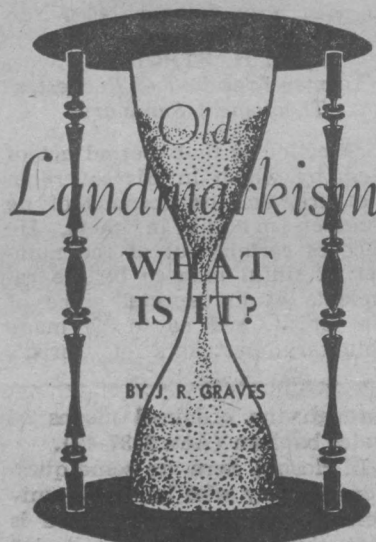
SECOND PHASE:

The Resurrection and Rapture of the True Church along with all New Testament Saints in accordance with I Cor. 15:35-58; I Thess. 4:13 to 5:11; Rev. 3:10, 11; 4:1; 7:9-17; 22:7, 12, 20 and 20:6,

which will occur before the Time of Jacob's Trouble in compliance with Rev. 8:1 to 19:21 (See Jer. 30:7) which is Daniel's 70th Week (See Dan. 9:24-27) and the Great Tribulation of Matt. 24:21.

THIRD PHASE:

The Resurrection and Rapture of the Two Witnesses in accordance with Rev. 11:3-12 which will occur at the midpoint of the time of Jacob's Trouble mentioned above (note that the same command will be given in Rev. 11:12 as received by John in Rev. 4:1 where John, as the last of the Apostles in person on earth received, typifying the Resurrection and Rapture of the Church before the Time of Jacob's Trouble mentioned above); The 144,000 sealed Israelites of Rev. 7:1-8 will be killed in compliance with Rev. 14:18-20 and 19:21 in the Battle of Armageddon and resurrected but not raptured in accordance with Ezekiel 37:1-10 who will represent the whole house of redeemed Israel (See Ezekiel



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37:11 and Revelation 20:4) during the Time of Jacob's Trouble followed by the resurrection, but not rapture of all Old Testament Saints in compliance with Ezek. 37:12-28; Rev. 6:9-11 and 20:4-6, which will conclude the First Resurrection completing the Family of God followed by the Millennial Reign (See Rev. 20:1-7) with a rod of iron by Our Lord and Saviour Jesus Christ as KING OF KINGS, AND LORD OF LORDS (See Rev. 19:15, 16) here upon this earth after its regeneration in compliance with Rom. 8:16-25 and Rev. 20:1-6 terminated by the Great White Throne Judgment at the Second Resurrection which is the Second Death (see Rev. 20:6, 14) according to a perfect environment for the Redeemed of God throughout Eternity Future in compliance with Revelation 21:1 to 22:6. It should be noted here that the last of God's elect completing the Family of God will be born of the Spirit (See Jn. 3:1-8) and sealed (See Eph. 1:13, 14 and 4:30) according to Rev. 7:1-8, before the beginning of the Time of Jacob's Trouble (See Rev. 8:1) which unmistakably will be a Time of Judgment instead of an age or period of grace.

The above outline establishes three phases of Rapture included in The First Resurrection and four phases of Resurrection (the last or fourth phase without a rapture) included in the First Resurrection of Rev. 20:1-6; in other words, the First Resurrection includes four phases, the first three of which are connected with a rapture while the fourth and last phase is without a rapture, where redeemed Israel enters in glorified bodies the land of Canaan promised to Abraham and his seed (see Gen. 17:1-8) for the Millennial Reign of Christ (See Ezek. 37:12-28 and Hosea 6:1-3).

Some Common Objections To Using Church Discipline

When a church has been shamed by scandalous sin by one or more of its members, so that it is commonly reported among believers (as in I Cor. 5:1); or when a church has been distressed by disorderliness (II Thess. 3:6); or when a church has been disturbed by those causing "division" (Rom. 16:17); or when a church has in its membership any who have a bitter and unforgiving spirit against another member (Matt. 18:15-17); that church is out of the will of God as long as it refuses to deal with the guilty members (in the spirit of Gal. 6:1), and as long as it refuses to dismiss the guilty members, after every other reasonable and Scriptural effort has been exhausted. A church out of the will of God is a disobedient church and can hardly expect the blessing of God in its midst.

