

The Baptist Examiner

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

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THE ATONEMENT OF CHRIST

By OSCAR B. MINK
Mansfield, Ohio

Rom. 5:11, "And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement."
Lev. 17:11, "... it is the blood that maketh an atonement for the soul."

THE BASIS OF EVERY N. T. DOCTRINE

Our subject for consideration in this article is: THE ATONEMENT OF CHRIST. In so-called Christendom there is little, to no consideration given this great and glorious truth. This is in spite of the fact there is more Scripture relating to the atonement than any other subject in all of Holy Writ. All through the Bible there is a bold index finger pointing toward Calvary and the atonement. In fact, there is no doctrine in the N. T. economy that does not have its roots either directly or indi-

rectly imbedded in the atonement of Christ.

The doctrine of the virgin birth of Christ is inseparably connected to the atonement.

Gen. 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." In this text prophecy plainly points out the virgin birth, i.e. "Her seed." And equally plain is the atonement set forth, i.e. "thou shalt bruise His heel." So, we see at the very outset of man's journey into time, God had anchored the virgin birth of Christ in His atoning death. Christ was, "... The lamb slain from the foundation of the world" (Rev. 13:8). "... God sent forth His Son, made of a WOMAN ... to REDEEM ..." (Gal. 4:4-5).

The five points of Sovereign Grace grow out of Mount Atonement like giant redwoods.

The glorious doctrines regarding

the church are encompassed with these words, "... the church of God, which He hath purchased with His own blood, (Acts 20:28)."

Both of the church ordinances, Baptism and the Lord's Supper, are designed to teach the atoning work of Christ.

Christ's advocacy and intercession for the believer at the right



OSCAR B. MINK

Meaning Of The Curtained Ceiling Of The Tabernacle

By WILLARD WILLIS
Monroe, Ohio

Exodus 26:1-14.

We, in our tour of the Tabernacle, come now to the curtained ceiling. The Holy Spirit inspired the writer to give us a detailed description of the curtained ceiling, therefore, we should incline our ears so that we hear all that is said regarding it.

We, as we look toward the ceiling, will observe a number of linen curtains, elaborately embroidered, and joined together by fifty loops of blue in each, and fastened with fifty taches or clasps of



ELDER WILLARD WILLIS

gold. We will also observe that over these was a set of goats hair curtains and over these was a covering of ram's skins dyed red, and on the outside of all was the covering of badger's skins.

We, in this message, choose to consider the inner ceiling, which was composed of ten white richly ornamented curtains. Each of these ten curtains were twenty-eight cubits (forty-two feet) long, and four cubits (six feet) wide. These were joined together in fives, width to width, making a total width of sixty feet (10x6 equals 60) and a length of forty-two feet.

The Tabernacle was only fifteen feet wide, which meant that the sixty feet of curtains extended

down each side. These curtains, according to Exodus 26:1, were made of "fine twined linen."

"They shall make the tabernacle of ten curtains of fine twined linen."

These beautiful white curtains, of which the Tabernacle was made, pointed to the Son of God — the Son of God in whom all perfections dwell, yea, the Son of God in whom the Father tabernacled (dwelt).

The fact that the curtains were made of fine twined linen also points to Him, who was truly the "fine twined linen", or the cunning work of God. We know from Revelation 19:8 that the fine linen refers to the righteousness of the saints. Thus we are to understand the fine twined linen to refer to the utmost of purity and righteousness. The fine twined linen may be considered in contrast with Isaiah 64:6 where our righteousnesses are compared to "filthy rags."

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags."

We, by observing our Lord as He is revealed in the four accounts of the gospel, are made to proclaim that truly He is the Son of God. He is the one of whom the fine twined linen spoke. This fact was made more and more evident every time He spoke or performed a work. We, on the other hand, manifest rags (Continued on page 5, column 3)

hand of Majesty in Heaven has for its ground the perfect and eternal wrought on Earth by Him that said, "... I lay down My life for the sheep" (John 10:15). Christ is the believer's High Priest, but He is not one that offers the blood of goats and calves, but His own blood, "... by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us" (Heb. 9:12).

Correct views as regards the doctrine of the atonement is fundamental to growth in grace. If a person holds incorrect views as to the doctrine of the atonement it is very likely that his entire doctrinal structure is in radical need of realignment. We should allow no doctrine to eclipse the atonement.

It would be pretentious of me to assume that I could do more in a few lines than touch the highlights of this great doctrine. One of those highlights is plainly stated in the text, THE ATONEMENT IS THE EXCLUSIVE WORK OF CHRIST.

