

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 1949

THE "NEW LITERS" USE . . .

HYPER-ALLEGORICALISM

ELD. OSCAR B. MINK
 Mansfield, Ohio

TEXT: II Corinthians 3:12:

"...we use great plainness of speech."

At the risk of seeming to be inconsistent with the text, I am going to give a subtitle to this article — namely, Hyper-Allegoricalism. This is a high-sounding phrase, but it simply means the over-spiritualizing of Scripture. Already a great gulf exists between the Holy Spirit-taught Bible expounder, and the average hearer. To spiritualize Scriptures that do not lend themselves to the allegorical method of interpretation, is to broaden this gulf.

Our spiritualizing Scripture causes the true meaning to grow thin, nullifies the force, creates confusion, and ascertains nothing. Spiritualizing calls for an imagin-

ary description. Being aware of this, the Gospel minister needs to exercise extreme caution so as not to be cloud with mystery the truth he is attempting to convey. But, alas, it appears as if there always will be those around who think they are capable of a higher conception of God's Word, and laboring under this false premise, they take the plainest narratives of Scripture and turn them into vague abstractions. Spiritualizers are often guilty of trying to improve upon the Scriptures. In this hour of apostasy I would not be surprised to learn that some of them which claim great ability in this method of interpretation, have corrected, enlarged and improved upon the Sermon on the Mount. It might be to their dismay, but they need to learn, God is never going to quote them for verification of His Word.

INTERPRETING SCRIPTURE BY SCRIPTURE

There are many scriptures, especially in the O.T., which are to be allegorically interpreted, but we are to get our interpretation from the interpretations found in the Bible itself. That is what Paul meant when he said, "Rightly dividing the Word of truth." So it goes with all Bible allegories. The Divine explanation is all that is necessary to understand the



OSCAR B. MINK

Why There Is No Baptism Of The Holy Spirit Today

MILBURN COCKRELL
 Fulton, Miss.

"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 as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like 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).

Numerous claims are made of the baptism of the Holy Spirit. Some are serious, and some are silly. The tooth and toenail of the

WHAT THIS BAPTISM IS NOT

We must never confuse the baptism of the Spirit with the filling of the Spirit, for a person can be filled with the Spirit without being baptized with the Spirit. The Bible mentions some people who were filled with the Spirit before Pentecost. Zacharias, the father of John the Baptist, was "filled with the Holy Ghost" (Luke 1:67). John the Baptist was "filled with the Holy Ghost from his mother's womb" (Luke 1:15). The most ardent advocate of Spirit baptism will not affirm that either of these were baptized with the Holy Spirit. So I conclude that being filled with the Spirit is not the baptism of the Spirit.

Days before the Pentecostal baptism of the Spirit Christ said to His disciples: "Receive ye the Holy Ghost" (John 20:22). The Spirit was given to these without anyone being baptized with him.

HOW THE SPIRIT WAS GIVEN

The Baptist said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). No one (Continued on page 6, column 2)

exact truth conveyed. We should ever be aware that when we are interpreting any verse of Scripture, we are dealing with the very words of the Holy Spirit. The explanation is not left to the powers of finite intellect, but must be totally the work of the Holy Spirit, unalloyed with the wisdom of man. This does not rule out the fact that God works mediately. He does, through His church, the written Word, Holy Spirit-called ministers and by any means He pleases to work through. He has given to His churches, pastors and teachers for the perfecting of the saints, for the work of the ministry (Eph. 4:11-12). Yet the hearer is responsible to prove all things, holding fast only to that which is good (II Thes. 5:21). That is, make sure what you receive as good comes from the crucible of the Holy Spirit.

VARIOUS FORMS OF LANGUAGE USED IN SCRIPTURE

Many forms of language are used in the Scriptures. Such as, similes, parables, riddles, fables, (Continued on page 7, column 3)



MILBURN COCKRELL

religion of some is what they called "getting the baptism of the Holy Ghost." They even go so far as to say that without this no one can be saved.

May I first call attention to the fact that the Holy Ghost and the Holy Spirit are the translation of just one word in the original Greek New Testament. The word is "pneuma" and it should have always been translated "spirit" as it is in the American Standard Version and most modern versions. The Holy Ghost and the Holy Spirit are not two different persons as some assume.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHO MAKES UP THE FAMILY OF GOD"

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children" — Isa. 54:13.

Here is a passage which refers to the Lord and His children. In other words, it presents to us a picture of the family of God, with God as the Father of the family, and with those of us who are saved as His children.

I like the picture of a home and a family. I don't think any family is complete without children. I don't think any home is complete

without children. Every once in a while I may be visiting in a home where there are no children — what we would call a childless home, and I think how pathetic it is. There are no little feet to patter around on the floor, and there's nobody to grow up step by step, and year by year, in that home. I think no home and no family is complete without children.

Beloved, God has a home. That home is Heaven. Some of these days, I plan to be there. Some of these days, each of you who are

Burket Tells Of Visits With The Indians Of Navajoland

WILLIAM BURKET
 Chinle, Arizona

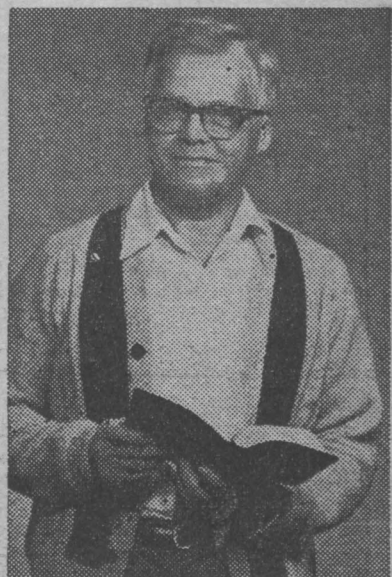
Dear Friends:

Last summer as we visited the different churches, I would seek advice from some of the pastors, with the hope that I might receive some knowledge or wisdom that would enable me to do a better job in regards to our ministry among these people. A brother preacher suggested that I might be spreading myself too thin over such a vast area. He said that this might be good if I felt that my call was just to be an evangelist, but that I had better stick to one place if I hoped to see a New Testament Baptist Church organized. He said that he had started preaching on a baseball diamond where he was, and just stayed with it in that area until finally a church was organized. I believe, he stated, that it took about seven years before he began to see any lasting results. I said all this as an introduction to what follows in this report, that our readers might be more understanding, or at least sympathetic towards this work, if they have no other feelings.

Not particularly being a Billy Graham follower, although I believe all Baptist preachers could heed more the advice to Timothy to "do the work of an evangelist," even if it were only getting out

and knocking on a few doors.

I would certainly not like to see those to whom I have preached join the church of their choice, even something as diabolical as the Catholic church. Therefore, I thought I would try the brother's



BILL BURKET

advice, and stay in Lukachukai until there was a church in which the Lord received glory, or until I was run out or tarred and feathered. From my last two reports, you can recall, that the Lord seemed to be blessing in a won- (Continued on page 7, column 1)

Were There A Plurality Of Elders In The Early Church?

BOB NELSON
 Ada, Michigan

Some Reformed Baptists of England have in the past few years influenced some Calvinistic Baptist Churches in America to change their form of church government. Before they persuade you to make this change, it is well to notice their source of authority in their writings. They quote the grand old Puritan John Owen, a Congregationalist, who had baby-sprinkling baptism, and they strive to interpret I Timothy 5:17 to their way of thinking.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." (the word for honor in the Greek Timns might carry the idea of salary or pay)

HERE IS WHAT VINCENT'S WORD STUDY (a Greek authority) says about I Tim. 5.

"The comparison is with those Elders who do not exhibit equal capacity or efficiency in ruling. The passage lends no support to the Reformed theory of two classes of Elders—ruling and teaching. The special honor emolument is assigned to those who combine qualifications for both."

HERE IS WHAT MATTHEW HENRY'S COMMENTARY says about I Timothy 5:17:

"The presbytery ruled, and the same that ruled were those who laboured in the word and doctrine; they had not one to preach to them, and another to rule them, but the work was done by one and the same person.

Some have imagined that by the elders that rule well, the apostle means lay-elders, who were employed in ruling, but not in teaching; they were concerned in church-government, but did not meddle with the administration of the word and to countenance such an opinion: but it seems a little strange that mere ruling elders should be accounted worthy of double honor, when the apostle preferred preaching to baptizing,



BOB NELSON

and much more would he prefer it to ruling the church; and it is more strange that the apostle should take no notice of them when he treats of church officers; but, as it is hinted before, they had not, in the primitive church, one to preach to them, and another to rule them, but ruling and teaching were performed by the same persons, only some might labor more in the word and doctrine than others."

HERE ARE SOME EXCERPTS FROM THE BAPTIST AUGUST-STRONGS THEOLOGY

"There is, no evidence that the number of elders was uniform, or (Continued on page 6, column 1)

My text says, "And all thy children shall be taught of the Lord." I ask then, who are the members of God's family? Who is it that (Continued on page 2, column 2)

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JOHN R. GILPIN Editor

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SOUND MOUNTAIN MISSIONARY HAS A NEW TV PROGRAM

Brother Ray Hiatt who has been doing mission work in the Hazard, Ky. area is announcing a weekly television program that we rejoice to commend because of the doctrinal soundness of Brother Hiatt.



RAY HIATT

The position Brother Hiatt takes concerning the doctrines of grace and the church that Jesus built is truly refreshing, and is indeed a blessing in these days of so much apostasy and doctrinal heresy.