Why is it that the Lord Jesus Christ praised the church in Ephesus (Rev. 2:2)? Here is what He said to that church, among other commendations: "Thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and found them liars." This church would have nothing to do with evil workers and tried some who claimed to be apostles and found them false.

On the other hand, why is it Christ speaks against the church in Pergamos and against the church in Thyatira? It was because these churches did bear with evil workers. To the church in Pergamos Christ said: "But I have a few things against thee because thou hast there them that hold the doctrine of Balaam . . ." The doctrine of Balaam was a worship contrary to the Bible; it was idolatry. It also led to fornication. Christ continues: "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (Rev. 2:14-15). What was this church's sin? "Thou hast there!" these who do not hold to true Bible doctrine, in your church! Why are they in your church?

To the church in Thyatira Christ said: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants . . ." which, again, led to idolatry and fornication (Rev. 2:20). What was this church's sin? The church was suffering, or allowing someone in its membership who should have been dismissed! "I have this against you," says Christ.

That should answer every objection against church discipline, do you not think that Christ knows best how to rule His church? Do you not think our churches will prosper better by revising, altering or ignoring the Scriptures teaching the church to

deal with the unruly and, when necessary, to dismiss them from membership? However, I will try and answer the several arguments commonly created against church discipline.

OBJECTION 1. THE CHURCH IS NOT TO CAST OFF PEOPLE BUT TO LOVE THEM.

I answer that the church is to obey the written Word of God. The Word of God commands the church to "avoid" those causing division (Rom. 16:17); to "put away" its members causing public shame (I Cor. 5) and to withdraw fellowship from any of its members living "disorderly" lives (II Thess. 3:6). Any love that will overlook such Scriptures is not Godly love. When the Apostle Paul commanded the church at Corinth to dismiss the member guilty of fornication he did so in the love of God. Paul loved the purity of the church and hated sin (see Psalm 97:10). To dismiss the impenitent from the church is no evidence of lacking the love of God, but every evidence that we do love Christ and His Church above each other.

OBJECTION 2. THE CHURCH IS TO BE PATIENT AND LONG-SUFFERING.

This, of course, is true; but how patient and longsuffering? because a church will not put up with trouble makers and evil doers, is that a sign that it lacks patience? Let Christ answer you Himself. He praised the church at Ephesus because it could not bear them which were evil and even tried those claiming to be apostles. Did that disciplining church lack patience? To that Ephesian Church Christ also said: "I know thy works and thy labour and thy patience" (Rev. 2:2). Evidently patience means something together different than what some people would have it mean. And Christ repeats in the next verse: "And hast borne and hast patience." How much patience shall the church show toward transgressors? In the matter of personal differences between brethren the church is not to dismiss the offender until two previous visits have been made (see Matt. 18:15-17). In the case of disorderliness or division it would seem wise for the church to appoint a committee of deeply Spiritual people to visit the wayward one and restore him in the spirit and purpose of Gal. 6:1. In the event of outlandish sin, dismissal is demanded by the Spirit of God, it would seem, at once (I Cor. 5). That is the patience and time limit shown in the Scripture. Surely such cases should not be allowed to go on for months and drift into forgetfulness, without things being made right.

OBJECTION 3. DID NOT JESUS SAY TO LET THE TARES GROW AMONG THE WHEAT? (Continued on page 8, column 4)

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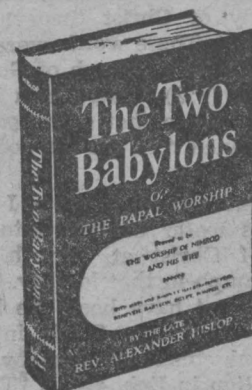
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Calling And Election (Continued from page one)

chosen us who are saved unto holiness through Jesus Christ. We are told that as many as are ordained unto eternal life believe, and that their believing is the effect of their being ordained to eternal life from before all worlds. However much this may be disputed, as it frequently is, you must first deny the authenticity and full inspiration of the Holy Scriptures before you can legitimately and truly deny it.

