

The Baptist Examiner

Baptist Is Our Middle Name

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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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SUPPORTING JESUS' CHURCH

AUTHOR UNKNOWN — SORRY!

Text: "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know 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 Timothy 3:14, 15.

Since the time has been limited to thirty minutes for each message, and the subject that I am to speak on so great, I find no time for preliminaries. The first thing that I wish to discuss is:

WHY WE SHOULD SUPPORT THE CHURCH

We do not mean when we say, "you should support the church," that you should support everything that claims to be a church. In fact, beloved, there are very few churches today that are worthy of support from a child of God. For example, a church is not worthy of support that denies: (a) the virgin birth of Christ; (b) His vicarious death; (c) His bodily resurrection; and (d) the premillennial, bodily return of Christ to this earth, and other such doctrines.

Now, as to the word *behave* in verse 15 of our text, it means more than just acting decently in a public assembly. By all means

we certainly should conduct ourselves in a decent and orderly manner at all times, and especially when we are in "the church of the living God." Paul said: "Let all things be done decently and in order" (I Cor. 14:40). But the word means more than that; it includes "worship and service" as well. It doesn't matter about the size of a church regarding support, for Jesus said: "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Therefore, we should support the church because:

I. It Is The Church Of The Living God

The Greek word "ecclesia" means an assembly. Now that could be for a church, political gathering, transaction of business at the city hall, etc. In Acts 19:32, 39, 41, we find the word "ecclesia" translated assembly. Now it was not the Lord Jesus, neither Peter, Paul, nor any of the apostles who was the moderator of this assembly "ecclesia," but the town clerk of the city of Ephesus (v. 35).

We also find the word "ecclesia" in Acts 7:38 translated "church" or assembly. Again in Matthew 16:18, we find the word "ecclesia" translated church. But

note, Jesus said: "And I say also unto thee, that thou art Peter, and upon this rock I will build my 'ecclesia' church."

Beloved, our Lord always said what He meant and meant what He said. "But let your communication be, Yea, yea: Nay, nay: for whatsoever is more than these cometh from evil" (Matt. 5:37). "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting" (Eph. 5:3-4). Therefore, if the "ecclesia" of Acts 7:38 was the same as that of Matthew 16:18, Jesus certainly would have been "talking foolishly" for He said: "I WILL build MY 'ecclesia';" likewise, if Jesus had intended for someone other than Himself to build His church, He would have been "jesting" (joking). It is just as evident that it was not to be built by Gregory, Luther, Calvin, Wesley, or Campbell, etc.

II. It Is A Place Of Divine Habitation

Ephesians 2:21, 22: "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." The church is the most sacred thing this side of Heaven, (Continued on page 6, column 4)

Rank Heretical Apostasy Of A Supposed-To-Be Baptist

By JOE WILSON, SR.
Gladwin, Michigan

I have before me an article relating to some more heretical activity by Mr. Brook Hays, former president of the Southern Baptist Convention. In this article, Mr. Hays is quoted as saying, "I will remain as a Baptist." Ha! Ha! Whoever thought Mr. Hays was a Baptist to start with? You can't remain what you never was. And of all the things Mr. Hays might be and have been,



JOSEPH M. WILSON

Baptist is not one of them.

Brethren, there was a day when the name "Baptist" stood for some very definite things. When you saw that name on a building, you knew what to expect on the inside. But, alas! Those days are no longer with us. You might see that name on a building, and there is no telling what is on the inside. Arminian, holy roller, modernist, you name it, there are so many things that seek to wear the name "Baptist" today, that we have to in-

spect more carefully before we accept as the genuine article. Certainly, Mr. Hays' wearing of that name is a perfect illustration of what I have just said.

The article to which I refer is headed, METHODISTS "BORROW" EX-SBC PRESIDENT. I quote from the article: "Brooks Hays . . . has accepted a part-time unsalaried position as 'lay minister in residence' at the Capitol Hill United Methodist Church here." Mr. Hays says in the article, "I will remain as a Baptist, and work on loan in my own neighborhood to establish pilot projects to meet community needs . . . My pastor, George W. Hill of Calvary Baptist Church, said he was glad to loan me for a while to this neighborhood church. . . I will continue to teach the Vaughn Men's Bible class at Calvary once (Continued on page 7, column 4)

DID YOU FORGET US?



God gave us a most wonderful service on Thanksgiving Day, but offering for TBE was far short of our anticipation.

If you forgot us, please remember that such would be welcome at any time.

Condemns The "New Liters" Method Of Spiritualization

WIL BANG — TUCSON, ARIZONA

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—II Peter 1:19-21.

In these verses we have a fact delivered by holy men of God, led by the Holy Spirit that the Word of God needs no new interpretation, but can safely be interpreted by the Scriptures themselves. If prophecy be given to no private interpretation, then we must interpret Scripture in the light of other Scriptures. If one adopts the allegorical method of interpretation (spiritualization), he has abandoned the truth, and the more sure word of prophecy has been rejected, and man's fancy is employed. With just a little study of the Bible, we can see the hor-

rible result of leaning on the interpretation from men.

Listen to the high regard God has for man:

"For vain man would be wise,



WIL BANG

though man be born like a wild ass's colt" (Job 11:12).

"Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee. Verily every man at his best state is altogether vanity. Selah" (Ps. 39:5).

There are many other verses that testify that God has no confidence in men, not even those that are born again, His children, because He knows we are but dust. (Continued on page 5, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE COMMON SALVATION"

"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.

There are three words in my text that I want to use and they are "the common salvation." We use the word "common" in a very unusual manner. We talk about a thing being common—that is, cheap, but that is not how the word "common" is used in

this Scripture. The word "common" as used here has to do with the fact that salvation just spreads out commonly or evenly among all the elect of God. In other words, it touches one of God's elect in exactly and precisely the same common manner that it touches everyone of God's elect.

May I insist that there is a group of people in this world who are God's elect, a group of people whom God has chosen unto Himself, a group of people who have been chosen unto salvation.

We read about these folk throughout all the Word of God. Over and over and over again we read how that God has made choice—how there has been a choice made in behalf of a group for the Lord. Listen:

"According as he hath CHOSEN US in him before the foundation of the world."—Eph. 1:4.

This would indicate that before God ever created this world, or before God had ever laid down the earth, the stones, and all the component parts that make up (Continued on page 2, column 1)

enemy's hand." These words refer, in a primary and historical sense, to the taking captive of the Ark of God by the Philistines. To Israel it looked like a terrible calamity, and to the whole world it appeared as if God were overcome—as if some superior pow-



NOEL R. BROWN

I.

The Ministry Of The Saviour.

We see in verse 35 two vital essentials—we need God, and God needs us. Now, lest I be counted with the crowd that constantly talk about how men limit God—let me illustrate with God's Word. In Psalm 78:61 we read that God "delivered his strength into captivity, and his glory into the

er had arisen which would ultimately baffle and defeat His purpose. The Holy Spirit tells us it was not that enemies had defeated God, but that it was a deliberate act of God in which He self-limited Himself, so as to accomplish His eternal purpose after the counsel of His own will. You see, it is only because God is limiting Himself to (Continued on page 4, column 4)

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JOHN R. GILPIN.....Editor

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"Common Salvation"

(Continued from page one)

this earth, God had already made a choice whereby there was a group of people chosen unto Himself before the foundation of the world. If you are a saved person you are in that number. If you are of the elect, in the mind of God you are older than creation, because this choice was made before the foundation of the world. If you are one of God's own — if you are saved — if you are one of God's elect, then spiritually speaking, you are older than creation, because you were chosen of God in Christ Jesus before the foundation of the world.

Let's notice another Scripture which likewise tells us that God has made a choice:

"Ye have not chosen me, but I HAVE CHOSEN YOU."—John 15:16.

Every once in a while someone will say, "But, Brother Gilpin, I remember the day, the hour, and the place that I chose the Lord. God didn't do it. I did it." I remember a few months ago a preacher said that very thing. He said, "God didn't do it. I did it. I remember the day, the hour, and the place that I chose the Lord. God didn't do it. I did it. I could go to the very spot where I chose the Lord." Beloved, this text says, "Ye have not chosen me, but I have chosen you."

I am ready to grant there is a limited sense wherein we chose the Lord, wherein we ratified God Almighty's eternal choice, but, beloved, the choice that really amounted to something was not your choice of the Lord, but it was God's choice of you before the foundation of the world.

For example, in the case of the Apostle Paul, we read:

"But the Lord said unto him, Go thy way: for he is a CHOS-EN VESSEL unto me, to bear my name before the Gentiles, and

kings, and the children of Israel"—Acts 9:15.

You will notice that when God was calling Ananias to speak to Paul, God said, "Ananias, this man Paul is a chosen vessel unto me. I have chosen him. I am the one who has made the choice."