On several occasions Brother Hiatt has had articles in this paper — articles which have been most deeply appreciated. In view of these I am sure that our readers will enjoy the following announce-

ment from Brother Hiatt.

Dear Brother Gilpin:

I am currently a missionary to Eastern Kentucky out of the Bentley Memorial Baptist Church in Lexington. In connection with our mission work here in Hazard I am doing a weekly television broadcast on WKYH-TV at 8:30-9:00 each Sunday morning, Channel 57. This television broadcast is a teaching ministry and it goes into parts of four states. The broadcast goes into an area of more than 75,000 homes each Sunday. This broadcast enables me to teach the Doctrines of Grace, Church Truth and other doctrines that are seldom, if ever, heard in this part of Eastern Kentucky. The Lord has blessed us greatly thus far in this new ministry.

I would greatly appreciate it if you would print the information about this new ministry as a news item in The Baptist Examiner. The station is in the process of installing new and more powerful transmitters, and when they are operational the program will be received as far as Lexington and very likely in Ashland as well. We believe that this television ministry is an unparalleled opportunity to spread the gospel and doctrinal truth throughout Eastern Kentucky. May God bless you in your labor for Him is our prayer.

A bond slave of Christ
and your servant in His
cause,

RAY HIATT, Pastor
Grace Baptist Mission

"Family Of God"

(Continued from page one)

makes up this family of God? I could answer it generally and briefly, by saying that all the saved, or all the redeemed of all ages, make up God's family. But I want you to see some specific characteristics that God's children have.

I

THOSE WHO ARE ELECTED.

Those who are elected of the Lord are members of God's family.

Every once in a while, I run into someone who wishes to deny the doctrine of election. Of recent date, a preacher wrote me and said that election wasn't even mentioned one time in the Bible. I didn't read the rest of his letter. I figured that any man who was that ignorant of the Word of God would be too ignorant to write a letter that would be interesting to read, and I dropped it in the wastebasket. Can you imagine anybody saying that the doctrine of election isn't mentioned in the Bible, when over and over and over again, we are taught page after page, chapter after chapter,

verse after verse, that God, before the foundation of the world, elected, chose, and selected a number unto Himself. Listen:

"Having predestinated us unto the adoption of children by Jesus Christ to himself." — Eph. 1:5.

What does this say? Before the foundation of the world, God predestinated us. Divide that word "predestinated." "Pre" means "before" or "beforehand." In other words, it tells us that God predestined or preordained our destiny before the foundation of the world.

Beloved, I feel that I am older than the ground that we walk on; I am older than the hills round about me, for we read:

"According as he hath chosen us in him BEFORE THE FOUNDATION OF THE WORLD." — Eph. 1:4.

When did He choose us? Before the foundation of the world. In the mind of God, I am older than this world. Actually, I was saved when I was a boy sixteen years of age. In reality, Jesus died for me nineteen hundred years before that time. But from the standpoint of God's reckoning of time, I am older than creation. As it says, I was chosen of God in Christ Jesus before the foundation of the world. Before God ever laid down one single rock, before He ever sprinkled any dust over the top of it, before He ever caused any grass to grow out of it, before the foundation of the world, if you are saved, God had already chosen you. You say, "I wasn't even born then." No, you weren't. That makes it all the more marvelous — the fact that God thought about you long before you were ever born.

Listen again:

"I and the children which God hath given me." — Heb. 2:13.

This is a reference to the Lord Jesus Christ in which Jesus says to us, "Behold I and the children which God hath given me." Now who is in the family of God? Who are the members of God's family? First of all, those who have been elected, those who have been given by God to the Lord Jesus Christ, and as Jesus says, "the children which God hath given me." Beloved, before the foundation of the world, God made a love gift to His Son Jesus, and He gave to Him those who were to be saved, and we are the love gift of God to Jesus Christ, for Jesus said, "Behold I and the children which God hath given me."

Isn't it true that most parents are rather proud of their children? Of course, I admit that sometimes they do things with which you are not pleased. Sometimes they do things that you could skin them alive for. But you are kindly proud of your children, aren't you? Isn't it true that most of us like to show off our children? Through the years, I have had an awfully hard time to keep from being the kind of daddy that likes to show off his children. I like to present them and say, "These are my children." Our children — that is exactly what this verse is teaching us. Jesus is saying, "Behold I and the children which God hath given me."

Notice another Scripture that shows that those who are in God's family are those who were elected of God:

"And afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, LET MY PEOPLE GO, that they may hold a feast unto me in the wilderness." — Ex. 5:1.

Israel hadn't been redeemed. It is sometime until they are redeemed on the night of that first memorable passover, as is recorded in Exodus 12. It is some period of time, maybe at least a year, before they are redeemed. But Moses stands in the presence of Pharaoh and says: "Thus saith the

Letter From One Member Of Calvary Baptist Church

Dear Brother Gilpin:

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." — Job 1:1.

I think you are much like Job. Your attendance at various times and places to Bible Conferences and Church Services, when you with the Sons of God came to present yourselves before the Lord, and Satan came also among you as in Job 1:6.

Satan paused at these meetings, from His going to and fro in the earth, and from walking up and down in it. The Lord asked Satan, "Whence cometh Thou?"

Satan, no doubt, looked upon you with evil designs, knowing as He does, you are a fighter, and defender of the faith and doctrines once delivered to the Saints, also that you are obedient, faithful and a declarer of the WHOLE Counsel of God.

He must have plied our Lord with his evil arguments that you were vulnerable just as he did Job many ages ago. The Lord let down the hedge He formed about you. Satan came at you with ill-health, hospital bills, absence from your beloved church and work, complacent church-members and insufficient funds, etc. A certain church member compromised and prevented the Word of God from the sacred pulpit, in your absence.

You are right, we want unity, but not at any price. You did just right and you are more than a conqueror through Him that loved us. Rom. 8:37.

I am lifted up and encouraged over the way you handled the very sad and bitter trial. Every member of Calvary Baptist Church and every reader of The Baptist Examiner should be encouraged for you have proved before many witnesses that you have the fortitude and the Love and Grace of God in your heart, that you can take a stand for sound doctrine.

I am very much encouraged for this is the second victory over Satan in our church, recently. Last year, Missionary Halliman, showed the world he cannot be bought. I know of no other church in this land that has had these two great victories over Satan. Preachers are falling out of the fight every day, succumbing to Satan's doctrines and pressures.

How can any true Baptist carry on, in these times of apostasy, except he be a fighter. I am so glad you are a fighter. The Lord will bless your latter end more than your beginning as He did Job. Job 42:12.

"The Lord Jesus Christ be with thy Spirit. Grace be with you." — II Tim. 4:22.

MRS. ELLEN PINKERTON
Fayetteville, Arkansas

Lord God of Israel, Let my people go." Notice, God knew they were His people. God knew that Israel was about to be redeemed out of Egyptian bondage, and God said, "Let my people go."

I tell you, beloved, before Israel was saved, they were God's people, because God had already elected them, selected them, chosen them, marked them off as His people.

I thank my God that when I leaned on a hoe handle in a tobacco field in Boone County, Kentucky, one morning as a boy sixteen years of age, I became cognizant of the fact that I was a child of God that day. But long years before, Jesus died for my sins, and long years before that, God the Father had elected me unto salvation. I tell you, it thrills my heart to know that those who are in the family of God are those who were the elected ones of God.

Notice another verse:

"I lay down my life for the sheep. And OTHER SHEEP I HAVE, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." — John 10:15, 16.

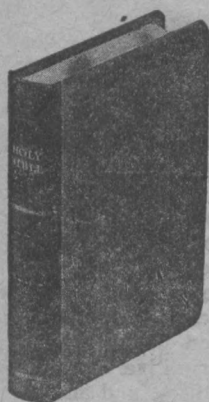
Sinner friend, if you are one of God's sheep, if you are one of God's elect, you are not going to Hell. Instead, you are going to Heaven when you die. I'll tell you what is going to happen between now and then — God is going to bring you. Sometimes He has to use stern measures to bring you, but there is one thing certain, if you are one of His, He brings you.

Ah, beloved, I have seen God reach down and bring one problem after another into a man's life in order to bring him to God. I have seen God bring others with blessings — one blessing after another.

I was talking to a man just a short time ago and he said, "When my wife and I married, we were so hard up. It was pathetic how poor we were when we started out in life. But a few years passed by and I got to be a foreman — I got to be a boss over a construction crew. I got a good job, I got a good salary, we made money, we saved money, and in ten years' time, we had a family, we had a house, and we were happy." He said, "One day, I was sitting at the table eating and I turned to (Continued on page 3, column 1)

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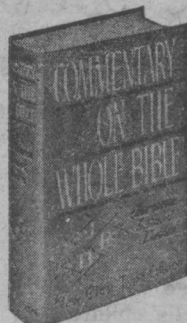
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THE BAPTIST EXAMINER
DECEMBER 27, 1973

PAGE TWO

"Family Of God"

(Continued from page two)
my wife and said, 'Isn't it amazing how good God has been to us?' She said, 'Yes, it is. You know, I was just thinking the same thing, that we ought to live a different kind of life because of what God has done for us.'"

Here was a man and his wife who hadn't even been going to church, but it came to both of them that the goodness of God was overwhelming. The Bible says that "the goodness of God leadeth thee to repentance." That man and his wife were saved as a result of God drawing them through His goodness.

Beloved, sometimes He draws us through His goodness, but there is one thing certain, as Jesus said, "Them also I must bring." Whether He draws you with measures of goodness or with measures of sternness, makes no difference; if you are one of His sheep, He is going to get you into the fold.