And since without doubt, I have many here who are members of the Episcopal church, allow me to say to them what I have often said before, "You of all men, are the most inconsistent in the world, unless you believe the doctrine of election, for if it be not taught in Scripture, there is this one thing for an absolute certainty, it is taught in your Articles." Nothing can be more forcibly expressed, nothing more definitely laid down, than the doctrine of predestination in the Book of Common Prayer; although we are told what we already know, that the doctrine is a high mystery, and is only to be handled carefully by men who are enlightened.

However, without doubt, it is the doctrine of Scripture that

those who are saved, are saved because God chose them to be saved, and are called as the effect of that first choice of God. If any of you dispute this, I stand upon the authority of Holy Scripture; aye, and if it were necessary to appeal to tradition, which I am sure it is not, and no Christian man would ever do it, yet I would take you upon that point, for I can trace this doctrine through the lips of a succession of holy men, from this present moment to the days of Calvin, thence to Augustine, and thence on to Paul himself, and even to the lips of the Lord Jesus Christ.

The doctrine is, without doubt, taught in Scripture, and were not men too proud to humble themselves to it, it would universally be believed and received as being no other than manifest truth. Why, sirs, do you not believe that God loves His children? and do you not know that God is unchangeable? Therefore, if He loves them now, He must always have loved them. Do you not believe that if men be saved, God saves them? And if so, can you see any difficulty in admitting that because He saves them, there must have been a purpose to save them — a purpose which existed before all worlds? Will you not grant me that? If you will not, I must leave you to the Scriptures themselves; and if they will not convince you on the point, then I must leave you unconvinced.

It will be asked, however, why is calling here put before election, seeing election is eternal, and calling takes place in time? I reply, because calling is first to us. The first thing which you and I can know is our calling: we cannot tell whether we are elect until we feel that we are called. We must, first of all, prove our calling, and then our election is sure most certainly.

"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Calling comes first in our apprehension. We are by God's Spirit called from our evil estate, regenerated and made new creatures, and then, looking backward we behold ourselves as being most assuredly elect because we were called.

Jesus . . . Bethlehem

(Continued from page 5)
ETERNITY." Who was the Father of eternity? The answer is God the Son.

Jesus Of The New Testament. The "I Am" Of The Old

Jesus said to the unbelieving ecclesiastics of His day, "If ye believe not that I am he, ye shall die in your sins, and whither I go ye cannot come." (John 8:4). The word "he" is in italics, which signifies that it is not in the original. Plainly, bluntly, Jesus said, "IF YE BELIEVE NOT THAT I AM ye shall die in your sins? . . ." What did He mean? He assumed to be the "I AM" who said to Moses (Exodus 3:14), "I AM THAT I AM." Bible scholars who have unravelled the meaning of that expression, say that the He-

WHY WE DO NOT OBSERVE . . .

EASTER

1. Because the Bible is our complete and all-sufficient standard for faith and practice, and the observance of Easter is utterly foreign to the Bible. The Bible declares its own sufficiency and completeness. In II Tim. 3:16,17, we read:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS."

The Greek word for perfect in this passage has been defined to mean "ready at every point," and "complete in all parts and proportions." To show that we are not alone in our interpretation of this passage, we list the interpretation of it by other Baptists. H. H. Harvey, in commenting on this passage (in "An American Commentary on the New Testament") says: "The Scriptures are a full and sufficient guide in all doctrines and duties, completely equipping the man who rightly uses them for every good work."

In his book on "Baptist Beliefs," E. Y. Mullins says: "The Bible gives enough truth for all religious purposes." Turning to the New Hampshire Confession of Faith, we read that the Bible is "the supreme standard by which all human conduct, creeds, and opinions should be tried." The Philadelphia Confession says: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life is either expressly set down or necessarily contained

brew signifies, "I am he that was; he that is; he that will be." That certainly signifies the ETERNAL ONE. Jesus said that unless one believes in Him as the "I Am" — the Eternal One, he shall die in his sins and cannot enter His presence. Belief in the eternity of God the Son is therefore a vital thing. No greater claim could have been made by Jesus than was made when He claimed to be the "I Am" of the Old Testament Scriptures.