Notice again:

"But GOD HATH CHOSEN the foolish things of the world to confound the wise; and GOD HATH CHOSEN the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, HATH GOD CHOSEN, yea, and things which are not, to bring to nought things that are"—I Cor. 1:27,28.

Beloved, I would remind you from the reading of these verses and from many others that I might read if time permitted, that God has made a choice among the sons of men whereby He has chosen or elected or selected unto Himself, a group of people who are His own, His elect, His chosen, and His beloved. God is in the business of making a choice, and as we have read, God made that choice before the foundation of the world, so that each of us who are saved, and each of us who have become a part of the body of God's elect, were chosen of God in Christ before this world began.

Beloved, I want to say to you that there are some things pertaining to the chosen ones, to the elect — to God's body that He has chosen out from among the world, that are common.

I

A COMMON NEED.

Whether a man is elected unto God to be saved in this generation, or whether he was elected of God to be saved four thousand years before the birth of Jesus Christ, the fact remains that each individual who was thus elected to be saved of Almighty God had a common need. Beloved, that need grows out of the fact that every one of us are sinners in the sight of God. Listen:

"For all have sinned, and come short of the glory of God"—Rom. 3:23.

Beloved, we have a common need. Our needs are identically the same. The spiritual needs that men and women had in the Old Testament are exactly the needs of men and women in this Twentieth Century. The needs that men and women had forty centuries before the birth of the Son of God are precisely the spiritual needs that you and I have. I tell you, beloved, in the study of this common salvation, there is, first of all, a common need which everyone of us experience, and that is, we have a need of salvation because all of us have a common sickness — namely, sin.

We read:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God"—Psa. 14:2.

What was His conclusion? Listen:

"They are ALL GONE ASIDE,

they are ALL TOGETHER BE-COME FILTHY: there is none that doeth good, no, not one." — Psa. 14:3.

So I say, beloved, all individuals have a common sickness, and that sickness is sin to the extent that we all have the same common need — we need salvation, because we all have the same common sickness of sin.

In the New Testament we have the same truth presented to us, for we read:

"But all Scripture hath concluded ALL UNDER SIN"—Gal. 3:22.

Believe me, beloved, when I say that all of us are under sin. From the day that sin entered the human family, as recorded in Genesis 3, down to this very hour, every one of us have been guilty of sin. From the time that the wily serpent crawled into the Garden of Eden and presented a temptation unto Adam and Eve, from that very hour down to this, we have all been sinners in God's sight.

Judging by the moral standards of men, some maybe are a little better, but we all have a sinful nature. We all have a sinful disposition, a common sickness, which is sin, and we all have a common need for this salvation.

Would to God we could remember that every individual has the same common need we had before we were saved. Would to God we could recall that every person we deal with from day to day has a common need. That need, beloved, is salvation growing out of a common sickness, which is sin, whereby all of us stand as sinners in God's sight.

II

A COMMON PRICE HAS BEEN PAID BY CHRIST.

Not only is it true that the elect of God are possessed of a common need, it is also true that there is a common Christ who has paid for our salvation. God didn't save one man differently to the way He has saved every individual that has ever been saved. It has all been on the basis of a common Christ. We have a common need growing out of the fact that we all are sinners, and God saves us by giving Christ to die for our salvation.

We might think that God would have one way to save the aristocrat and another way to save the man who is down in the ditch. We might think that God would have one way to save the "upper 400" and another way to save that group that make up the masses of society. We might think that God would have one way whereby He would save the intellectual and another way to save the ignoramus. We might think that God would have one way whereby He would save that individual who was financially independent, and another way to save a man who was a beggar. We might imagine that God would have a different plan or way of salvation for different individuals, but not so, for my text in Jude 1:3 talks about our salvation as a common salvation. Christ's death was alike for each of the elect.

Yes, it is true that there is a common price that has been paid for our salvation, and that price is the blood of the Lord Jesus Christ. I turn to the Word of God and I find that the price of salvation was the blood of God's Son, even Jesus Himself. Listen:

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

Just before this Adam and Eve had sinned. They had made fig leaf garments for themselves in an attempt to cover their nakedness, and now God looks down upon them and declares that He doesn't like the cut of the coat, nor the style of dress that Adam (Continued on page 3, column 1)

Dangerous, Damning, Stupid Sin Of Spiritualizing

By BILL JACKSON — ROME, OHIO

Matt. 22:29: "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God."

In the November third issue of The Baptist Examiner, there appeared a message by Brother Milburn Cockrell on, "Spiritualizers, the Great Curse of Modern Day," which was indeed a wonderful article. May I say, everything which was said in that article I most heartily concur with.

First, I will give you an explanation as to why our text was chosen. As you know, the Sadducees were that sect of people who denied the resurrection, and

I tell you, beloved, spiritualization of Scripture is nothing more than a sinful shame. People who misuse, misconstrue, and misapply divine truth are guilty of the sin of prevarication. They walk crookedly, are fence straddlers, they turn aside or evade the truth, and they lie on God! Spiritualization is the misinterpretation and misapplication of divine truth. They say God said things He did not say, and did not say what He said. Some Scriptures are too plain to be misunderstood, while the meaning of others cannot so readily be discerned. To obtain a comprehensive knowledge of any Bible truth, Scripture must be compared with Scripture, and there should be, "careful research and prayerful reflection." By doing this, all such study shall be richly rewarded.

Now let me give you some examples as to how some spiritualize the plain teachings of God's Word.

I

One such example is this theory of a universal church. I say theory because that is precisely what it is. Now I don't have to tell any Bible student what the importance of word meanings is, for anyone who has done word study can tell you. The reason anyone holds to a universal church theory is because of a shameful method of interpretation, plus a violent misapplication of divine truth. As you know, our English word "church" came from the Greek word "ekklesia" and its meaning is very clear. It means a called-out assembly. In I Cor. 1:2 a good example for what I am saying, can be observed, "Unto the church of God which is at Corinth." Now anyone with the least of common sense can at once realize what the word church here means. It concretely means a church having a particular location. If we are to get a universal church out of this verse of Scripture or any other Scripture in the Bible, then we have to spiritualize. When one so maliciously interprets this verse to mean a universal church and violently applies that idea, surely the only cause for such a handling of God's word is a willful perverting of truth.

May God deliver us from such vain men who hold the truth in ungodliness. The New Testament refers to this kind of church at least one hundred and eleven times in the sense of particular location—meaning a called out assembly located at a particular place. Now how anyone can say (Continued on page 3, column 3)



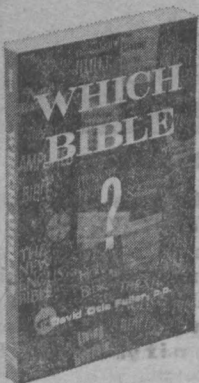
BILL JACKSON

why they would pose such a question is unknown. But they asked Christ, if there were seven brethren, and the first marry, and upon his death the wife had borne him no children, and all seven did as the first with the same woman, in the resurrection whose wife shall she be? Whereupon Christ exposed their folly by their ignorance of Scripture to unbelief in the power of God. So also it is one's ignorance of Scripture and their misapplication of divine truth which causes spiritualization. If one is ignorant, a plausible argument may be in His favor, but if one knows what is plainly revealed in Scripture, and willfully misapplies that truth, it is a sinful shame which shall bring the wrath of God upon him. Listen to God's indictment against all spiritualizers.

"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 this book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" Rev. 22:18-19.