Let's notice one other verse in this respect:

"Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I HAVE MUCH PEOPLE in this city." — Acts 18:9, 10.

The Apostle Paul was at Corinth. He has had a pretty hard time. Just when he thought they were about to beat the daylight out of him, God spoke to him in a vision and said, "Paul, don't be afraid. Don't be afraid of anything. You go right on and preach, for I have much people in this city." They weren't God's people yet, except in the mind of God. God knew everyone of them. God knew everyone that was going to be saved, and He said, "I have much people in this city."

In the light of my text which talks about God and His children, beloved, when you ask me the question, who it is that makes up God's family, I would say to you, God's children are those who were elected of God. They are God's family.

II

THOSE WHO ARE QUICKENED.

Those who are quickened make up God's family. If God elected you, God is going to quicken you. This quickening is a work of the Holy Spirit. This idea of people just joining a church like they would join a club or a lodge just doesn't suit me. I believe that God quickens you. He makes you alive. I am afraid that most of the evangelistic efforts and most

of the revival meetings that take place today are an emotional psychological reaction rather than the quickening of the Holy Spirit. Haven't you gone to church and you have seen people just fall over themselves to make a profession of faith? But what does it amount to if the Holy Spirit doesn't quicken? It is absolutely worthless.

The Lord Jesus, speaking to Nicodemus, talks about the quickening, for He said:

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is BORN OF THE SPIRIT is spirit." — John 3:5, 6.

Notice, Jesus is contrasting a fleshly birth with a spiritual birth. Everyone of you who are married, especially if you have children, know that the birth of a child is a water birth — that that child that is born was enclosed in a sack of water. That is the fleshly birth — a water birth. Jesus says that just as it is important that you be born of the flesh with a water birth, it is equally as important that you be born of the Spirit, for a spiritual birth. He says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Beloved, I am glad for a spiritual quickening that came to me when I was but a lad. If you are saved, God quickened you. There are lots of people who are just church members who have never yet been quickened; they have never yet been saved. They are just church members and nothing else. Some of them will be church members in Hell because they never will be saved.

We read:

"Being BORN AGAIN, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever." — 1 Pet. 1:13.

In John 3:5, 6, He talks about being born of the Spirit. In 1 Peter 1:23, He talks about being born of the Word of God. In other words, the Word of God is preached, the Holy Spirit takes the Word of God and applies it to the heart of the individual and the man is quickened as a result of the Spirit's application of the Word of God to his life.

I tell you, beloved, nobody is ever saved unless he hears the Word of God and the Spirit of God applies that Word of God to his soul. Then he is saved. You can call it by most any name you want to and it won't make any

WHAT WE HAVE IN CHRIST

A Life that can never be forfeited.
A Relation that can never be abrogated.
A Righteousness that can never be tarnished.
An Acceptance that can never be questioned.
A Judgment that can never be repeated.
A Title that can never be clouded.
A Position that can never be invalidated.
A Standing that can never be disputed.
A Justification that can never be reversed.
A Seal that can never be violated.
An Inheritance that can never be alienated.
A Wealth that can never be depleted.

A Resource that can never be diminished.
A Bank that can never be closed.
A Possession that can never be measured.
A Portion that can never be denied.
A Peace that can never be destroyed.
A Joy that can never be suppressed.
A Love that can never be abated.
A Grace that can never be arrested.
A Strength that can never be vitiated.
A Power that can never be exhausted.
A Salvation that can never be annulled.
A Forgiveness that can never be rescinded.

A Deliverance that can never be thwarted.
An Assurance that can never be disappointed.
A Nature that can never be changed.
An Access that can never be discontinued.
An Attraction that can never be superseded.
A Comfort that can never be lessened.
A Service that can never be unrewarded.
An Intercessor who can never be disqualified.
A Revelation that can never be destroyed.
A Victor who can never be vanquished.
A Resurrection that can never be hindered.
A Hope that can never be disappointed.
A Glory that can never be dimmed.

—Author Unknown.

difference. It is the same truth. You may speak of it as regeneration, you may speak of it as being sanctified by the Spirit, you may speak of it as being quickened, you may speak of it as regeneration, you may speak of it as being sanctified by the Spirit, you may speak of it as being quickened, you may speak of it as being born again — it is all one and the same. The fact is, those who are in God's family have been quickened. They haven't just joined the church. They haven't just been baptized. They have been quickened. The Spirit of God is in them.

Here is a man. He is invited by some friend to come to church, and to please him, he comes to the house of God. He has no desire to come but just to please you, he does so. You have been kind to him, you have invited him to go to church, and he has no place else to go, therefore he comes with you to the house of God. He is not spiritually inclined — never has been, but he came to church and I preached the Word of God. That's my specialty. I have nothing else to offer but the Word of God. When I preach the Word of God, somehow as I preach, the Holy Spirit carries that Word of God to that man's soul. He realizes that he is lost — he realizes that he has never yet been saved. He hears the Word of God and learns for the first time that out there before him there is a gaping Hell, and that he is a subject of Hell at the present time. That man leaves this place. He'll never again be the same careless sinner he has been. It may be weeks, it may be months, it may be years before he is saved. The Word of God that has gotten hold of him, has gotten into his life, and sooner or later, that man is going to be brought to a saving knowledge of Jesus Christ. Beloved, he has been quickened. He has been sanctified by the Spirit. He has been regenerated — born anew.

I tell you, I thank my God that those who are in God's family were chosen of God before the foundation of the world — they are elected, and those who are in God's family have been quickened

— the Spirit of God has gone to work within them.

III

THOSE WHO ARE REDEEMED.

I like that old song which says: "Redeemed, how I love to proclaim it!" Beloved, I love to proclaim it, too. I like to tell you that I saw the truth one day that Jesus Christ went to the cross, and with His arms outstretched and with the nails piercing His hands and His feet, with a spear thrust in His side and a crown of thorns that tore the brow, the Son of God died. Why did He die? He died for our sins, that we might be redeemed.

Each of us who are saved today are redeemed. The word "redeemed" means "to buy back." You may get into some town some time short of money. You have to eat and have a place to stay. You run out of funds. The first thing you take off is your overcoat and you go to a pawn shop and pawn it. By law, that pawnbroker will hold that overcoat for a certain number of days before he can sell it, and if you are able to get the money, you can go to that pawn shop and buy back your coat. You can redeem your coat. You have pawned it. You can redeem it, and

nobody else can redeem it but you.

Beloved, you and I became the pawns of Satan as a result of the sin of Adam in the Garden of Eden. Somebody had to buy us back. I was too poor ever to effect my own redemption. Certainly you had nothing with which to redeem yourself. But one day Jesus Christ went to the Cross of Calvary and there redeemed us, and the day I saw the truth that Jesus Christ had paid my sin debt, I was redeemed. I was brought back to God. I became a child of God — redeemed by the Lord Jesus Christ.

I stood in Charleston, South Carolina, a number of years ago with a preacher that I was assisting in a revival meeting. He took me around to the old slave block at the market where before the Civil War they used to sell slaves. He told me how his grandmother, who was exceedingly and fabulously wealthy, had inherited all the estate from her father at his death, and how when she became the heir of everything, decided to get rid of a lot of the slaves — the old ones, those that couldn't work much, and those that weren't worth much. He told me how they brought this old Negro Baptist preacher and put him on the slave block to sell him. He was certainly too old to work and wasn't worth much. They put him on the slave block and the auctioneer began his chant. The bidding began very low and rose very slowly. Finally, they got up to about \$60, and the old Negro slave shouted "\$70." Somehow along the way he had gotten hold of a little money and he was bidding it all for his freedom. The auctioneer realized what was going on and he "knocked him down" to himself, to use the parlance of the auctioneer. He sold him to himself. That old Negro slave bought himself from slavery. He redeemed himself out of slavery. I stood there and listened to this preacher, and I said, "But, brother, you and I were poorer than that old Negro. That old African was a rich man in comparison to us. He had \$70 that he could bid for his freedom. He had \$70 with which he could redeem himself from slavery. But you and I had nothing to redeem ourselves from the slavery of sin. Yet Jesus Christ died for us. He paid the price of our redemption, and we are redeemed."

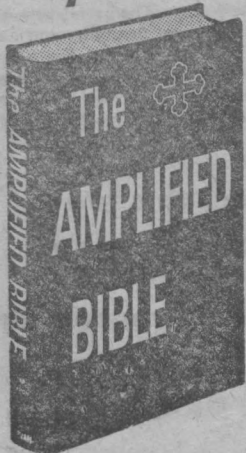
Who is in God's family? Those whom God elected, those whom God quickened, and those whom God redeemed by the blood of His Son.

IV

THOSE WHO ARE CALLED.

I believe that God calls people. Lots of people are called by man and they join the church. They become so many ecclesiastical (Continued on page 5, column 2)

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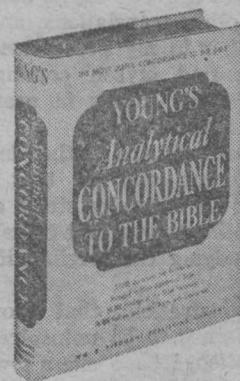
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THE BAPTIST EXAMINER

DECEMBER 22, 1973

PAGE THREE

The Baptist Examiner

FORUM

"Is the English text of the King James inspired? If so, why did this 'inspiration' come through the Episcopal church and not the Baptist?"