Sin occasioned the atonement, sin is offensive to God and the Bible says, "All have sinned ..." "... There is not a just man upon the earth, that doeth good, and sinneth not" (Eccl. 7:20). Thus it is, all men have offended God and as a result are objects of His just and holy wrath. As long as man's offense stands, so long will man's alienation from God. It is utterly (Continued on page 6, column 1)

Here's The Basis Of Church Cooperation And Fellowship

By MEDFORD CAUDILL
Hanover, Mich.

Baptists are not unionizers.

Many cannot understand why we do not associate with anything and everything that calls itself a church. In our day it is a great sin to be un-ecumenical. However, without compromising our principles, we can fellowship with only a few churches. What then is the basis of church cooperation and fellowship? In the main, we believe it consists of three things:

I.—AUTHORITY.

In Matthew 16:18 the Lord commissioned New Testament churches to preach the gospel, baptize believers and to observe all things he had commanded them. None but Baptists have this authority.

If a man claimed to be a police officer, you could properly ask him for his credentials. If he did not have any, you would rightly question his authority in matters of law enforcement. The credentials of true Baptist churches are impeccable. They go back through a trail of blood to the city of Jerusalem and to Christ Himself. No other church can rightly claim that. History is clear on the matter. The Baptists existed long before the Catholics, the Protestants of the modern day sects and cults.

"Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Continued on page 8, column 1)

(Ephesians 3:21). Notice, it plainly says the church by CHRIST JESUS. Not the one by John Wesley, not the one by Alexander Campbell, not the one by Ellen G. White — but the one by Christ Jesus. The Baptists claim Jesus for their



MEDFORD CAUDILL

founder rather than a merely religious (or irreligious) mortal man.

We cannot in any way associate with any group which does not have Scriptural authority for their operations.

II.—THE ORDINANCES.

The Bible teaches only one kind of baptism. Since God has specifications, world without end. Amen" (Continued on page 8, column 1)

SBC Doesn't Believe Itself As To Who Owns The Church

JOSEPH M. WILSON
Tulsa, Oklahoma

"Upon this rock, I will build my church." Matt. 16:18.

I have before me a copy of the WESTERN RECORDER of October 19th. This is the official paper of the Kentucky State Baptist Convention. There is an article in the paper by a North Carolina pastor with the title WHO OWNS THE CHURCH? In the main it is a very good article. I could well wish that all articles in Baptist Convention papers would begin to measure up to this one. I commend the paper and the author for this article.

To me, the main error in the article is the awful heresy of the Universal Invisible Church. The author subscribes to this unscriptural theory and it exercises a somewhat controlling influence over his article. He refers to "the universal unseen company of believers" under the word "church." He speaks of "the claims of the unseen universal church," and refers to this as "the true church itself." Now this theory is a heresy of the rankiest sort and is the mother of many other heresies. It adds and abets and shelters many other heresies. This idea of a universal invisible church should be rooted out of Baptist thinking. It has no place in the Bible and it should have no place in the hearts and minds of Baptist people. It is really surprising

that the article to which I refer has so much good in it. For usually, one who is tainted with the universal church heresy will not be as sound on the local church as this man seems to be in his article.

"Now to the text which heads this article. Here we find the sole and complete answer to the question as to who owns the church. Jesus Christ owns the church. It is His by every title conceivable. He started the church. He is the Lord and Saviour of those who make up its membership. He is the head of the church. He is the Lord and Saviour of those who make up its membership. He is the head of the church. He is the preserver of the church. So it is His church, and His alone.



JOE WILSON

Now, surely, this is a forgotten truth today. Many preachers forget this, and they think that it is their church. They seem to feel that the church was created to give them a place to make their living, to show off their abilities, and to run with dictatorial policies. They seem to think the church is a stage on which they are to perform to their own glory. Oh, that the preacher would learn that he is the servant of the church. I have seen this sickness eating like a cancer at the very vitals of proper church-pastor relationships. There are pastors who must have their way in their church or else. This is a wrong attitude on the part of (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"Christian Attitude In View Of Second Coming"

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." — I Pet. 4:7.

A man asked me sometime ago if Simon Peter were mistaken when he said that "the end of all things is at hand." Since that was at least over nineteen hundred years ago, this preacher asked me if it could be possible that this was one case where Simon Peter made a mistake. He said, "For nineteen hundred years Christ hasn't come,

and maybe Simon Peter was wrong when he said that "the end of all things is at hand." I said to him, "My brother, if that be true, then he wasn't the only one that was mistaken, for James said the same thing in a little different words." Then I read to him:

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge

standeth before the door." — James 5:8, 9.

I said to this brother, "If Simon Peter was mistaken, James was mistaken."

He said then, "Do you suppose that they were deceived?" I said, "No, there wasn't any deception. They knew exactly what they were writing, and what they wrote was the truth."