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PAGE TWO

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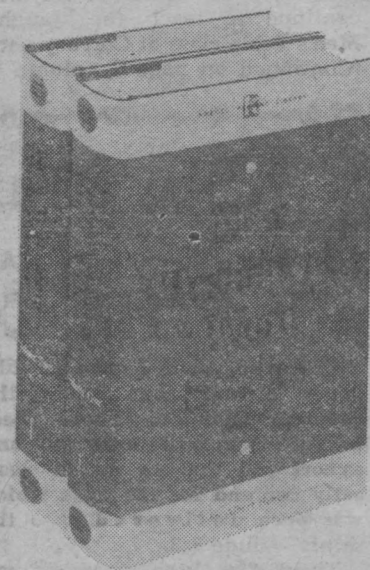
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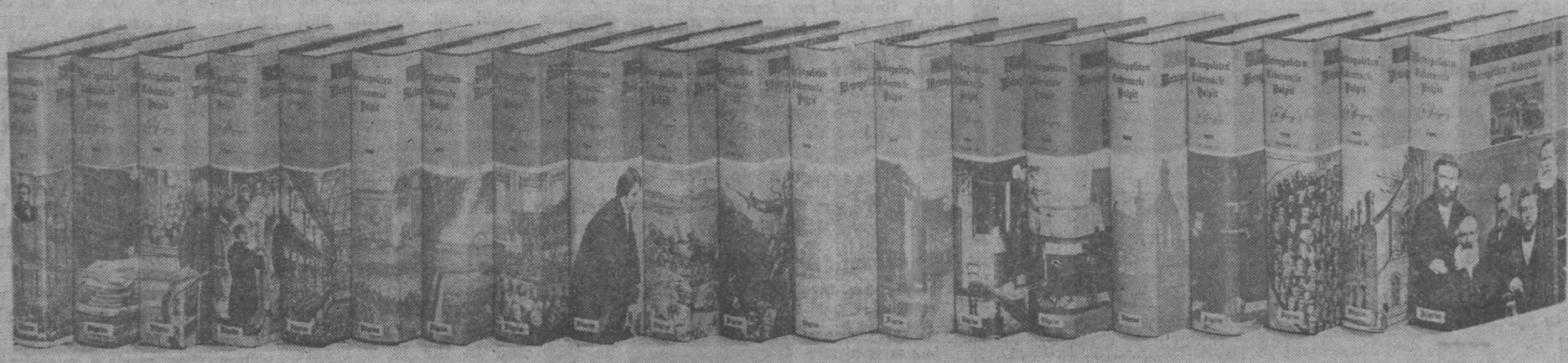
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"Common Salvation"

(Continued from page two)

and Eve are wearing, so God Himself gives an animal and takes the skin of that animal and makes clothing for Adam and Eve.

Notice, an innocent animal had to die in order that they could be clothed. An innocent animal had to die and give his blood in order that they might have clothing. Beloved, that didn't just happen. That is typical, that is prophetic, and that is looking forward to the coming of the Lord Jesus Christ. An innocent animal died for Adam and Eve to be clothed with the skin of that animal, so the innocent Lamb of God, Jesus Christ, died at the Cross of Calvary that you and I might be clothed with His righteousness and saved by His blood.

It was the blood-shedding on that day that brought salvation to the first man who was ever saved, and that blood-shedding is the same all down through the years. We come to the Cross of Calvary and find Jesus Christ hanging upon the Cross and shedding His blood. Beloved, it was for our salvation. Over and over again in the Word of God we are reminded that our salvation is on the basis of the blood-shedding of the Lord Jesus Christ.

We read:

"And the blood of Jesus Christ his Son cleanseth us from all sin"—I John 1:7.

"Unto him that loved us, and washed us from our sins in his own blood"—Rev. 1:5.

Go back to the day when Adam and Eve were saved; it was by blood. Come down to the last of the Bible and you will find sinners saved on the basis of the blood-shedding of the Son of God. Beloved, every man and woman who has been saved from the hour Adam was saved, down to this, has been saved because

Jesus paid a price — the shedding of His blood.

We sing:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

I tell you, beloved, in the study of this common salvation, not only is it true that we have a common need — that is, all of us are sinners, and have the same need spiritually, but it is also true that our salvation was by a common price, namely the shedding of the blood of the Lord Jesus Christ.

III

A COMMON RIGHTEOUSNESS.

I'll remind you also that there is a common righteousness which all of us experience, and wherein we ourselves are clothed. Go back to that experience on the part of Adam and Eve. When the innocent animal was killed, they took the skin of that animal and clothed Adam and Eve. Beloved, the clothing of Adam and Eve is in itself a type or a figure. It is to teach us that as they were clothed with the skin of that animal, so the day that we were saved our God clothed us with the righteousness of His Son, the Lord Jesus Christ.

We sing:

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

I dare say that the majority of people when they come to the services and sing that song, never pay any attention to the meaning of the words. Beloved, Jesus not only died to shed His blood to pay for our sins, but Jesus Christ clothed us in His righteousness. Just like the animal died and they took the skin of that animal and made clothing for Adam and Eve, when Jesus Christ died, He

not only spilled His blood, which was the price of our redemption, but He clothed us with His righteousness, so that we stand perfectly clothed in the righteousness of God's Son, Jesus Christ. Listen:

"For he hath made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him."—II Cor. 5:21.

Notice, God took Jesus who knew no sin and treated Him just exactly like a sinner, and then God took us who were sinners and clothed us in the righteousness of His Son. In other words, God treated Jesus like we ought to have been treated, and now God treats us like Jesus ought to have been treated. It tells us, beloved, that Jesus got our sins at the Cross and we get His righteousness now that we see Him as our Saviour on the Cross.

Years ago I was preaching one Sunday night and I made mention of the fact that the Lord clothes us in the righteousness of Jesus Christ when He saves us. There was one fellow who attended services that night who believed in water baptism for salvation and who believed strongly in works for his salvation. He went out of the church building that night furious, and as he went out he said that he didn't expect to go to Heaven in another man's coat. If he ever goes to Heaven, he'll go there clothed in the righteousness of another, and that Other is the Lord Jesus Christ.

Beloved, I say to you, when Jesus died for our sins, He paid for them with His blood, and when we receive Him as our Saviour, He clothes us in His righteousness. I thank God, when God looks upon me today, He doesn't see me the dirty repulsive sinner that I am, but He sees me clothed in the righteousness of His

Son. That is not only my experience, but the experience of everybody who is saved. If you are a child of God, God has clothed you in the righteousness of His Son to the extent that we all have the same clothing — the righteousness of God's own Son.

Listen, beloved, we have a common need growing out of the fact that we all have a common sickness of sin, a common price has been paid for our salvation—the blood of Jesus Christ, and now we are all clothed with a common righteousness.

IV

A COMMON MEANS.

I'll remind you that there is a common means that God uses whereby we are saved, and that is the means of faith. We read:

"He that BELIEVETH on him is not condemned"—John 3:17.

"He that BELIEVETH on the Son hath everlasting life"—John 3:36.

"He that heareth my word, and BELIEVETH on him that sent me, hath everlasting life"—John 5:24.

"He that BELIEVETH on me hath everlasting life"—John 6:47.

"But these are written, that ye might BELIEVE that Jesus is the Christ, the Son of God; and that BELIEVING ye might have life through his name"—John 20:31.

Beloved, the common means whereby salvation comes to us is faith in Jesus Christ. I am not saying that faith is not a gift of God, because it is. In fact, it is only through the gift of God that we ever have faith, and that faith whereby we are saved which comes as a gift of Almighty God, is the same for you and the same for me. God saves us all on the basis of a common means. Listen:

"To Titus, mine own son after the COMMON FAITH."—Titus 1:4.

Notice, it is a common faith whereby we are saved. You

would think that God would save the college professor differently to the way He saves the man who digs ditches. You would think that God would save Beethoven or Hayden or some of the musical geniuses of the world differently to the way God saves the individual who hears a piano and to him it is all noise. You would think that God would save folk on a different basis, but not so.

My text in Jude says that ours is a common salvation. There is a common need because we are all sinners. There is a common price that has been paid — Jesus Christ died for our sins. There is a common righteousness whereby we are all clothed, and that is the righteousness of God's Son. There is a common means whereby we are saved, and that is the means of faith that God uses to save every individual within the world.

Beloved, doesn't this make you realize more and more how much you owe the Lord? Doesn't it make you realize how much you owe Him as a child of God when you realize that God saves us all in exactly the same way? It just shows us that our salvation is all of God. It just puts it on this basis that if God hadn't taken the initiative in our behalf every last one of us would have gone to a Devil's Hell. Yes, beloved, we are saved by a common means, namely, that of faith.

V

A COMMON GLORY.

There is a common glory that will be ours after while. We are all going to the same place. God doesn't have one place for the man who has everything within this world and another place for the man who has nothing. God (Continued on page 5, column 3)

THE BAPTIST EXAMINER

DECEMBER 1, 1973

PAGE THREE

The Baptist Examiner FORUM

"As Satanic powers get stronger in the world today, and as missionaries going to China see so many people possessed by demons, do God's people, using the power of the Blood, and acting upon the commandment given to the seventy in Luke 10:17-20, have the power today to cast out demons?"

ROY
MASON
RADIO MINISTER
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I don't believe that we of today have the power to cast out demons. Let us remember that we are not operating under the commandments given to the seventy as mentioned in Luke 10. We are operating under what is commonly called "The Great Commission" of Matt. 28:18-20. This Commission does not authorize or enjoin the casting out of demons.

Incidentally, mention is made of missionaries going out to China, and of the demon-possessed condition of many. The fact is, missionaries are not going to China today. They are not allowed entrance into that communist dominated land, and would not be allowed to spread the gospel.

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You do not have to go to China in order to see demon-possessed people in our day. Demon-possession is so common in our country that what the demon-possessed people do hardly makes news anymore. I read recently of someone kidnapping and molesting a six months old baby girl. The one who did that had enough demons residing in him to cause a very large herd of swine to drown themselves.