Present At The Beginning

Genesis 1:1 says, "In the beginning God created the heavens and the earth." Was the Son of God present. John says so. He says, "In the beginning was the Word and the Word was with God, and the Word WAS GOD." Then he identifies the Word with Jesus by saying, "And the Word was made flesh and dwelt among us." The Son was the active agent in creation for John says, "All things were made by him and without him was not anything made that was made." He existed before creation, then when creation took place he did that creating.

The careless way in which the name of Jesus Christ is used, and the careless, disrespectful way in which He is rejected today, is the product of wrong thinking about who He is. It does not dawn upon the minds of irreverent, ungodly men that they are dealing with the ETERNAL GOD when they deal with Jesus. A man told me sometime ago of a blasphemer who said, "When I get ready to pay attention to religion, I will deal directly with 'the Old Man,' I don't want anything to do with 'the Boy.'" That was his wicked way of disparaging the Son of God. It grew out of the belief that Jesus is somewhat inferior. Certainly that man did not realize that Jesus Christ was and is God, the eternal Son.

The puny grasshopper man who rejects Jesus Christ, rejects the One who made him, and that rejection will land him in Hell, because "he hath not believed on the name of the only begotten Son of God."

in the Holy Scriptures; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men." Such quotations might be multiplied, but these are enough.

Note that the Philadelphia Confession does not say that everything necessary to God's glory, man's salvation, faith, and life is expressly set down in the Bible; but that it is either expressly set down or necessarily contained in it. It is not expressly set down that churches are to have houses of worship, but it is necessarily contained in the Bible that they should; for they are commanded to meet, and in order to meet must have some place to meet. It is immaterial whether their place of meeting is a dwelling of one of the members, or a building given by one of the members and permanently dedicated to the use of the church, or a building purchased or erected by all the members in common. It is not expressly set down that a church shall have a clerk, but it is necessarily contained in the Scriptures that they shall, for a clerk is necessary to the doing of all things in decency and in order, which is enjoined upon us (I Cor. 14:40).

Now the observance of Easter is neither expressly set down nor necessarily contained in the Scriptures. It is a clear and complete addition to the principles, practices, and precedents of Scripture.

The term "Easter" occurs in the King James Version, but this is a glaring mistranslation. It is found in Acts 12:4. The same word that is everywhere else translated "passover," and this is its undoubted meaning. Why the King James translation rendered the word "passover" everywhere else and "Easter" in this one place is strange indeed. Earlier versions had used the word "Easter" freely, and it seems that although the King James translation corrected this mistake in every other place, yet they could not get completely away from the prejudice that had influenced earlier translations. They doubtless wanted some justification for Easter observance, and they knew the only way it could be found in the Bible was through a mistranslation. The Revised Version goes on to correct this mistranslation. Matthew Henry, a witness above suspicion on this matter, says the passage should read: "after the passover," instead of "after Easter;" and then adds: "So it ought to be read, for it is the same word that is always so rendered; and to insinuate the introducing of a gospel feast instead of the passover, when we have nothing in the New Testament of such a thing is to mingle Judaism with our Christianity."

2. Because the observance of it minimizes the two ways the Bible has given us of commemorating the resurrection of Christ, viz., baptism and the Lord's Day. Both of these are solemn and sacred memorials of Christ's glorious resurrection. In regard to

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the first we have an explicit command. In regard to the latter we have clear Scriptural precedent. To set up another commemoration of the resurrection is to minimize these. It is to say that the two God-given, Scripture-authorized commemorations are not sufficient. It is to add to God's rule of faith and practice from the traditions of men. This was strongly condemned by Jesus in the Jews. Matt. 15: 8,9. The observance of Easter tends to rob baptism and the Lord's Day of their significance.