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



Yes, I believe that the English text of the King James Bible is the inspired Word of God. The men who wrote the Scriptures reveal that the words which they wrote were not of themselves, and they constantly affirmed that they received them from the Lord. Read II Pet. 1:21, II Tim. 3:16 and Gal. 1:11-12. The writers who wrote the Scriptures lived many hundreds of years before the Episcopal church came into existence. The Bible was inspired and written over a period of 1600 years, and it was written by many men, but none of them were Episcopalians. The men selected by the Lord to write His book (Bible) never heard of an Episcopal church for the Episcopal church was not founded until the sixteenth century, thus it was too late to be used by the Lord as inspiration of the Scriptures.

True Baptist churches (link-chain Baptist) have from the time of their creation (time of the personal ministry of Jesus Christ) been empowered by the Holy Spirit and have been in possession of the inspired Word. The Lord commissioned His church to make disciples, but she could not make one a follower of Jesus without the Scriptures; therefore, the Baptists had the inspired word before any Protestant denomination came into existence. Baptist churches and Baptist people were used of the Lord to write the New Testament, in fact, seven times in the 2nd and 3rd chapters of Revelation we are admonished to hear what the Spirit saith unto the churches. The Episcopal church was not in existence at the time John the Apostle wrote those words; therefore, she (Episcopal church) had no part in writing the inspired Scriptures.

The querist asks, "Why the inspiration came through Episcopal churches and not Baptists?" I firmly believe that the inspiration did come through the Baptist churches. I believe that Peter, James, John, Paul and all other New Testament writers were members of Baptist churches, thus it was written by Baptists, to Baptists and for Baptists. The Episcopalians only copied these inspired writings of the Bible into our English text. She (Episcopal church) had copies of the Old Testament and New Testament, and from these, she translated them into a language which we English-speaking people could read. Were the inspired Word not translated and were it still in its original language, then many of us would never know the truth as we know it today. Neither could we, "Study to show ourselves approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth."

Though the Episcopal church could and did translate the inspired Scriptures into English, yet she does not have the keys (authority) to interpret them. She had the Bible translated so the natural man

could read it in its English text, but that which she translated reveals very clearly that man without the Spirit (Comforter, which the Lord gave to His church to lead her into all truth) could not understand its teachings.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:14.

"Ever learning, and never able to come to the knowledge of the truth"—II Tim. 3:7.

Many may translate the Scriptures from one language to another and be very careful and sincere in his endeavor to translate it correctly, even to every jot and tittle, but a natural man cannot understand the teaching which the Lord was proclaiming. He reasons as a natural man and cannot receive or understand the deep things of the Spirit. He may ever learn, but never comprehend the things of the Lord.

In fact, our Lord taught in parables to hide his true teaching from the eyes of the fleshly man, and then revealed the meaning thereof to spiritual babies that they may grow in grace and knowledge of Jesus Christ. Thus, man may translate the inspired Word of the Lord into many languages, but it still remains as it was written by inspired men, and I believe it is a Baptist book, and those whose eyes the Lord opens, and who are led by the Spirit and who study with a new heart will become Baptists. I have not written this with malice, hatred or anger, rather it was written in love, praying that the Lord will reveal to his sheep the importance of true Baptist churches and Baptist people.

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



One thousand and ten times NO, the English version of the King James is NOT inspired. No other translation is inspired. I believe fully in the inspiration of the Bible, but I certainly do not believe that translators are inspired in the sense that the writers of Scripture were inspired.

I love the King James version, and read it every day. I have read many other translations, and have a number in my possession, but I always find myself coming back to the King James in preference to all others.

Translators are neither infallible or inerrant, and for that reason we should carefully study a passage, noting the variant translations, and studying the original if possible.

As illustrations that prove the King James to be uninspired as a translation, let me cite a few cases — and these could be multiplied:

Acts 12:4: "... intending after Easter to bring him forth." This is a gross mistranslation, for the Greek word signifies "passover" — not Easter. Properly translated, the Bible makes no mention of Easter anywhere.

In translations made previous to the King James, the Greek word "ekklesia" was translated "congregation." King James gave strict orders to the translators of the version that bears his name, that

they should not so translate it, but instead should translate it "church." The words "congregation" or "assembly" do not give room to such an error as a "Universal, Invisible Church." Thus the miserable heresy of the Universal Church is in large measure the product of this wrong translation.

One of the corner stones of the Campbellite churches is a bad translation of Acts 2:38, where Peter is quoted as saying, "Repent and be baptized every one of you . . . for the remission of sins." Bible students have pointed out that the word translated "for" is the word which signifies "unto." Further than this, they say that the term is often translated "because of," and that is the significance of the word as used here in Acts.

So Easter, the Invisible, Universal Church, and baptismal salvation — all three of these errors are in large part the result of improper translation of the King James version. Let me repeat that I love the King James version, and value it very highly, but I am not going to go overboard and declare it to be inspired translation.

E. G.
COOK

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I am thoroughly convinced that God used only saved individuals in giving us the original Bible. I am also convinced that, all in all, the King James is probably the most nearly correct translation in our language. But the question is, Was this version inspired? It seems to me that if the Holy Spirit was going to inspire a translation He would also use saved individuals. And, believe it or not, the Church of England was nothing in the world but Catholics with a new papa. The only reason that old Henry VIII had for breaking away from the Roman Catholic Church was that it was the only way he could divorce old ugly Catherine and marry the beautiful young Anne Bolyn. He was just as much a Catholic doctrinally after he married Anne as he ever was. And this old muderous adulterer had been dead only 64 years when the King James version came out. His daughter, Queen Elizabeth, had been dead only eight years. And I believe you will search in vain for any godly characteristics in James.

I am not overlooking the fact that God could use a filthy, slimy outfit to give us a correct transla-

DRINK AND ITS RESULTS

A woman entered a barroom, and advanced quietly to her husband who sat drinking with three other men. She said:

"Thinkin' ye'd be too busy to come home for supper, Jack, I've fetched it to you."

Then she departed. Jack, her husband, and the father of her three children, laughed awkwardly. He invited his friends to share his meal with him. Then he removed the cover from the dish. To his surprise, the dish was empty, but contained a slip of paper on which was written:

"I hope you will enjoy your supper. It's just what your wife and children have at home."

tion if He chose to do so. But since He seems to have been so careful about giving us the original Bible I keep asking myself, why would He use such a thing as the church of England to give us a translation? There are so many things in this old world that I do not understand.

I am aware that these translators in all probability used the best manuscript that could be found. But another question keeps popping into my mind. Did they stick to that better manuscript at all times? I do not believe that anyone who has any smattering of the Greek language would dare say that the word "church" is a translation of EKKLESIA, or that the word "baptize" is a translation of BAPTIZO. Had the Holy Spirit been in charge, these words that can mean anything anyone wants them to mean would not have been allowed. The church of England could not afford to translate those two Greek words because they would prove to the world that she was a false church with unscriptural practices.

But let us thank our Heavenly Father for the King James Bible. Then let us study it prayerfully, and teach it to others in all humility.

JAMES
HOBBS

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McDermott, Ohio
RADIO SPEAKER
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Kings Addition
Baptist Church
South Shore, Ky.



At no time have we implied that the translation is inspired. It would be ridiculous for anyone to say such a thing. The original Bible was inspired in the Hebrew language for the Old Testament and in the Greek language for the New Testament. "All scripture is given by inspiration of God and is profit-

able for doctrine, for reproof, for correction, for instruction in righteousness." (II Timothy 3:16).

The Bible was inspired of God and given to us by holy men of God. "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).

The Bible was only inspired in its original form. We have many translations of the original. There are Latin, German, Italian and other translations. In the English language we have many different translations. In all of the translations there are errors. That is why it is sometimes necessary to look at the Greek or Hebrew in order to understand the meaning of certain verses. Sometimes the English word that was used at the time of translation has changed in meaning and we must make sure that we understand the meaning of the word. A good example of this is found in I Thess. 4:15 with the word "prevent." Today it means "to stop" but it meant originally "to go before."

The reason that we use the K. J.V. instead of other translations is because it is the best. I did not say it was perfect, I said it is the best. It has some portions that could have been better translated but still it is better than the others. The reason that it is better is because most of the other translations were made by modernists or with modernistic trends. The virgin birth is denied, the importance of the shed blood of Jesus is minimized and man is magnified.

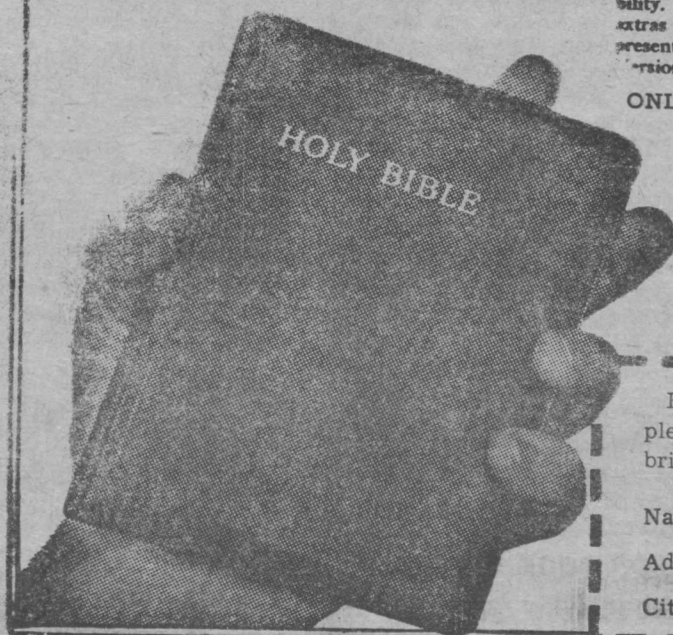
We use the K.J.V. because it holds the truth as God intended it to do in most cases. It is true that they transliterated baptize rather than translate. It is true that they used the word "church" instead of "assembly" but still we can be more sure of it.