And no one except a heretic or an infidel would dare deny that Christ gave His servants power, not only to cast out demons, but to perform other great miracles. This power extended beyond the time of our Lord's ascension. In fact it extended to the completion of the New Testament. But Paul says in I Cor. 13:10, "But when that which is perfect is come, then that which is in part shall be done away."

Now that the New Testament has been completed we have no need to see those miracles performed. In Lk. 16:31 Abraham said to the rich man that if his brethren would not believe Moses and the prophets they would not believe if they saw someone rise from the dead. The same thing applies in our day. The person who refuses to believe the miracles recorded in the New Testament would not believe if he actually saw them performed.

Christ gave His churches their task for this age. It is found in the great commission in Mt. 28:18-20. And for us to try to find something else to do before we finish the task He gave us would be for us to neglect that task. The woods are full of Baptists today who know absolutely nothing about our Lord's church, or about Him for that matter. That is true because His preachers have neglected to teach their people the all things which He commanded. So let us teach our people the all things as

He commanded before we start looking for another job. I am persuaded that by the time we complete the task He gave us He will be back to check on our faithfulness to that task. In the great commission He did not so much as mention casting out demons. That means to me that He did not give us power to do something He did not tell us to do.

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Yes, I believe that the people of the Lord who serve and worship Him in spirit and in truth have the power to cast out demons. In fact, the Lord promised and gave to His church these words, "But ye shall receive power after the Holy Spirit is come upon you"—Acts 1:8. This power, through the witnessing of the Scripture, called men out of darkness (power of demons) and into the glorious light and liberty of the Son of God. Those whom the church cast out, "Are spiritual agents acting in all idolatry. An idol is nothing, but every idol has a demon associated with it, who induces idolatry with its worship and sacrifice. They disseminate (scatter) error among men and seek to seduce believers." (Vine).

Thus those who are demon-possessed are teachers of false doctrine seeking to destroy the true worship of the Lord by seducing man to look to his own merits as the basis of his worship and deceiving the children of the Lord to commit fornication by uniting with churches teaching the doctrines of the commandments of men.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the truth giving heed to seducing spirits and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron: Forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them" I Tim 4:1-3.

I would have you note the words, "Doctrines of devils." Now, we know that Satan, the deceiver, is one, but this verse refers to devils, which are demons, or evil spirits, sent out by Satan to deceive and disrupt the worship of God's children. The Spirit calls these devils (demons) a seducing spirit, which means to lead astray or to lead contrary to the revealed will of the Lord, and by so doing, they lead out of the paths of righteousness. Brethren, this is the primary purpose of an evil spirit, and because of their obedience to Satan, who hates the truth, they cause men to interpret the Scriptures to mean everything but that which would honor the Lord.

Therefore, they deny the sovereignty of God, blood redemption, security of the saved and other great truths which Jesus gave to Baptists. The commission given by Jesus to His church was to go forth and cast out these demons as did the 70 who cast out devils by converting the children of the Lord into followers of Jesus Christ. Everytime one is converted (changed doctrinally), a demon is cast out, yea, a seducing spirit is made to bow to the sovereignty of God. When Jesus was here on earth, they (demons) were made to bow before His presence. Now through the preaching of the Gospel which reveals what Jesus did for us, the demons of salvation by works are cast out of the believer, through the

declaration of the death, burial and resurrection of Jesus, as God's presence is revealed and God's children are set free. This view is very forcefully emphasized in Luke 10:17 where the 70 rejoiced because the demons were subject to them through the name of Jesus. The 70 did not take any glory to themselves, but confessed their victory came through the name of the Lord. This should teach us that it is not by our might that we are victorious, but through the name of Jesus, we shall be conquerors.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" Eph. 6:12.

From this verse, we gather that our fight is not against flesh and blood, rather our fight is with spiritual wickedness (host of demon-possessed men who are filled with corrupt doctrine) in high places or religious organizations. Oh, may it please our Heavenly Father that we shall be found in the thick of the battle, and that when our life's race is run, we may say, as did the Apostle Paul:

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" II Tim. 4:7-8.

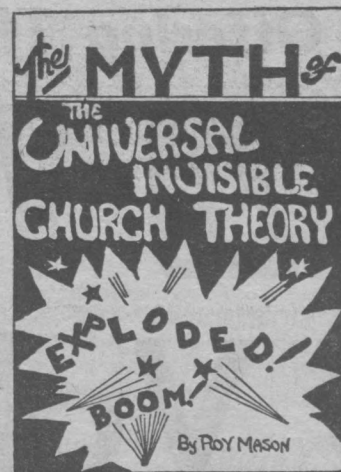
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Let me say from the very beginning that God's people have the same power today as always—none. Before you become too disturbed, let me hasten to add that God has power to do all things. Jesus, of course, had power to cast out demons. "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick." (Matthew 8:16). We know that Jesus does not change. "Jesus Christ the same yesterday, and today, and forever." (Hebrews 13:8). Therefore, He has the same power today that He had before.

While He was here He gave the twelve disciples power to cast out demons. "And when He had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of disease." (Matthew 10:1). Later this was reiterated before He went back to heaven. "And these signs shall follow them that believe; in my name shall they cast out devils . . ." (Mark 16:17). We read of various occasions in the

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book of Acts where the disciples cast out demons.

There was one time when the disciples could not do this and Jesus told them it was because of their lack of faith. "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matthew 17:19-20).

Now, to answer the question, yes, we have the same Lord today as they had in the New Testament days. We can't cast out demons, but He can. We have to have faith to believe that He can and will. Our Lord does not change, nor does His power.

Lordship Of Jesus

(Continued from page one)
a sovereign purpose that you and I, as His children, can be fellow-workers with Him.

Now Jesus could have crossed the lake without a boat or the disciples, but to carry out the sovereign determined purpose of God He said, "let us pass over unto the other side." So it is only in this light that we say that God needs us.

While the disciples didn't know it yet they most certainly needed the Lord, and on the great sea of life we need the Lord not only to save us from the storm of God's wrath and judgment and see us safely to the other side, but we need Him in the storms that we are sure to encounter in our Christian life.

In verse 36 we find another vital essential — we must take Him as He is. The Bible says concerning the disciples that, "they took Him even as he was in the ship." I'm

afraid that in this day of easy believism there are many that are called but not chosen, who think that they can receive Christ on their terms, and they lay down the conditions on which they will accept His help. How sad it will be when they stand at the Judgment to find that the One they thought they were dictating terms to, is in reality their judge, and instead of stilling the storm they will hear him say, "Depart from me, ye that work iniquity." We don't tell the Lord what we will do. He tells us, and we take Him even as He is, on His terms, or not at all. Thus, we see the Ministry of the Saviour.

II.

The Mistakes of the Disciples.

They received Him as He was in the ship, but they made some serious mistakes.

First, they made a mistake concerning the position of the Lord. In verse 38 we find Him in the back of the ship. We need to recognize one vital essential in our Christian life—the Lord Jesus is not a passenger, He is the pilot. We don't receive Him as He is and then say, "Get in the back. I'll pilot my own ship — I'll set my own course — if I need you I'll call upon you, but in the meantime get in the back." I'm afraid that many of us are so busy plotting our own course that we fail to heed God's word in I Cor. 6:19-20 which tells us that we are not our own, for we are bought with a price. The Lord isn't asking us to hand over to Him that which is ours, but He is telling us to get out of the way so He can do as He will with what is His. They made a mistake about His position.

Then, they made a mistake concerning the purpose of the Lord. In verse 38 we find him asleep. He is not to be a dormant partner, but he is to be the dynamic of our lives. I'm afraid that many shipwrecks occur in lives because of this mistake. Jesus Christ didn't come into our lives to give us a little push to get us started and then become the dormant partner, while we labor in the energy of the flesh. In just recent days some so-called great churches are facing shipwreck because of this mistake, and under the guise of — "the end justifies the means," and "we are doing it for the glory of God," they find now that when the storm is raging they need the Lord. The energy of the flesh may serve to self-glory, but at the judgment seat of Christ the wood, hay, and stubble will be burned, and only that which was wrought by the Lord Jesus as the dynamic of our lives, will result in reward from the hand of our Lord.

The disciples made another terrible mistake. They made a mistake about His Person; they called Him teacher (verse 38). I used to think that they called Him Lord (Kurios), but they didn't, they called Him teacher (didaskalos). What a dreadful mistake! With the storm raging and the boat ready (Continued on page 5, column 2)

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"THE WAY"

"---I being in the way, the Lord led me to the house of my master's brethren" (Gen. 24: 27b).