3. Because the day is of heathen and Judaistic origin; and to presume to observe such a day in honor of Christ is to endorse a compromise between heathenism and Judaism and Christianity. Let us note the following facts concerning the observance of Easter: (1) Early professed believers of Judaistic tendencies continued in some manner to commemorate the passover. (2) At about the same time of the year the pagans held a festival in honor of Eostre, the Saxon goddess of Spring. (3) When Christianity finally displaced paganism as the state religion of the Roman Empire, the commemoration of the passover and the festival in honor of the goddess of Spring were combined and made a commemoration of the resurrection of Christ. Such a combination is nauseating to one who has caught the true spirit (Continued on page 8, column 5)



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One does not have to go very far to see the gross errors contained in the new A.S.V., the Living Bible, the R.S.V., New English Bible or any ten or twelve other new Bibles you might add. However, very little has been said or will be said about two of Satan's greatest efforts. I speak of the "King James II" by Jay Green and the "New Scofield Bible" edited by a board which is chaired by E. Schuyler English.

These two modernist "Bibles" have caught on in popularity (much like murder, rape, and other forms of sin). May this brief review of each be a warning to the reader of the danger awaiting those who fool around in Satan's playground.

To begin with, I point out again that it is a striking coinci-

dence that so many are trying to get us to throw away the 1611 A.D. King James Bible. Both liberal and conservative enjoy tearing it to pieces. Yet there is none better, or even equal, to that precious old book.

I. The K.J. II (By Jay Green)

Jay Green would certainly be easy to tear down on many accounts, by let's limit it to his "marvelous" Bible. Mr. Green fancies himself a modern Puritan. He has swallowed the Puritan a-millennial heresy completely, whereas the K.J.V. of 1611 was translated following the earlier works of Wycliffe and Tyndale who were both pre-millennial!

If Mr. Green is, as he claims, a Puritan, still he is just one. The 1611 K.J.V. had 55 (plus the earlier work of Wycliffe and Tyndale)! Now Mr. Green claims his

translation is word for word and completely "literal." As any one knowing any Greek at all will tell you that such a translation would not be possible to read. Mr. Green caters to the modernist in his "translation" of Acts 1:3. In the Bible (K.J.V. 1611) it says "infallible proofs" speaking of Christ's resurrection from the dead; Mr. Green tones it down by saying "many proofs," thus falling in line with every modernist translation in the world. If the modernist, Arminian, or liberal could take his choice, he would choose Jay Green's Bible.

In Matt. 28:18, Jesus says, "All power is given unto me in heaven and in earth." Again Mr. Green feels the Bible isn't good enough and says "all authority." In each book of the Bible numerous changes such as Matt. 2:13, 28:19-20, Luke 4:36, Gal. 6:23 could be pointed out which really is more than this translation deserves.

It is interesting that this modern day Puritan and "real son of John Calvin" commends the "Jesus people" who are rank (and I do mean rank!) Arminian, because they've made the K.J. II their official "Bible." Tsk-tsk-tsk. Mr. Green has gone to great lengths to replace the 1611 K. J.V. Is he after a dollar, or is it that all liberals and fundamentalists just cannot stand the idea that God wrote one Bible. I've preached in the hills of Missouri to folk who just didn't have any better sense than believe the K. J.V. Bible and you know most were as sound in doctrine as J. R. Graves, Roy Mason, or H. Boyce Taylor (all great Baptists)!

II. The New Scofield

The original Scofield Bible of 1909 and 1917 could be both praised and criticized for some of its teaching. However, the Lord has used this reference Bible to help many understand God's great dispensational program and the truth of Christ's return. It has a handy paragraph division and a helpful system of references.

Mr. Schuyler English has used the popularity of the Scofield Bible to produce a Bible that is very different. Cyrus I. Scofield was not a Baptist, but was in many ways very intelligent and if he were alive I'm sure he would not want any part of his name on the "New Scofield Bible."

The New Scofield has a lie on the first page! It claims to be the K.J.V. of 1611; however on just about every page following, anyone can see the words of the K.J.V. have been stolen from the text and dumped in the margin. The New Scofield puts Rebecca's earring in her nose (Gen. 24:47)! The New Scofield changes "the angel of the Lord" to "an angel of the Lord" and this change is important because the angel of the Lord in the Old Testament always speaks of God's own presence! As a matter of fact, in many ways the New Scofield looks like a sneaky presentation of the text of corrupt American Standard Version of 1901. And how about the removal of "hell" in all passages!