I never question God as to why He does things as He does. Since the Baptists were always persecuted and held down, I can see why God used the money and talents of the Episcopal church. He has used kings and heathen nations to bring about His will in the past, and He will in the future. If He chooses to use a raven to bring food to Elijah instead of a sparrow, who am I to question Him. Instead of worrying about how He gave us a translation, let us rejoice that He gave us one.

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"FALSE ACCUSERS"

"The aged woman likewise, that they be in behaviour as becometh holiness, NOT FALSE ACCUSERS . . ." (Titus 2:3).

Last week we talked about how the older woman was to behave in a manner that became holiness. Today, we will be a little negative and see one of the things she must not be. She must not be a false accuser. This is a very odious sin and, ladies, we need to purge it from our lives. This sin was included in the Ten Commandments. "Thou shalt not bear false witness against thy neighbor" (Ex. 20:16). One thing we can be sure of, the Scriptures never try to gloss over anything. It is very dogmatic.

"THOU SHALT NOT."

All sin is terrible but some sins seem to be mentioned more frequently in the Bible than others. Perhaps that is because some sins we are just naturally prone to do. Being a false accuser or false witness is mentioned over and over again. We are warned in every way possible about this sin. Since we come from the womb speaking lies it should be no marvel that it should plague us to the grave. But this is not a cloak to hide our sin behind for we read, "A false witness shall not be unpunished, and he that speaketh lies shall not escape" (Prov. 19:5). The false accuser is listed among the seven things the Lord hates. "These six things doth the Lord hate: yea, seven are an abomination to Him: . . . A false witness that speaketh lies, and he that soweth discord among the brethren" (Prov. 6:16, 19).

Remember the mock trial that was held against the Lord? When they couldn't find any one that knew of any evil He had done, they paid men to accuse Him falsely. I always feel a chill when I think of those men pointing an accusing finger at the Lord of Glory. What extreme wickedness is this. Yet, we put ourselves in the same category when we accuse each other falsely. The Apostle Paul wrote to young Timothy telling him that in the last days perilous times would come. One of the signs of this would be those who were false accusers. (Read II Tim. 3:3).

David asked the question:

"What shall be given unto thee? Or what shall be done unto thee, thou false tongue?" (Psa. 120:3).

There were those who were falsely accusing David. When this happens there is no way to fight it. David took the proper action. He cried out unto the Lord. The Lord would be his help in time of

need. Should we find ourselves in a similar situation, let us remember this example.

Some times we do not accuse anyone falsely but we listen quietly while someone else does. This makes us just as guilty as if we were doing the talking. Again the Scriptures speak very bluntly:

"A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue" (Prov. 17:4).

In our text in Titus when the Lord tells us that our behaviour is to be such as would be compatible to holiness, the first thing He tells us not to be is a false accuser. Let us be mindful of His admonitions. Let us be "doers of the Word and not hearers only."



The Forum

(Continued from page 4)

sure that we teach it properly. "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 Tim. 3:14,15). We have been blessed with the honour of holding and presenting the truth. Let us do so, correcting the translations if necessary, but presenting His truth in love.



"Family Of God"

(Continued from page three)

corpses when they do so. A man goes to church and somebody walks up to him and takes him by the arm and says, "Won't you go forward tonight?" What does he do? He goes forward. That is all. There is no salvation there.

I attended a Baptist Church here in Ashland of the Southern Baptist Convention type several years ago. A man was preaching whom I knew. I wanted to hear him; he was a good preacher. I went to the services. Right in front of Mrs. Gilpin and me that night were two girls who powdered, and painted, and polished their fingernails. They whispered and talked so much that it was annoying to me and I didn't get to enjoy the service. I know they weren't enjoying it. I know they were getting nothing out of it. I know that the service meant absolutely nothing to them because if the service is going to mean anything, the least you can do is to be reverent. A lack of reverence would indicate to me that it meant nothing to them. When they got ready to sing an invitation hymn, a woman got up out of the choir and came all the way down and around the back and up to where these two girls were sitting. I could hear her say, "Won't you go up tonight?" They went up. What did it mean? Well, I don't know, but I am satisfied of one thing, unless the Lord has saved them since

then, and they were to die today, they would go to Hell.

I say to you, I don't believe in foolishness like that. I believe that God does the calling. I see people out in the audience and I'd like to step out and say, "How about settling it tonight?" but I don't dare to do it. That is the work of the Holy Spirit. That is what the Holy Spirit does. He is the one that calls men to salvation.

We read:

"Behold, what manner of love the Father hath bestowed upon us, that we should be CALLED the sons of God." — I John 3:1.

Beloved, if you are the son of God, you have been called. You had a call from God.

Listen again:

"And we know that all things work together for good to them that love God, to them who are THE CALLED according to his purpose." — Rom 8:28.

Notice: "to them who are the CALLED." In other words, the ones which God has called.

Notice another Scripture:

"But when it pleased God, who separated me from my mother's womb, and CALLED ME by his grace." — Gal. 1:15.

In the Old Testament, Samuel had a call from God. You remember how Samuel was asleep and he thought it was his foster father, Eli, in whose custody he was, that had called. He ran to him and said, "Here am I." Eli said, "I didn't call you. Go back and lie down." He came a second time.

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

95c

"Here am I." Eli said, "I didn't call you. The Lord is calling you. If He speaks again, you say, 'Speak, Lord; for thy servant heareth.'" Samuel went back and lay down and God spoke a third time. Following the advice of Eli, Samuel spoke, and God gave him a revelation.

I don't tell you, beloved, that you have to have the precise experience of Samuel, but I'll say this, if your call from God isn't important enough that you recognize that God has called you, then I would certainly hesitate to say that I was a child of God. You have to be called of the Lord.

I used to listen to a lot of radio in the days gone by—Amos and Andy, Lum and Abner. To most of you folk, those names don't mean anything, for you are too young. But in the years gone by, I used to always try to make it a point to listen to Lum and Abner, Amos and Andy, and Lowell Thomas as every night from 6:45 to 7:30. That was set aside as my time for radio.

The winter of 1934 was perhaps the coldest winter in the history of America. One night Lowell Thomas told about a fellow who was coming home cold in his boat—a fisherman. As he neared the shore, somehow his boat was capsize and he was thrown into the water in the darkness. In the darkness, he became confused, and though he was an expert swimmer, he started swimming in the wrong direction. He was swimming out

XMAS

"Thus saith the LORD, Learn not the way of the heathen . . . for the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and gold; they fasten it with nails and with hammers, that it move not."—Jeremiah 10:2-4.

WHAT DOES "CHRISTMAS" MEAN?

"It means a Catholic Mass. Where did the Christmas tree originate? With the Catholics . . . You may answer, 'It is Christ's birthday.' The best history tells us Jesus was born in September. Who set apart the 25th day of December and called it Christmas? The Roman Church. And did you ever know any one converted at a Christmas tree? If it does not help in soul saving, Christians have no business with it. Does buying toys and hanging them on trees and telling children lies, that there is a Santa Claus, etc., honor God?"

WHAT THE WORLD THINKS OF XMAS

Christmas has ceased to be the celebration of the Nativity; it is a time for selling goods. It is no longer a time of humble consecration; it is a time of vulgar display and desecration. It is not a time of repayment of the debt under which Christ placed all humanity; it is a time when solemn human obligations are met with the spurious coin of the sales-check and the holly-bordered gift-card. It is a time when we make nervous wrecks of salesgirls and puffing pack-mules of our postmen. It is a time when we try to crowd the suppressed decencies of a year into one week of hilarious prodigality, spending without plan, giving without thought, carried along in the resistless tide of conventionality.—A Seattle Daily Paper.

to the center of the lake rather than to the shore; he was swimming to his death and destruction rather than to liberty and life. Just at that time, the daughter came to the door of their fishing cabin and opened the door and the light shined out through the open door. Though she knew not what was going on, she called "Father" out into the darkness. This fisherman heard her voice, and saw the light, and turned and swam to shore and safety. When Lowell Thomas told that I thought it was a very interesting story. Then I leaned back in my chair and I said, "Oh, God, that's my experience." I was floundering around in sin. My little boat had capsized. There wasn't any hope for me ever finding the way out. There was no way for me ever to get home. I would have gone to a Devil's Hell except the light from God shined out, and the voice of God called, and I am saved now because I am one of the called ones of God.

Who are God's children? Those who are elected; those who are quickened; those who are redeemed; those who are called.

THOSE WHOSE WALK MANIFESTS THEIR DIVINE PARENTAGE.

Children look like and act like their parents. I can see you this morning in your children. I can look at some of these children and if I didn't know they were yours, I would know it just from the standpoint of the way they look, the way they walk, and the way

they act. Take for example Jack and Rhoda. Jack will never die as long as "Smiley" lives and Rhoda will never die as long as John David lives. I would know they were their children just by observing them. There are some of the rest of you that I haven't known as long as I have my own children and grandchildren, but I would know you were the father or the mother of the child because a child manifests its parentage.

I say to you, we manifest our divine parentage. If you are a child of God, you are going to manifest that divine parentage, for the way you walk will tell the world that you are God's child.

In the Sermon on the Mount, Jesus said:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: That ye may be THE CHILDREN of your Father which is in heaven."—Mt. 5:44, 45.