He said, "How long has it been (Continued on page 2, column 1)

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"Second Coming"

(Continued from page one)

since Jesus Christ went away from this world?" I said, "It has been over nineteen hundred years, but that is man's reckoning." He said, "How does God reckon?" and I turned to II Peter 3:8 and read to him:

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

I said to him, "Do you realize that it has only been less than two days since Jesus went away in the light of God's reckoning of time? We think it has been a long time, but God says it has been scarcely two days since Jesus left this world."

So I say to you, beloved, James wasn't mistaken, Simon Peter wasn't mistaken and they weren't deceived. They wrote exactly what God told them to write, and they meant exactly what they said when they declared that "the end of all things is at hand."

The Lord Jesus Christ said: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." — Mt. 25:13.

There is one thing that no man knows: The day nor the hour of His return. We might shrewdly guess at the season, but as to the day and the hour, no man knows when Jesus Christ is coming again.

There are two things that stand out in the Scriptures, all the way from Genesis through Revelation. One is the certainty of the fact of His coming; the other is the uncertainty as to the time. Now you can be sure of two things: The Word of God teaches certainty as to the fact of Jesus' return, but

uncertainty as to the time of His return.

I

THE FACT OF HIS COMING.

I believe that Jesus Christ is coming back to this world. Jesus said:

"But knew this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." — Mt. 24:43, 44.

These are the words of Jesus. Let's turn and read the words of the Apostle Paul:

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." — I Thess. 5:2, 3.

Let's notice the words of Peter: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." — II Pet. 3:10.

John the Revelator says:

"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." — Rev. 3:3.

A little later, John said:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." — Rev. 16:15.

Here are the words of Jesus, the words of Paul, the words of Peter, and the words of John the Revelator saying to us that the coming of Jesus Christ is just exactly like a thief. A thief doesn't send you word and tell you exactly when he is going to be present. He doesn't even let you know that he is coming, but rather, when you least expect him, the thief steals in upon your premises and takes from you that which belongs to you. The Word of God would indicate, all the way from Matthew through Revelation, that the coming of Jesus Christ is going to be just as silent as that of a visit of a thief.

All the way through the Word of God we are told that Jesus Christ is coming back to this world a second time. Listen:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he APPEAR THE SECOND TIME without sin unto salvation." — Heb. 9:28.

Nineteen hundred years ago He came. That was His first coming. This text tells us that He is coming

a second time. That second time is what we call the second coming of the Lord Jesus Christ.

Listen again:

"For our conversation is in heaven; FROM WHENCE ALSO WE LOOK FOR THE SAVIOUR, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." — Phil. 3:20, 21.

Yes, beloved, Paul was looking for the Saviour. Sometimes we look for the visit of our friends. Sometimes we anticipate the visit of loved ones. Paul says, "We look for the coming of our Saviour."

I knew a preacher several years ago who went to visit his grandchildren, and because of the uncertainty of the trips that he was making, he couldn't tell them exactly what day he was going to be there. His daughter, their mother, kept telling them, "Granddaddy is coming sometime this week. He will be here someday." This preacher friend said that everyday those children would walk around over the house and if they would see a little speck of anything on the floor they would pick it up. They were looking for their granddaddy to come. They didn't know what day he was coming, but they wanted the house to be in "apple pie order" when he got there. When he arrived at the airport and called them and told them that he was there, he said all three of those children made a bee line for the bathtub without being asked to do so. They were getting ready for Granddaddy's visit.

Let me tell you, beloved, Paul said, "We look for the Saviour." Would to God that we might look for His coming like those children were looking for their grandfather's visit.

Notice again:

"For the Lord himself SHALL DESCEND FROM HEAVEN WITH A SHOUT, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." — I Thess. 4:16, 17.

Isn't it wonderful to know that it is a fact that Jesus is coming back to this world? I like to think of the day that he left, how the disciples stood out there on Mount Olivet and saw Him as He went up, little by little, until he disappeared as a speck in the sky above. As they stood there gazing up, an angel of God said to them:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven." — Acts 1:11.

They had seen Him go up. Someday we will see Him come down.

Whenever we observe the Lord's Supper I am reminded of the second coming of Jesus, because Paul said:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME." — I Cor. 11:26.

Every Memorial Supper is a silent, tacit sermon on the coming of Jesus Christ.

You go into a doctor's office and maybe on the door of the outer room there will be a face of a clock and the hand will be pointing to such-and-such an hour. Above it you will read, "Doctor is out" and below, the hand will be pointing to such-and-such a time when he will return.