Both Versions

Both versions cater to the sinful aspect of modern society that makes it feel better than those of the past by the word "new" in New Scofield, as though the old Scofield could no longer be applied to this up-to-date generation. The same is true of the "II" in K.J. II. The whole idea is to build up the sinful ego of the "now" generation. Isn't it strange that so many have gone after the whole ball of wax!

Much more could be said about these two counterfeits but our purpose is to stay brief. I ask each reader to be alert as this age continues to draw to a close, many more Bible haters like John R. Rice, English, Jay Green, S.B.C. big shots, R. B. Theme,

John F. Kennedy, C. S. Lovett, F. F. Bruce, C. H. F. Henry, Billy Graham, Kenneth Wuest, and many more will appear.

Church Discipline

(Continued from page 6)

He did, in Matt. 13:24-30. But Christ was not teaching that we should allow wicked tares to hold membership in the church. He said that the tares should be allowed to grow with the wheat in the "field." Does the field here mean the local church? It does not. Jesus Christ should be allowed to explain His own parable, and He does, in Matt. 13:36-43. In v. 38 He says: "The field is the world!" not the church. Let the tares grow in the field means let the wicked live in the world. It does not mean let the wicked stay in the church. That would make Scripture contradict itself.

OBJECTION 4. DOES NOT THE SCRIPTURE CONDEMN DIOTREPHES FOR CHURCH DISCIPLINE? (III John 9-10).

No, it doesn't! Rather does it condemn Diotrephes because it was not church discipline. The whole trouble there was it was

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not church discipline, but a one-man discipline. The church must dismiss its members by a majority vote, as I pointed out in my previous message, not some individual or board. That is why these matters must be brought before the church. This Diotrephes failed to do, but cast brethren out himself!

OBJECTION 5. DISMISSING DISORDERLY MEMBERS FROM THE CHURCH WILL CAUSE TROUBLE.

We admit this. A surgical operation on the body causes a lot of discomfort and trouble, but the corrupt member of the body endangers the whole body and must be cut out. Are we to obey God's written Word when it causes trouble? Do you save any trouble by allowing disorderly and corrupt members to stay in the church? They will cause you plenty of pain.

You will have trouble, if you obey the Lord in this matter, but you will also have peace! Isn't it significant that right after bid-

ding the saints to "avoid" those who cause division (Rom. 16:17), the Spirit of God assures the believers that: "The God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen" (Rom. 16:20). The God of peace? Likewise, in II Thess. 3:6 God commands the church to "withdraw" from every brother walking disorderly. That is a definite command of God and if you obey it you will, no doubt, cause some trouble. But isn't it assuring to such a church the Holy Spirit adds, in v. 16, "Now the Lord of peace Himself, give you peace always, by all means. The Lord be with you all."

"He that hath an ear, let him hear with the Spirit saith unto the churches" (Rev. 2:7).—Beck.

Easter

(Continued from page seven)
of Christianity, which is exclusive and intolerant toward every other system.

4. Because the observance of Easter is aping Roman Catholicism. The adoption of Christianity as the state religion of the Roman Empire finally brought about both the displacing of paganism with Christianity and the consummation of the Roman Catholic hierarchy. Thus the Roman hierarchy came into the possession of Easter. We will endorse none of the frauds and inventions of the Judo-paganistic imposter, the great spiritual whore. We want nothing to do with anything that has any of her filthy spots on it. Protestants may well observe Easter for they are the harlot daughters of Rome and ape her in many things; but Baptists cannot afford to do it.

5. Because the observance of Easter corrupts the simplicity of New Testament worship. New Testament worship was very simple and spiritual. All empty formalism and ritualism were conspicuous for their absence. There was no attempt at display or entertainment. Their worship was spirit-directed and spontaneous. But, as it has been well said, early erring bishops "transferred the attention of Christians from the old confederacy for virtue to vain shows at Easter time, and a thousand other Jewish ceremonies, adulterated, too, with paganism." Easter exercises are ever a perversion of the simplicity and spirituality of New Testament worship. For the most part they are empty and formal, and are for the purpose of making a fair show in the flesh.

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