Notice, Jesus said, "You do these things and they will show to the world the fact that you are the children of the Father in Heaven." It doesn't say, "If you do these things, it will make you a child of God," but literally He is saying, "If you want the world to know that you are a child of God, you do these things."

I say then, as you do these things, they will manifest to the world the fact that you are God's child. If you want the world to

(Continued on page 6, column 1)



THE TWO BABYLONS

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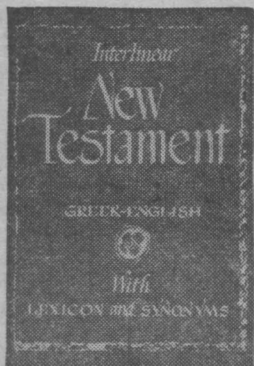
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PAGE FIVE

Plurality Of Elders

(Continued from page one)
that the plurality which frequently existed was due to any other cause than the size of the churches for which these elders cared . . . There are indications, moreover, that at least in certain churches, the pastor was one, while the deacons were more than one. See I Tim. 3:2 "The bishop . . ." Titus 1:7 "For the bishop . . ." So, too, in Rev. 2:1, 8, 12, 18, and 3:1, 7 "the angel of the church" is best interpreted as meaning the pastor of the church; and, if this be correct, it is clear that each church had, not many pastors, but one."

ALSO THE PLURALITY OF ELDERS MAKE THE ELDERS EQUAL AND THEY ALSO TAKE AWAY ALL THE POWER OF THE CONGREGATION.

The church at Jerusalem had thousands and thousands of members needing a plurality of elders, but James was the leading pastor. "Tell these things to James and to the brethren" Acts 12:47, 15:13

Note how the multitude chose the deacons . . . Acts 6:2, 3. The church under the Holy Spirit sent out missionaries . . . Act. 13:1-3. The "many had inflicted judgment" II Cor. 2:6. The churches also chose the traveling companions for Paul, I Cor. 16:3, II Cor. 8:19, 23. The Bible teaches that the congregations had some voice.

It is true that the pastor is the spiritual ruler of the local church. See Hebrews 13:7, 17. The Bible does not support the Reformed view of an oligarchy eldership.

Some men have indicated that every church should have a "plurality" of elders or else they are not Scripturally a New Testament church. If this be true then this "truth" has escaped most Baptist churches today and in past history.

John Gill (1697-1771) a Baptist pastor, expositor, theologian, preacher and polemicist did not share this view in his writings. For example in his *Body of Divinity* he said, "A pastor, or shepherd, is the governor and guide of his flock; a teacher, and a ruling elder are the same." In Gill's long article (III) he ignores any eldership.

Robert Torbet in his book *History of the Baptists* tells us that the Scotch Baptists (practiced foot-washing, the kiss of charity and the weekly love feast) held to the "plurality of elders" whereas the 'English' churches had one pastor over each church." (pages 116-118)

Some make out that the Philadelphia Confession of Faith (1689) demands a "plurality of elders." They base this on the phrase "eldership of the church, if there be any constituted therein;" It is quite obvious that it was not mandatory. There were churches at this time without a pastor (or elder) like in Titus 1:6. There were dependent upon an itinerate or circuit preacher. Besides this, the Philadelphia Confession of Faith was merely a Baptist revision of the Westminster Confession (Continued on page 8, column 4)

"Family Of God"

(Continued from page 5)
know that you are God's child, the world would never know it but that it sees something of God in your life.

Listen again:
"If a man love me, he will keep my words."—John 14:23.

Don't tell me that a man doesn't manifest by his walk his divine parentage. Jesus said, "If you love me, you will keep my words." Beloved, if you are right with the Lord, you will want to live in the light of the Bible. You will want to do the things He wants you to do. You'll want to go to church. You'll want to bring your tithes and offerings to the Lord. You will count it a joy to do all these things. Why? Because you know the Lord.

Paul tells us the same thing, when he says:

"For as many as are led by the Spirit of God, they are the sons

of God."—Rom. 8:14.

How are you going to know whether you are a son of God? Does the Holy Spirit lead you in regard to the way in which you live? Does your walk manifest your divine parentage?

Notice another Scripture:
"We know that we have passed from death unto life, because we love the brethren."—I John 3:14.

This doesn't mean that you have a sickly, sentimental feeling toward everybody that is in the church, but it does mean that you would rather be in church than any place else in the world. I tell people all the time that if I have to beg a man to come to the house of God, I know right away that he doesn't know the Lord. If you are saved, you love to be with God's people. "We know that we have passed from death unto life, because we love the brethren." We love to be with God's people. I'll say to you frankly, if you don't love to come to church, that is the best evidence in this world that you need Jesus Christ as a Saviour.

CONCLUSION

I come back to my text which says, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." How do we know who are the members of God's family? They are those who are elected,

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those who have been quickened or made alive, those who have been redeemed, those who have been called, and those whose walk manifests divine parentage.

I ask you a simple question. Are you a member of God's family? Are you one of God's children? That is spoken of in my text? If not, I can tell you how you can be a child of God. Listen:

"For ye are all the children of God BY FAITH in Christ Jesus."—Gal. 3:26.

"As many as received him, to them gave he power to become the sons of God, even to them THAT BELIEVE ON HIS NAME."—John 1:12.

I ask you, are you a child of God? If not, then would you like to be a child of God? "As many as received him, to them gave he power to become the sons of God."

Notice again:

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."—Psa. 73:25.

This is what Asaph said. You who are church members, can you say the same thing? If you can say it, then I think you are a child of God. If you can say that and tell the truth, I would be sure that you are a child of God. Do you put Him first? If you are not His child, if you are not in God's family, might it please the Lord this day to reach down and save your soul by faith in the Lord Jesus Christ.

May God bless you!

Baptism . . Holy Spirit

(Continued from page one)
doubts but what this was a reference to Pentecost and the baptism of the Spirit.

Christ also made reference to the coming baptism of the Spirit. John chapter 7, verses 37 to 39 reads: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the

Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

What did the writer mean when he said the Spirit "was not yet given"? He certainly did not mean that the Spirit was not present in the world, for this would contradict many passages in the Old and New Testaments which revealed His presence. The disciples received the presence of the Spirit in redemption and service before Pentecost. But the church did not receive the Spirit as a personal administrator until the day of Pentecost. So we must distinguish between the presence of the Spirit on earth and His residence in the church. Christ made this vital distinction in John 14:17: "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

The coming of the Spirit on the day of Pentecost was to empower the church for its world-wide evangelism. I read in Acts 1:8 these words:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." This passage does not mean the disciples were powerless before Pentecost for Matthew 10:1 says: "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 sickness and all manner of disease." So Acts 1:8 is a promise of additional power.

THE POWER OF PENTECOST

What additional power did the disciples obtain on Pentecost? By reading Acts chapter 2, I see that this power was fourfold. First, there was the power to speak in other tongues. This was the ability to speak in other languages and dialects. There is nothing said about anyone rolling around on the ground, crying out in a confused jargon, which could not be understood by the hearers.

The second feature of this power was the ability to utter prophecy. Acts 2:18 says: "I will pour out my Spirit; and they shall prophesy." Third, there were visions and dreams: "And your young men shall see visions and your old men shall dream dreams" (Acts 2:17).

Fourth, there were enlarged opportunities of service as already mentioned in my comments on Acts 1:8. Heretofore the gospel was limited to Israel in Palestine; but on the day of Pentecost the gospel was preached to people from seventeen nationalities.

HOLY SPIRIT BAPTISM

On the day of Pentecost the Spirit overwhelmed the Jewish church by His power and bestowal of these supernatural powers. This was the baptism of the Jews by the Holy Spirit.

The only other instance of Spirit baptism in all the New Testament was upon the Gentiles at Caesarea. I read in Acts 10:44-46 these words: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." In Chapter 11 of Acts, verses 15 to 16, Peter adds these words: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

Some believe there are other instances of Spirit baptism found in Acts 19 and Acts 8. But the filling of the Spirit was given in these two instances through the laying on of hands. Jesus, and Jesus only, baptized with the Spirit, never using any man as a medium. Peter did not lay his hands on

the invisible church? They will say, "Yes." Then you can ask them, "Are you invisible?" Then their faces will turn red as they look confused.

By reading I Corinthians 12:27 you can see that the body that Paul was referring to was the local visible church at Corinth. If the baptism here is Holy Spirit baptism, then Paul lied. He said "we all" alluding to himself and the members of the Corinthian church, yet neither Paul nor the Corinthians were at Jerusalem on the day of Pentecost nor at Caesarea with Cornelius. So he is not referring to Holy Ghost baptism then, is he?

This passage makes sense when you realize that Paul was saying that under the influence of the Holy Spirit both he and the Corinthians were baptized into a local church by water baptism. I now read the verse from the American Standard Version: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit."

This passage proves too much for the universal church boys. They, in the main, teach that you enter the mystical body by regeneration, yet if their interpretation of I Corinthians 12:13 is correct, they believe that without Spirit baptism none can be saved. Thus they are driven to the position of the baptismal regenerationists.

Water baptism adds one to the visible church, but to say an invisible administrator invisibly baptized one into an invisible church is visible nonsense!

I Corinthians 12:13 actually should read "in one Spirit" rather than "by one Spirit" as in the King James Version. The Greek preposition, "en," translated "by" in I Corinthians 12:13, is translated in the New Testament "among" 114 times, "by" 142, "with" 139, "in" 1,863. So the preferred translation here is definitely "in," not "by." The New English Bible, Broadus's New Testament and Conybeare's Epistles so translate this passage.