Ladies, are you in "The Way?" In our text, Abraham's servant was confident he was in The Way and because of this, the Lord led him. In case you are in doubt, you might pray the prayer Moses did. "Now, therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way--" (Ex. 33:13)

We need to be careful because "There is a way that seemeth right unto a man (woman), but the end thereof are the ways of death" (Prov. 14:12). The Psalmist said that the Lord turns the way of the wicked upside down. Isaiah tells us:

"All we like sheep have gone astray; we have turned everyone to his OWN WAY; and the Lord has laid on Him (Christ) the iniquity of us all" (Isa. 53:6).

"The way of the wicked is an abomination unto the Lord; but He loveth him that followeth after righteousness" (Prov. 15:9).

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways, My ways, saith the Lord" (Isa. 55:7,8).

It would be well for us to follow the example of the Psalmist:

"I have chosen the way of truth: Thy judgments have I laid before me" (Psa. 119:30).

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh to the Father, but by Me" (John 14:6). When we receive Jesus as our Saviour, we can have "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" (Heb. 10:20).

Israel was told, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21). Jesus warned His disciples, "Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13,14).

After we have received Jesus as our Saviour, there is a way for service.

"For the Lord will not forsake His people for His great name's sake: because it hath pleased the Lord to make you His people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way" (I Sam. 12: 22,23).

"Thy way, O God, is in the sanctuary: who is so great a God as our God?" (Psa. 77:13). God's sanctuary, today, is His church. This is the only acceptable way we can serve Him. When Jesus healed the blind man, we are told, "And immediately he received his sight, and followed Jesus in the way" (Mark 10:52).

It may be if we are faithful in serving our Lord in the way, we will suffer some persecution for it. The apostle Paul, before he was saved, asked for letters or permission to put in prison "any of this way." Later, after he was saved, he went into some of these same synagogues. "But when divers were hardened, and believed not, but spoke evil of that way, he departed from them" (Acts 19:9).

And another time we are told: "And at the same time there arose no small stir about that way" (v. 23). When Paul was preaching and giving his testimony he said, "And I persecuted this way unto the death, binding and delivering into prisons both men and women" (Acts 22:4).

David summed it up pretty well for use when he said:

"As for God, His way is perfect; the word of the Lord is tried: He is a buckler to all them that trust in Him. For Who is God, save the Lord? and Who is a Rock save our God? God is my strength and power: and He maketh my way perfect" (II Sam. 22:31-33).

Lordship Of Jesus

(Continued from page 4)

to sink, they didn't need a teacher — they needed the Lord of Glory. There are so many who have a false conception of who Jesus Christ really is — they make a mistake about His person. He not only saves us from the guilt and penalty of sin, but he saves us from the power of sin, and praise God! He shall save us from the presence of sin when He comes. They make a mistake about His Person.

Then, they made a fourth mistake. They made a mistake about His program. In verse 38 they were afraid they might perish. Had they forgotten the Lord's teaching that He did all things on time. Had he not said on other occasions, "mine hour is not yet come." Did they not know that the Lord who made the sea could also calm it, or if desired, He could take them safely through the roughest storm. Have we not learned what Jesus said in Luke 22:37 — "the things concerning me have an end." He wasn't saying that He was coming to an end, but that every thing concerning Him in the eternal purpose of God had an end or fulfillment. Have

we not learned what the Psalmist said in the 37 division of the Psalms, verse 5, that we are to "Commit our way unto the Lord; trust also in him and he shall bring it to pass." Do we not make a mistake about the Lord's Program when, being fearful and faithless, we fail to see that the things concerning us have an end or fulfillment, and that our lives, like a record cut to be played out at a later time, have been arranged in eternity by the hand of the Divine Composer and are simply being played out in time to the glory of our Sovereign Lord. Instead of being fearful and faithless like the disciples, shouldn't we be fearless and faithful, recognizing that with Him as Pilot, with a word, He can calm the raging sea or He can sail right on through to the other side.

III.

The Majesty of the Lord.

He didn't answer their mistakes. He simply stood up and said, "Peace be still." In the midst of a violent storm-tossed sea He, with a word, brought peace, and power and blessings. And so it is

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in our Christian lives. The storms are going to come and the waves are going to toss, but children of God shall reign in life by One, Jesus Christ. With our Pilot at the helm we can sail the roughest seas with full assurance that we will reach our desired haven.

"Common Salvation"

(Continued from page three)

doesn't have one place for the ignorant and another place for the educated. We are all going to experience a common glory after while in Heaven.

Now I don't say that we are all going to be on the same plane of equality in Heaven because there are going to be different planes of equality or different degrees, depending on the way in which you live after you have been saved. However, there is one thing certain, it will be a common glory for every one of us. We'll sing the same songs, we'll walk the same streets, we will have the same blessed experiences, we'll all eat of the Tree of Life, we'll all drink of the Fountain of Life, and we'll all live beside the River of Life. Beloved, I say to you, it will be a common glory that will be ours to experience throughout eternity.

No wonder Jude referred to it as the common salvation, for every one of God's elect experiences the same. We have a common need, for we are all sinners and have the same sickness, namely sin. A common price has been paid for our salvation — the blood of Jesus Christ. A common righteousness is furnished us, in that we are all clothed in the righteousness of His Son. We have a common means whereby we are saved, and that is faith. There is a common glory that is going to be ours throughout eternity — Heaven itself. No wonder Jude

God - Given Titles Of The Ministers Of Almighty God

The superseness of the office of the Gospel minister appears in the divine titles given to it in Holy Scripture, and in the nature of its work, and in the duties thereof. It appears also in the elouments and rewards of ministerial service in time and eternity, which ministers of Christ shall receive in God's everlasting kingdom.

The titles of ministers excel those of all other men. They are all divinely given, and expressive of their kingdom service to God and to man. Ministerial service is the highest mortals can know, since it is God-appointed service to never-dying souls, and impinges upon eternity. Among the God-given titles of ministers are

the following:

"Servant of God" (Titus 1:1; Jas. 1:1).

"Stewards of the manifold grace of God" and "of the mysteries of God" (I Pet. 4:10; I Cor. 4:1; Titus 1:7).

"Stars" (Rev. 1:16; 2:1).

"Preacher of righteousness" (II Pet. 2:5; II Cor. 11:15).

"Ministers of God," "of Jesus Christ," "of the New Testament," "of the gospel" (II Cor. 6:4; Rom. 15:16; I Cor. 4:1; II Cor. 3:6; Col. 1:23-25).

"Defenders of the faith" (Phil. 1:7).

"Man of God" (I Tim. 6:11).

"Angels" (Rev. 1:20, 21).

"Ambassadors for Christ" (II Cor. 5:20).

refers to it as the common salvation.

I ask you, have you experienced it? Has the Lord Jesus Christ become your Saviour? Do you realize that you have a need — the same need that every saved person realized as his need before he was saved? Do you realize that Jesus Christ died for your sins? May God help you to see that truth and may He save your soul.

May God bless you!

Spiritualization

(Continued from page one)

"For he knoweth our frame; he remembereth that we are dust" (Psa. 103:14).

"Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight" (Job 15: 15).

Does it not seem a little bit strange that the Old Testament prophets as well as the apostles were not allowed of God to push forth speculation, or let their imagination inject just a little of what they wrote. These men, holy men, were completely under the power of God, so what they wrote was not their own, but God's, who used them as instruments to convey His total and absolute will. Yet, those who spiritualize the Scriptures have felt free to take to themselves, greater liberty than God would grant to those men moved by His Spirit.

Notice:

"All scripture is given by inspiration of God . . ." (II Tim. 3:16a).

"God (please note it was God who spoke and not the prophets themselves), who at sundry times and in divers manners spoke in time past unto the fathers by the prophets." (Heb. 1:1).

To impress upon our hearts and minds the unadulterated truth that God reigned supreme in the writing of His Word, we have the declaration from I Peter 1:10-13 that many of the prophets did not un-

derstand everything they wrote. Yet today, we have some who declare they have ascertained things that the prophets never even wrote! It is like Brother Milburn Cockrell stated in an article earlier on this same subject, that the Scriptures no longer by these heady, high-minded spiritualizers are inspired, but their interpretation of the same. For one to adopt such a high opinion of himself far exceeds the realm of Godly humility. Those who are prone to ransack truth, deny the fact that is brought to light by the Apostle when he stated that the sure word of prophecy unto which we all would do well to take heed, as unto a light that shineth in a dark place (II Pet. 1:19).

Peter, however, by the inspiration of God was aware that there would be those who would pilfer the plain and clear revelation when he stated, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction" (II Pet. 2:1).