The expression "in the Spirit" found in I Corinthians 12:13 is found elsewhere in the Bible like in I Corinthians 14:2; Acts 20:22; Romans 8:9; Galatians 5:16 and Philippians 3:3. A study of these passages reveal that to be "in the Spirit" is to be under the guidance and influence of the Holy Spirit. Paul and the Corinthians not only possessed the Spirit before baptism, but the Spirit led them to receive water baptism that they might become a member of a local church. To possess the Spirit before baptism is to be saved before baptism.

If you, dear reader, have been quickened by the Holy Spirit, if you have been born of the Spirit, then I am sure that same Spirit will lead you to a true church and to receive water baptism.

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Cornelius, for while he was speaking the Spirit came on this Gentile household. No one laid his hands on the disciples at Pentecost, the event happened "suddenly."

NO SPIRIT BAPTISM TODAY

Since there were only two instances of Spirit baptism in the Bible, then it follows that it has ceased since the apostolic age. It had even ceased when Paul wrote the epistle to the Ephesians. Chapter 4, verse 5, declared: "One Lord, one faith, one baptism" If there was Holy Spirit and water baptism in this age, then we would have found Paul saying: "One Lord, one faith, two baptisms." But Paul said that there was only one for this age.

Just what baptism did Christ say would be perpetuated to the end of the age? The Great Commission reveals that it is water baptism, for water baptism is the only kind that man can administer. Christ and Christ alone can baptize with the Holy Spirit.

In view of these facts, let me say that some professed followers of Christ would do better spending their time preaching the gospel, than boasting loudly about a false claim which cannot be obtained in this age. Holy Spirit baptism was not essential to an infilling of the Spirit, neither was it required for salvation.

WHAT ABOUT I CORINTHIANS 12:13?

Many modern theologians see in I Corinthians 12:13 a reference to Holy Ghost baptism by which all believers are put into the mystical body, the universal invisible church. But there is no universal invisible church mentioned in the Bible. Why are the advocates of this theory not consistent? They say the baptism and body of I Corinthians 12:13 are invisible, then why not say the subjects of the invisible church are, too? You can ask them, "Are you a part of

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Burket's Report

(Continued from page one)
derful way. Although I closed the last report with the statement, "I don't know what Satan is stirring up." Since then, we have not been able to camp out any more in Lukachukai. And with the cold weather and the gasoline situation becoming more critical, I don't know if we could spend much time there, even if permission were granted to park our camper there again.

The young widow, who seemed to receive the gospel gladly, has gone to join her relatives in California instead of returning to school locally. The big brother, of the sister to whom we were ministering, forbade us to come back again. Then, there is the account of the three sisters, who granted us permission to hold services in their home. The first Sunday, we had to coax to get just one of them to attend the service. The second Sunday, we managed to have two of them present for the service. And the next Sunday, we made the forty-plus miles trip in vain, as nobody was at home. We visited the ladies after that, and

of course, they had an excuse for being away. But as one of them seemed unfriendly, and because they didn't ask us to continue the services, I felt that it would be a waste of time and gas, unless more interest is shown.

In the light of all these circumstances, I believe that we should keep busy once again in Chinle, where we live in our mobile home. The houses are closer together here and are numbered, as it is a much larger settlement than Lukachukai. And as it is divided into different districts, as Low Rent, High Rent, Old Compound, New Compound, and Mutual Housing; I can do a systematic house to house preaching and teaching if I keep records of my door to door visits. I even came up with an answer to a problem that I encountered last fall and winter whenever it was so muddy. I wasn't impressed with the prospect of carrying mud into the people's homes, but I have discovered a couple of districts here where there are paved sidewalks and roads. This makes it possible to visit these areas in bad weather without tracking in too much mud or snow.

In my visitation in Chinle, I have come across three or four who have professed that they were Baptists. But getting them to come to services in our home will be another thing. Lately, I have come across a young married lady who claimed to be saved while only twelve, who isn't attending church anywhere. Then, there was the other lady, who said that she was saved while attending high school. And she attends all kinds of churches, as she doesn't want to slight any one of them. Then again, there are still others who receive the gospel gladly, saying that they have never heard anything like it.

The other day, there was a lady that claimed to be a Catholic, who really listened as I preached on sin and salvation. She was one of the few, who asked questions afterwards. As the question of X-mas came up, she said that it would take a real Baptist faith to stay away from observing this custom with all the benefits that goes with it, here on the reservation.

Then, there is a lady who has become quite friendly with my wife, as Jessie baby-sits for her sometimes while she works. She seems like one of the few whom we have met, who really professes to be saved and is really concerned about living for the Lord. She is having quite a struggle though, as she continues with the Presbyterian church which wants her to confess before the church all the sins that she has ever committed. The struggle continues, as she tries to separate herself from the Indian culture, particularly with regards to the things which might be classified as religious, but are in fact sinful. And now she has the white man's religious culture of Christmas and Easter with which to contend.

If it is hard to make sound Bap-

tists out of these involved in the white man's religious culture, how much more of a task, with these Indians who are caught between two cultures. Sometimes I feel like just giving up and joining the nearest Baptist church and warming a pew until Jesus comes.

It did my soul good though to hear brother Joe Wilson come on strong for the fact that there is salvation and other related blessings outside of a Baptist church, and that people can be saved apart from Baptist influence by the gospel. I could believe this, if for no other reason, then, that if the getting out of the Word of God were dependent upon some independent Baptist churches, nobody would hear the gospel, and the Word of God would perish from the earth. I will close by saying, by God's grace, let us be Missionary Baptists until Jesus comes. God bless you.



Allegoricalism

(Continued from page one)
types, symbols, metaphors, allegories, proverbs and other forms of human expression. All of these are used in Scripture to clarify rather than confuse. These are given so the man of God may be perfect, thoroughly furnished unto every good work (II Tim. 3:16). But irreparable damage has resulted from the abuse and mis-use of these various forms

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of language. Every text of Scripture being interpreted is to be subjected to the whole of Divine revelation, conclusions that are not perfectly consistent with the whole are at their best erroneous conclusions. The wise student will exercise double censorship where figurative language is being interpreted.

DEFINITIONS

ALLEGORICAL — "Having hidden spiritual meaning transcending the literal sense of a sacred text." (Webster)

HYPER — "Above, beyond, super, excessive." (Webster)

HYPER-ALLEGORICAL — By combining the above definitions, we get, imaginary meaning which transcends, is beyond, and excessive of the literal and spiritual sense of a sacred text.

What is an Hyper-allegorist? (a). It is a person that takes undue liberty in assigning allegorical meanings to passages of Scripture that are to be taken literally. (b). It is a person that takes an allegorical passage, and distorts the true meaning to fit his heretical notion.

HYPER-ALLEGORICAL RAMPAGE

To the hyper-allegorist there are no difficult passages in the Scriptures. All he need do is lay his patent rule upon any passage, and he will get the desired dimension. The allegorical method of interpreting Scripture is a real comfort to the reckless exegete.

To him it is like a safety valve whereby anything that does not suit his mood, he just drains into the gutter and the truth disappears under his feet. Great pain is taken by them to find a hidden meaning when, in fact, there is none, but the hyper-allegorist will not be denied, so he invents one. To the honest and sincere student of the Word the hyper-allegorist appears as a mad bull in a china shop, by him everything in Scripture is reduced to shambles. I do not want to be unduly critical of the allegorical method of interpretation, but it is the height of theological irresponsibility to adopt the allegorical method as an overall technique of interpreting the Bible. To take a text of Scripture which is to be received literally, and immerse it in the unfathomable waters of allegoricalism is PLAIN subverting the Word of God.

HERMENEUTICS HELPFUL

The fundamental hermeneutical principle in Bible interpretation is: NEVER AVOID THE CONTEXT (II Pet. 1:20).

Secondly, whoever takes it upon himself to give other than a literal meaning to a text is under obligation to prove from the balance of Scripture that his interpretation is correct.

Third, ascertain who is talking, unto whom is he speaking, and the subject of discourse. (Try this rule on the parables spoken by Christ, and much confusion will be eliminated as to the distinction between the Kingdom of God and the Church of God).

Fourth, a passage of Scripture which appears to be general in its application, but has been limited in another passage, the passage then must be interpreted in the light of the passage that restricts the application, and the interpretation made to conform thereto. (It is by ignoring this rule that the Arminian is given to wild excess in interpreting Scripture. He takes the words; World, All, and Every and preaches universal redemption from them. They do this with a flagrant disregard for the many other passages of Scripture limiting the application of these words).

Fifth, in the word of God the expression of one thing excludes all else unless otherwise indicated by the Scriptures. By way of illustration, consider Noah's commission to build the Ark. "Make thee an ark of gopher wood . . ." (Gen. 6:14). Noah was a literalist. God had specified "Gopher wood" and Noah knew God meant what He said. Therefore, oak, pine, hickory and all other woods were disallowed. God instructed Noah to put "a window" in the ark (Gen. 6:16). If Noah had been a super-spiritualizer he would have said, "You know God must have meant more than one window for an ark so large." Noah obeyed the literal command of God and his family was saved from perishing in the flood.

To further illustrate let us note

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God's commission to King Saul to destroy the Amalekites. ". . . utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (I Sam. 15:3). God gave Saul a literal command with specified action, but Saul was a spiritualizer. He spared King Agag and the best of the sheep and the oxen. What could be wrong with this? He said he was doing it for a sacrifice unto the Lord. Was there anything in the command given him which forbade his action? If not, then God would be pleased with Saul, but God had told him in detail what to do regarding the Amalekites. God's command excluded every other action that would spare a single Amalekite. But old spiritualizing Saul had to exalt his wisdom above that of God's. Charges of idolatry and witchcraft (Hyper-allegoricalism borders on witchcraft) were brought against Saul, and he was rejected from being King (I Sam. 15:23).

Hyper-allegorists have gone in the way of Cain (Jude 11). They are following the evil example of Nadab and Abihu, the sons of Aaron in offering strange fire before the Lord (Lev. 10:1). In every single instance in Scripture where the literal was disregarded

(Continued on page 8, column 1)



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PAGE SEVEN

Allegoricalism

(Continued from page seven) or spiritualized, the guilty incurred the disfavor of God and in this age-end time men have taken unto themselves license to do what they will with the Word of God, disparaging the literal, substituting pure assumption for the old established principles of Bible doctrine. God holds these charlatans in holy contempt, and will cause them to know of His displeasure with them.

Heb. 9:22 "... without shedding of blood is no remission." The word "blood" in this text excludes all other would-be ways of receiving forgiveness of sins. It is by the merit of Christ's shed blood, and that ALONE, that cleanses from sin. Romanism and Protestantism have spiritualized away the power of the blood, making ineffectual the meritorious sacrifice of Christ. Protestantism destroys the efficacy of the blood by teaching baptismal regeneration. While it is incumbent upon Baptists to speak out against this

damnable heresy, Baptists are not allowed to go to the other extreme and spiritualize away the Divine prerequisites which God has set to insure the proper administration of this glorious ordinance.

True Baptists have for over nineteen centuries labored fervently to keep salvation detached from the ordinances. However, they have never minimized nor spiritualized away the facts, blood before water, and water before church membership, neither have they agreed with the spiritualizers which say that immersion constitutes baptism, no matter who administers it. True Baptists have never spiritualized away wine in the Lord's supper. Some so-called fundamental Baptists have denied Christ the title of "Perfect Saviour" by substituting grape juice for wine in the ordinance of the Lord's supper. Read the following paragraph copied from Baptize-Dip-Only, by W. A. Jarrel, and note the progress from allegorical interpretation to hyper-allegoricalism. "When Ralph Waldo Emerson was pastor of a Unitarian church

in Boston, he told his church that wine was not necessary to the observance of the Lord's supper; that water could be used as well. So they used water instead of wine. After a while Mr. Emerson told the church that it was not necessary to partake of the water and the bread; that they could get the same spiritual benefit by sitting in their seats and contemplating the water and the bread. So they sat in their seats and looked at the water and the bread. After a while Mr. Emerson told the church that it was not necessary to put the water and the bread on the table; that they could get the same spiritual benefit from sitting in their seats and thinking about Christ; so the Lord's supper was eliminated in his church. After he once departed from the Scriptural example, substituting water for wine, Mr. Emerson's course was strictly logical."

Rome mocks the efficacy of the blood by the invention of a super-duper (duper-literal) church, and teaching inherited church membership. With equal daring and influenced by a strong spirit of competitiveness, some Sovereign Grace Baptists have, by their teaching, gone far down the road toward church membership salvation. The superior quality of the Lord's true churches over the false does not depend upon the over-spiritualization of Scripture. The Lord's churches can do without self-appointed interpreters who think they have been singled out by the Lord to keep His churches from going into apostasy. The Lord's promise (Matt. 16:18) is all the guarantee we need that our Heavenly destination will be realized. Special blessings have been promised to the church by her prospective Groom and we need not steal the blessings promised to the Kingdom of God by spiritualizing Scriptures that pertain to the Kingdom. The church at its beginning was richly endowed with spiritual graces, and it has never seen the need of borrowing support from any organization, though it be the Kingdom of God. God has put an eternal distinction between His church and His kingdom, and what God has eternally separated, let not man bring together.

Far from untingling the meshes of religious error, allegoricalism and spiritualization, (Hastings Bible Dictionary uses the terms allegory and spiritualize synonymously) have been the source of infinite error, and is the hand-maiden of the devil in furthering heresy. Baptist spiritualizers need be careful, for an act often repeated becomes habit, and habit is often unconsciously practiced. One may start out limiting his allegory to allegorical passages, but the history of allegoricalism proves to the contrary, this method of interpreting the Scriptures has often degenerated into magic. For instance, look at Rome's hocus - pocus, trans-substantiation, purgatory and the supposed ascent of Mary into Heaven, etc. The cult and the occult are the fearful harvests being reaped from the seed of spiritualizers, and the ecumenical movement could not possibly succeed without the ability to spiritualize away the difference between the "mother of harlots" and her daughters.

Historically, Baptists have been literalists in regards to Bible interpretation. They have written their confessions of faith in plain and literal language. Though they knew the words they were writing would condemn them to the stake to be burned, yet, they did not hide their convictions under a blanket of spiritualization, or ambiguous language. Plain and literal language is yet sufficient to proclaim the Baptist message. We

Bible Conference Program For Great Georgia Church

The West Griffin Baptist Church of Griffin, Georgia, which is pastored by our good friend, Gordon Buchanan, is having a Bible Conference December 28 through December 30, 1973.

Brother Buchanan is serving lunch each day at 12:00 noon and the evening meal at 5:00 p.m. for all out-of-town guests. Lodging will be at the expense of the visitors, other than that of the scheduled speakers.

The church extends a hearty invitation to all of the readers of this paper to attend this Conference.

The following is their program:

NEW YEAR'S SERVICE WEST GRIFFIN BAPTIST CHURCH

December 28-30, 1973

"The Grace of God and The Church of God"

Friday Evening — 7:30 p.m.

"The Decrees of God" _____ Elvis Gregory
Columbus, Mississippi

"The Doctrine of Total Depravity" _____ Joe C. Wilson
Winston-Salem, North Carolina

Saturday Afternoon — 2:00 p.m.

"The Sovereignty of God in Election and Reprobation" _____ Willard Pyle
South Point, Ohio

"The Doctrine of the Limited Atonement" _____ Milburn Cockrell
Fulton, Mississippi

Saturday Evening — 7:30 p.m.

"The Doctrine of Irresistible Grace" _____ Elvis Gregory
Columbus, Mississippi

"The Doctrine of the Perseverance and Preservation of the Saved" _____ Joe C. Wilson
Winston-Salem, North Carolina

Sunday Morning — 10:00 a.m.

"The Origin and Perpetuity of the Baptists" _____ Willard Pyle
South Point, Ohio

"The Footsteps of the Flock" _____ Milburn Cockrell
Fulton, Mississippi

Sunday Morning — 11:00 a.m.

"John — A Man Sent From God" _____ Elvis Gregory
Columbus, Mississippi

"Is One Church As Good As Another?" _____ Joe C. Wilson
Winston-Salem, North Carolina

Sunday Evening — 7:00 p.m.

"Mystery Babylon The Great" _____ Willard Pyle
South Point, Ohio

"The Bride of Christ" _____ Milburn Cockrell
Fulton, Mississippi

Conclude services with questions and answers. Lunch served at 12:00 noon; dinner served at 5:00 p.m.

need not resort to deceitful handling of the Word of God. Our self-conceit and ego may need it, but the Holy Spirit will allow nothing to negate the literal meaning of the Divine precepts. I repeat, there are Scriptures which allow an allegorical interpretation, and that, without doing violence to the Word of God, but bear constantly in mind, the literal interpretation is to be given the primary place. No matter how attractive a spiritualized interpretation may be, it should never be allowed to overthrow the literal meaning.



Plurality Of Elders

(Continued from page 6) of Faith. This was owned by the Philadelphia Association but not necessarily by each church. For example the main preacher who helped form this confession, Benjamin Keach, did not have this in his own church (page 90, A History of the Baptists, R. Torbet). Keach who wrote the Baptist Catechism says this about the leader of a church:

Question 183. Who is the main officer in the church?

Answer God has appointed the pastor of the church as chief officer.

Does the New Hampshire Confession of Faith teach a plurality of elders?

"We believe the Scriptures teach that a visible Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising gifts, rights,

and privileges invested in them by His word; that its only scriptural officers are bishops or pastors, and deacons, whose qualifications, claims, and duties are defined in the Epistles of Timothy and Titus." (Article XIV) 1830

The New Hampshire Confession of Faith is the standard for Regular Baptists, Conservative Baptists, Southern Baptists, and most independents and none of these groups read a "plurality of Elders" into this article.

Most churches (Baptist) use Edward Hiscox's *The New Directory for Baptist Churches* (1894) as the guide for the standard of practices. You will search in vain to find any recognition of a plurality of elders.

A recent argument to prove that a plurality of elders is needed goes this way: "If Charles Haddon Spurgeon would have had elders then the Metropolitan Tabernacle would not have gone down." This argument does not hold much water. After almost one hundred years this church still prospers despite the fact that it was bombed in the war, people moved away, it still has folk saved, missionaries are sent out. Show us some other church that has done better. The present pastor in 1973 is presently experiencing growth and conversions.

In the past few years some "reformed" Baptist churches have made the "plurality of elders" one of their distinguishing marks. Already some churches have had dissension because of this type of polity.

If any church had the immense congregation like that of Jerusalem (estimated at 5,000 to 30,000) then a host of elders would be needed.

From Sunny California . . .

We want to tell you how very much your paper means to us, and how we look forward to receiving it. It keeps us in the truth on doctrines. It is a blessing to all who read it, and want to glorify our blessed Saviour. We enclose a small gift to use as you have a need.

Gerald and Jocelyn Kirkendall,
Canoga Park, California

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GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
DECEMBER 22, 1973
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