Paul when writing to the church at Corinth strongly denounced fleshly wisdom (of which I might add spiritualization is), when he stated:

"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God we have had our conversation in the world, and more abundantly toward you. For we write no other things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even to the end." (II Cor. 1: 12 and 13). What the apostle was saying was simply this — either what we have written is confirmed by the Old Testament prophets, or it is not. Therefore, we write no other things unto you than what ye read or acknowledge. God did not reveal His will in the New Testament concerning anything amongst thick clouds of darkness, but by the light of God (Continued on page 6, column 1)



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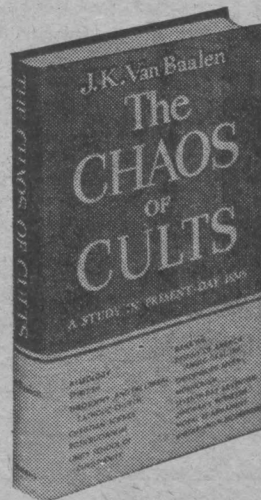
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PAGE FIVE

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WHY SPURGEON DIDN'T OBSERVE . . .

XMAS

CHARLES H. SPURGEON

The following extract is from the late C. H. Spurgeon's exposition of Psalm 81 in the Treasury of David. "Blow ye the trumpet in the new moon, in the time appointed, on our solemn feast day" (v. 3). Obedience is to direct our worship, not whim and sentiment: God's appointment gives a



solemnity to rites and times which no ceremonial pomp or hierarchial ordinance could confer. The Jews not only observed the ordained month, but that part

of the month which had been Divinely set apart. The Lord's people in the olden time welcomed the times appointed for worship; let us feel the same exultation, and never speak of the Lord's Day as though it could be other than a "delight" and "honorable": Those who plead this passage as an authority for their man-appointed feasts and fasts must be moon-struck. We will keep such feasts as the Lord appoints, but not those which Rome or Canterbury may ordain.

"For this was a statute for Israel, and a law of the God of Jacob" (v. 4). It was a precept binding upon all the tribes that a sacred season should be set apart to commemorate the Lord's mercy, and truly it was but the Lord's due. He had a right and a claim to such special homage. When it can be proved that the observance of Christmas, Whitsuntide and other Popish festivals were ever instituted by a divine decree, we will observe them, but not till then. It is as much our duty to reject the tradition of men as to observe the ordinances of the Lord."

Spiritualization

(Continued from page 5)

in which there is no darkness at all. Or as it is in Hebrews 1:2, "Hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Paul said to the church of the Thessalonians, "Prove all things, hold fast that which is good" (I Thess. 5:21). It would be a presumption of the highest order if Paul meant this in the realms of the allegorical. To prove all things based upon the ragged imagination of men would be far from Godly simplicity. The apostle had a name for those who denied the obvious, and accentuated their own weak and beggarly thoughts when he called them false apostles, not implying that they ever were apostles, but by their vain desire to make themselves something, they manifested this wicked opinion which in the end even rejects the simple truth set forth by God Himself.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an

angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." (II Cor. 11:13-15).

The best proof of the literal interpretation of Scripture is to look at the prophecy that has already been fulfilled. One will note that all that has thus far been fulfilled has been fulfilled literally. Take for example Isaiah 53:1-3:

"Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him like a tender plant, and like a root out of a dry ground, he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; he was despised and we esteemed him not."

Surely, this was a literal fulfillment of prophecy. While making mention of this prophecy, the apostle John seeks only to draw a literal conclusion, "But though he had done so many miracles before them, yet they believed not on him: That the saying of Isaiah, the prophet, might be fulfilled,

which he spoke, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?" (John 12:37, 38).

Notice in the book of Joel a prophecy:

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And, also upon the servants and upon the handmaids in those days will I pour out my Spirit." (Joel 2:28, 29).

A portion of this prophecy has been fulfilled, and that, on the day of Pentecost when the Holy Spirit fell upon the Church, there to make His abode.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven like a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

Luke confirmed this when he wrote:

"For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken through the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh . . ." (Acts 2:15-17a).

Other portions of the prophecy of Joel (2:28, 29) and of Acts (2:15-21) will be fulfilled at a later time. But, if the one portion was fulfilled literally, what right does anyone have to spiritualize that portion yet unfilled? Methinks none!

In Matthew 13 we have a number of parables. Jesus gave the interpretation of some, the others He did not. However, when He spoke of these parables, He did it by way of literal fulfillment of an Old Testament prophecy.

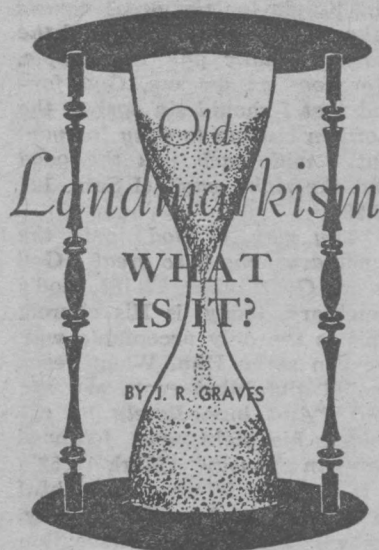
"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even what he hath. Therefore speak I to them in parables, because they seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, by hearing, ye shall hear and shall not understand, and seeing, ye shall see and shall not perceive" (Matt. 13:10-14).

This prophecy like all of the others thus far, was literally fulfilled. I might add that Jesus never suggested any other method of interpretation other than a literal method.

In closing I would like to call your attention to Matt. chapter 12. I do this by way of rebuttal to some heresy that not too long ago was declared concerning this chapter. In verses 24-32, we see Jesus destroying the reasoning of the Pharisees. These same Pharisees who accused Jesus of casting out demons by Beelzebub (Satan), were not, and I reiterate again, they were not the elect, but were reprobate Pharisees who committed blasphemy against the Holy Spirit — a sin of which there is no forgiveness. The Law is holy, just, and good. Jesus came not to destroy but to fulfill the Law.

"Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18).

"But when the fullness of the



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time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4: 4, 5).

Jesus became sin for us and we were made the righteousness of God in Him. "For he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him" (II Cor. 5:21). If the elect can commit a sin that cannot be forgiven, then Jesus is not a perfect Saviour, and He is Himself still in His sins!

I said all of that to say only this — It is unspiritual, unholy spiritualization that would have reprobate Jews committing the unforgivable sin of blasphemy, and still calling them the elect of God. It is man's imagination gone mad that sees the Church in verses discussing Hell, or the Lake of Fire in Heaven. The literal interpretation of Scripture is the only type of fulfillment the apostles looked for. Spiritualizing the Scriptures should be left to those who reject the clear revelation from God, and their findings should merit as much favor from us as the dung hill!

May the Lord richly bless you all.

The Church

(Continued from page one)

and we ought to look upon and treat it as such. Since it is "for an habitation of God," it is not a movie house and should not be treated as though it were. Would you think of going to some theatre to fellowship with God? Then what makes you think that you can bring the picture shows to His house and have fellowship with Him?

It is not a dance hall. Some churches announce their "annual square dance" to be held in the basement of the church. Others

call them play parties; while others say that it is the sign of the Holy Ghost. Beloved, it makes no difference whether it is a Methodist preacher calling a set for a square dance, a Baptist preacher conducting a play party, or a Holy Roller preacher leading a band of hep cats, the "church of the living God" is no place for any such thing. "My house shall be called the house of prayer" (Matt. 21:31).

It is no social club. Only a short distance from where I live, a Baptist group was in the process about two years ago of building a new church building. The question arose as to what they were going to do to hold the young people. Someone came up with this answer: "Let us make the basement into a recreational room with a swimming pool, tennis court, etc." The church almost split because of the swimming pool and that was left off. As to the tennis court, I don't know what became of that; and while I have never been inside the building, it has been reported to me from a reliable source, that at the teachers' meeting (which is held in the basement), card playing for a few pennies is not uncommon.

Beloved, the church is no place for any such thing, but instead, it is a place where the Truth should be taught, believed, and practiced. "Ye are God's building" (I Cor. 3:9). "... built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5). "Shew forth the praises of him who hath called you out of darkness into his marvelous light" (v. 9).

III. It Is The Pillar And Ground Of The Truth

"The ground of a thing is the foundation which the superstructure rests upon, and a pillar is a column upholding the superstructure. The attitude then and the duty of the church toward the truth should be, that it will support the truth taught and preached.

The love of God certainly ought to be preached not only from every pulpit, but proclaimed from every house top. Nevertheless, the reason that so many church members "rebel" against the doctrinal truths today is that they have never heard them preached and taught. And when they are called upon by some God-fearing pastor to support the truth, many of them say, "This is an hard saying: who can hear it?" And therefore, many of them "walk no more with him." But our Lord said through Jude, verses three and four that we "should earnestly contend for the faith which was once delivered to the saints. For there are certain men crept in unawares . . . denying the only Lord God" (Continued on page 7, column 1)

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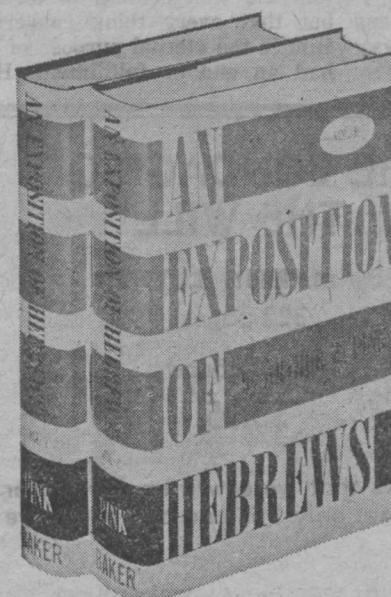
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The Church

(Continued from page 6)

and our Lord Jesus Christ." He also said: "I will build my church and the gates of hell shall not prevail against it." Therefore, when you support any kind of a man-made organization with your money, presence, or sympathy, you are "denying the only Lord God and our Lord Jesus Christ." One meaning of the word "prevail" means to be in "general use"; and, beloved, that description fits the average church today. But our Lord said that His church was not to be in "general use," but one that would be "called a house of prayer," "built up a spiritual house . . . to offer up spiritual sacrifices," and "to show forth the praises of Him who hath called you out of darkness into His marvelous light"—one that will "contend for the faith once delivered to the saints."

HOW YOU MAY SUPPORT THE CHURCH

While there are many things that we could emphasize in regard to the support of the Church, we will observe only two. The first is by your attendance.

Every appointment of the Church of which you are a member carries with it an agreement with you and your Lord to meet

there at that time. "Not forsaking our own assembling together, as the custom of some is" (Heb. 10:25, R.V.). "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

You should be there every time the doors open because no one else can fill your place. God has a place and a work for you to do in the church, and you should not try to "shift" it to someone else." And say to Archippus, take heed to the ministry which thou hast received in the Lord, THAT THOU FULFILL IT" (Col. 4:17).

You should be there to encourage your pastor. He needs your moral as well as your financial support. When God's man is preaching God's Word, he has a certain sense of satisfaction knowing that he has magnified his Lord. But when the members support him with their presence, he can know also that they love the truth, and a pastor has "no greater joy than to hear that my children walk in truth" (III John 4).

Preachers are very often reminded, and very rightly so, of their charge to "preach the word" (II Tim. 4:2). A preacher should preach nothing but the Word, for that is the only thing that will show a lost sinner his need of a Saviour. But the church should not forget her charge to the preacher: "Now if Timotheus come, see that he may be with you without fear" (I Cor. 16:10).

While it is no disgrace, and neither is it unscriptural for a pastor to work while a young church is getting started, he should be free from any fear of moral or financial support, because he "worketh the work of the Lord."

After looking up the word "colic," I was surprised to find that there were so many different kinds, but I was almost as equally surprised to find one kind missing from the list, since I believe that it is the most common of all, namely "Baptist colic." Although it is very common among church people, it doesn't last very long, usually about one hour and a half, starting just before Sunday School and over about eleven fifteen.

Beloved, your pastor has a right to expect you in the services, and the Lord Jesus has a right to expect you there also for "ye are not your own: for ye are bought with a price" and are to "glorify God in your body" (I Cor. 6:19,20). And since it is in the church that we glorify the Lord (Eph. 3:21), and we are commanded "not to forsake the assembling of ourselves together," and since He says: "If ye love me keep my commandments" (John 14:15), beloved, I believe that if you are a saved person, you will love the Lord, for "He that loveth not knoweth not God" (I John 4:8). And you will out of love, for the church that Christ died for and is coming back to receive, support it with your presence.

Secondly, you can support the church with your tithes and offerings. Some church members say, "Why should I tithe! I don't like the way my church spends the money." You are not held

responsible, as an individual, how the church spends the money. But you are held responsible, as an individual, to support the church where your membership is with your tithes and offerings. God has never had any other plan, other than tithes and offerings to support His church.

WHY SHOULD I TITHE?

First, you should tithe because "all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30). If it is the Lord's then it is not ours. Therefore we should "render to Caesar the things that are Caesar's and to God the things that are God's" (Mark 12:17).

Secondly, you should tithe because God commands us to. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord or hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10).

I would like to make a proposition to this congregation: If any one or any number of persons that are not tithing will start tithing today, and after having tithed for a year (all the tithe, into the storehouse, upon the first day of the week) can prove to me that you have lost money

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directly by tithing, I will not only reimburse you for all that you have lost, but I will pay you more interest on the amount lost than any bank will. I have made this same proposition in the church of which I am now pastor, at the beginning of the past two years. I have seen lots of people start tithing, but have never had one collect any lossage.

Thirdly, you should tithe because that is God's ordained plan for His preachers to be supported (I Cor. 9:13, 14). Where there is "meat in mine house," there will be enough and more to support the preachers at home and abroad. If every member would tithe, not only would the burdens be equally shared, but there would be no need of "drives" and "pulls" in order to meet the needs of the church.

Fourthly, you should tithe because when you fail to do so, you are guilty of robbery (Mal. 3:8, 9). You rob God of that which is His (Lev. 27:30). You rob the missionaries and their families of their support. You rob your pastor of part of his upkeep. Let me illustrate:

I have no guaranteed or set salary, but I am paid on a percentage basis of the tithes and offerings received into the church. Now when any member decides to send his tithe, or any part of it, to some radio evangelist, or use it for any other purpose, he is robbing me of part of my salary. If his grocery man were to "short change" him ten cents, he would be reminded of it with a sharp rebuke. But people leave the services every Lord's

day with five or ten dollars of my salary in their pockets and think nothing of it. (I knew of one fellow who was doing that, and then he could come to me after the services at times, and borrow five dollars). He would be no more guilty in the sight of God, if he were to break into my house at night while I was asleep, and remove the same amount from my wallet. Beloved, I am not complaining about the way that God takes care of me and my family through the church of which I am pastor, for I feel that I am overpaid every Lord's Day for the services rendered. But the fact remains that every Lord's Day, pastors are being robbed and Christian people are being charged in God's eternal Book with the sin of robbery.

And you also rob God of the glory that would be His, and yourself of a blessing when you fail to tithe. Not so long ago, I was reading an article of a church which stated that 90 per cent of its membership tithed. There was only one thing wrong with that article. It should have read: "The entire membership of . . . Baptist Church tithes: 90 per cent bring it into the storehouse and receive a blessing, while God has to collect the other 10 per cent through sickness, loss of jobs, property, etc., without giving a blessing."

If you are not supporting the church with your tithes and offerings, and are wondering why you have "lost the joy of your salvation" or "just don't feel spiritual anymore" and can't seem to "get your heart into the services," here is the answer: Jesus said, "For where your TREASURE is there will your HEART be also" (Matt. 6:21). May God bless you.



Joseph Wilson

(Continued from page one) a month. . . Well, that about takes the cake, doesn't it? Here is a Baptist (?) working as a "lay-minister" in a Methodist Church, and retaining his membership in a Baptist (?) church where he will teach the men's class once a month.

And this man is going to "re-main a Baptist." Again, I say, Ha! Now, I have some questions. What will this Baptist (?) teach as a Methodist "lay-minister"? Will he teach the Methodists the grand old truths that true Baptists have taught since the days of Jesus Christ? Will Hays teach his Methodist congregation that Jesus started a Baptist church and that it has been continued to the present time? Will he tell them that Baptist churches are the only true churches on the face of the earth? Will he tell them that Methodist churches were started by man—and an unsaved man at that—and are not true churches of Jesus Christ? Will Hays tell his Methodist lis-

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teners the glorious doctrines of God's Sovereign grace? Will he teach them about the God of the Bible whom Wesley said was worse than the devil and did the devil's work for him? Will Hays teach the Methodists that baptism is by immersion only—not to mention that it must be performed on the authority of a Baptist Church? Will he teach Methodists to put their tithes in a Baptist Church, which is the only place God will count them as tithes?

Oh, I think not. I don't think Hays will teach any of the great Bible-Baptist truths for which Baptists have stood and died. I tell you one thing: He might pretend to remain a Baptist, but I assure you the Methodists to whom he speaks will never suspect him of such a thing.

I assure you that the Methodists are not worried about this loan from the Baptists. They are not looking for Hays to try to make Baptists out of them. They are pretty sure that Hays will teach the same things to Methodists that Methodist preachers teach. I rather suspect that listening to the Methodist preacher or to Mr. Hays, one could never (Continued on page 8, column 1)

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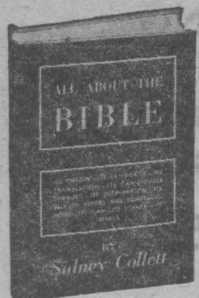
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PAGE SEVEN

Joseph Wilson

(Continued from page seven)
suspect the difference if Mr. Hays did not tell them he was a Baptist (?). You can bet your boots that Mr. Hays will not rock the Methodist boat at all.

Then what will Mr. Hays do when time comes for the ordinances? I suspect he will join right in with the Methodists in their thing like the Lord's Supper. Of course, Methodists cannot take the Lord's Supper because they are not the Lord's Churches, and He gave the ordinances to His churches. But what will Hays do about baptism? I don't know if Methodist "lay ministers" baptize or not. But I suspect that Mr. Hays, who is going to remain a Baptist (?) would have no scruples against sprinkling the Methodist babies and calling it baptism.

Now, I wonder what Mr. Hays is going to teach his Baptist class once a month. Maybe he will teach them the Wesley lies that he learns from his Method-

ist cohorts. Will Hays teach his Methodist hearers and his Baptist class the same thing? Yes, I think he will. And it will be a bunch of weak-kneed, watered down tommy rot, rubbish and garbage.

And what about the Calvary Baptist Church and its pastor, George W. Hill? What kind of Baptist Church and Baptist preacher is this that will let one of its members spend three weeks teaching the Methodists and then come home and teach the Baptists one week? I think you better hold your nose—this sure stinks. I think you better take some stomach medicine—this makes one want to vomit. This thing that calls itself a Baptist Church—this man who calls himself a Baptist preacher—this man who says he will remain a Baptist, and who was the SBC president—Boy, what a combination! Brethren, and this is what so-called Baptists have come to. I tell you that the Methodist church that borrowed Mr. Hays is probably the most respectable

of the group. But I will say that they did not get much when they borrowed Mr. Hays. I hope they don't pay much interest on this loan or they will be cheated.

I will say this: If Grace Baptist Church of Gladwin, of which I am pastor, had a member who loaned himself out to another denomination, it would be a permanent loan. He would not come back to us and teach once a month. And I don't speak with dictatorial authority, I speak for my members who would not allow such a thing. We would not loan such a member to the Methodists. We would give him to them. They could keep him all the time and we would say "good riddance," "they deserve each other."

What will the members of this thing like a church that calls itself "Calvary Baptist Church" do about this blight on its name? What will the members of this class that Hays teaches once a month do about this? I predict they will do nothing at all. I predict that they are so blind as to the teachings of God's Word, and as to the history and truth about Baptist Churches, that they will see nothing at all wrong with the action of Mr. Hays. There was a church in the Bible to which our Lord referred as blind. Surely, this church to which Mr. Hays belongs is blind. Our Lord warned that Bible church that, if they did not repent, He would spew them out of His mouth. I would think that this church to which Hays belongs, if it ever were a church, has long since been vomited out by Jesus Christ and is no longer a church of our Lord.

No! Mr. Hays will not remain a Baptist. For he never has been a Baptist in the Biblical and historical sense of the word. I would that he might become one, but so far he isn't. What awful days we live in! Surely, the coming of the Lord draweth nigh. God bless you all.

future kingdom age — that is, a literal actual reign by a personal Christ, and a bodily resurrected people upon this earth.

So in order for them to evade the literal truth contained herein, they simply spiritualize it away. Hemrichhausen has called the idea of a millennium on earth, "a lot of sentimental heavenism," while others say it means, "the peaceful reign of Jesus Christ in the hearts of all true believers." To say there will be no millennium is to make God guilty of lying. These Scriptures plainly speak of a one thousand years reign. To say that we are now living in the millennium is to say that Satan is now bold, that the resurrection of the just is past, that the tribulation has already been, because these had not received the mark of the beast who are present during the tribulation period, and further, that Christ is now reigning over this benighted earth. Oh, beloved, it takes a spiritualizer to make these Scriptures to mean what has just been said. I think any one can look around upon this sinful world and from human observation tell you that Satan is not bound, the graves still hold their victims, the tribulation is not yet come, and Christ is not yet reigning upon this earth as is here declared. Oh, beloved, these spiritualizers would take from our hearts the glorious truth of a literal Christ, of a literal people, of a literal earth and of a literal one thousand years' reign of our Lord. It is a sinful shame.

What I want you to understand is that A-millennialism has obtained its position through gross spiritualizing of sacred Scripture. When the Bible refutes their position they simply say it means something other than what it literally said. I say again that anyone who makes Scripture say what it plainly does not teach is guilty of the sin of prevarication. It is a sinful shame!

III

Now to show some grave spiritualization of particular Scriptures.

Matt. 26:39 is one which of recent years has been subjected to gross misapplication by spiritualizers. I heard one man say concerning the cup and Christ agonizing over it, to mean that Satan was trying to kill our Lord Jesus Christ. Now while I recognize the fact that the cup referred to here must have some meaning, I also recognize it must have something to do with His suffering. For Christ agonizing is in connection with that cup. Well, if the cup means as some contend, Satan trying to kill Him, then it is in direct opposition to what Christ says it is. In John 18:11 we read, "Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" There are two truths to be noticed: First, the cup was given by His Father and secondly, Christ drank that which the cup contained. Now if this cup means Satan was trying to kill Him then you have God permitting Satan to kill Christ, because Christ did drink of the cup. Now the truth is the cup was given

en to Christ by His Father and refers to Him partaking of its contents which was what God required Him to suffer as the voluntary Substitute for sinners. It was an inconceivably bitter cup, but the Father gave it. This cup therefore represents and symbolizes what ever God required for Christ to bear in behalf of our sins (elect). Now, my beloved, spiritualizers would destroy the root meaning of this marvelous truth. Again I say it is a sinful shame. I think we should take the advice of the wisest man who ever lived other than our Saviour, Solomon, when he said in Eccl. 5:2, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God."

There is another particular group of Scriptures which has incurred the bloody blows from the axe of spiritualizers. This one is found in I Cor. 11:23-26. This of course has to do with the Lord's Supper. From this account of the design of the Lord's Supper it is plainly a commemorative ordinance. It is a memorial service. It commemorates the death of Christ and nothing else. The words, "Ye do show the Lord's death," is an epitome of the whole. It plainly means a memorial of the death of Christ. Indeed if ever the tragedy of Calvary should engross these thoughts of Christians to the exclusion of every other topic, it is when the local church sits at the table of the Lord. Oh, beloved, notice how spiritualizers have marred the beauty of this most holy ordinance. They have forsaken the symbolic significance which declares the Saviour's death and adopted the sacramental curse. Although the bread and wine is symbolic for the purpose of remembering His death, spiritualizers have embodied them to mean a channel through which grace is bestowed. They follow this same method with the wine and bread which are the elements of our Lord's Supper, to symbolize His broken body and blood, by declaring them to be the actual flesh and blood of our Saviour. A word of clarification may be in order here. I believe in a literal interpretation and application of divine truth, except where the Bible clearly presents a symbolic, figurative type, or allegorical method is employed, which is the case in point. I realize that to say the wine is the literal blood of Christ and so the bread the literal body of Christ, would put to flight what little intelligence I may possess. But to say grace is appropriated when one partakes of the elements is plain spiritualization.

I must close this message, but a farewell note of advice.

Nothing so broadens the vision, strengthens the mind, elevates the thoughts, and ennobles the affections as does the study of the sublime and stupendous truths of God's Bible. However, nothing can be more dangerous, damning or stupid than a misinterpretation and misapplication of divine truth. It is a sin, a shame, a curse of which there is no excuse.

In Christ, Bill Jackson

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Spiritualizing

(Continued from Page Two)
it means a universal, invisible, mystical, immaterial body or church is beyond common sense. Let me stress again, anyone guilty of such misinterpretation and misapplication of divine truth by a willful spiritualization of Scripture, which should be plainly understood, is highly guilty of the sin of prevarication.

So let me warn my Baptist brethren: When one is trying so hard to prove church truth, let one not be guilty of what one is condemning others for. My dear friend Cockrell had some good advice for the brethren when he said, "let us beware of the wild and wierd fancy of some one who claims new light on certain verses." May we (Baptist) always stand firm on church truth. Let us always own our heritage, but let us beware of misinterpretation or misapplication of this truth of the church—mainly "spiritualizing."

II

Another example of spiritualizing is the A-Millennial interpretation of Scripture and misapplication as to eschatology or things to come. Now the point in question is not which position you hold to, but rather the method used to obtain such a position. I personally am a pre-trib and pre-mill believer in things to come. However, the point I want to make is this—the A-millennial position is one obtained solely by spiritualizing of Scripture. To point out but one example of many, to substantiate who is meant, Rev. 20:1-9 reveals that the millennial reign of Christ with the tribulation saints and those of the first resurrection shall take place at the command to bind Satan. Now the basic teaching of A-millennial eschatology is a flat denial of a

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