Beloved, Jesus Christ is out. He left this world. He has gone to Glory. He doesn't point the hands of His clock and tell us exactly when He is coming back, but He is coming. I thank God for this truth, Jesus is coming. As our text

THANK GOD FOR THIS WEST VIRGINIA CHURCH



INDORE BAPTIST CHURCH

Indore, West Virginia

ELDER RAY BROWN, Pastor

Truly, it's a joy to present this church and pastor to our readers as they have given us some of the sweetest fellowship of any group of people anywhere.

It was my happy privilege a few months ago to visit with them and get acquainted with a number of the folk from whom I had been hearing, and having correspondence with for a long time. Brother Halliman had visited this church the last time he was in America and had told me of the rich fellowship that he had, and ever since my conversation with him, I had desired to visit with this group and I truly thank God that I was able to do so a few months ago.

Here's a church that has been blessed indeed through the pages of TBE, and has become one of the outstanding sound churches of my acquaintance. You can't visit with these people without realizing that you are truly fellowshiping with those who are the salt of the earth. They have been supporting TBE and Brother Halliman for a long time and I am indeed grateful to God for the correspondence and fellowship that we have had thereby.

Brother Brown, the pastor, is indeed a marvel. I started to say that he's the eighth wonder of the world. I marvel at his ability and rejoice because of his stand for the truth. I have met lots of preachers and he is truly one of the great ones.

Be sure to visit them if you get an opportunity, and even if you live miles from them, be sure to remember them in prayer.

We count it a joy to extend our greetings to churches such as the church mentioned above. If you will send us a picture of your church and your pastor, along with any information that you'd like to have inserted, we'd surely count it a joy to be able to salute you, and call attention to your work, and ask for the prayers of our readers in behalf of the ministry of your church.

says, "The end of all things is at hand."

It is hard for us to realize this truth, but some of these days the wheels of industry are going to grind to a screeching halt. Some of these days there will not be a ship moving. Every railroad train will stand still. The business of banks and industry will all come to a halt. Some of these days governments will be no more. My text says, "The end of all things is at hand." Beloved, you can mark it down, that day is coming.

This world is nothing but a vast powder keg. Henry Kissinger may run his legs off over the world trying to pacify first one nation then another, but that doesn't change the fact that we are sitting on a powder keg today. It doesn't change the fact that that powder keg might go off at any moment. I tell you, there is a day coming, I don't know when, but out yonder sometime in the future, there is a day coming when the end of all things will take place.

I like to refer to that fifth chapter of Daniel and when Daniel interpreted the vision that the king had had. What a vision it was when that old drunken king looked over on the wall and saw two fingers, the thumb and forefinger, writing on the wall. I rather imagine that he set his glass down rather quickly. I rather imagine it had a sob-another, but that doesn't change (Continued on page 3, column 1)

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THE BAPTIST EXAMINER

DECEMBER 7, 1974

PAGE TWO

New Guinea Photo Story



In September we had our Conference at Haiwi and this picture shows one of the services about to begin. The folk at Haiwi are good church goers and we had the best attendance there, for every service, that we have had at any place. The building will seat about 250 and we had scores of people standing and sitting on the outside for every service.



Recently, we had a picture in the paper of the preachers that attended the Conference in June, at Guhabia. In this picture, you may see the ones that attended our September Conference. For the most part the preachers are the same; however, there are some in this picture that attended this Conference that you did not see in the other one.

"Second Coming"

(Continued from page two)
ering effect upon him as he saw that forefinger and thumb writing on the plaster of the wall of the king's palace. And what did he read? Listen:

"And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE: God hath numbered thy kingdom, and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided, and given to the Medes and Persians." — Dan. 5: 25-28.

This was speaking concerning Babylon, but I think the handwriting is on the wall so far as our nation is concerned. I don't believe we will ever see as good days in the future as we have seen in the past. Educationally, politically, religiously, industrially, — in every

way and field of life, I think we have seen our best days, and instead of looking out to a bright panorama before us in the future, we are going out today through a fog, through a dismal hazy scene, ending up ultimately with MENE, MENE, TEKEL, UPHARSIN, already written concerning our nation. I say, beloved, the time of the end is at hand.

You say, "Brother Gilpin, why would you be so positive in saying that we are so near to the end of time?" Listen:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of god-

liness, but denying the power thereof: from such turn away." — II Tim. 3:15.

I tell you, beloved, you can't read this without realizing that if these are the characteristics of the last days, then we are living right now in the midnight hour of the last days.

So I say, beloved, as I read this text, "But the end of all things is at hand," it is a fact that Jesus Christ is coming. I don't tell you when, for I don't know when. I just say to you, He is coming, and you and I can know it, because it is a fact that is taught in His Word.

II

THE PRACTICAL EFFECT

My text continues by saying, "Be ye therefore sober." The word "sober" is a common word to us. It is the opposite of being drunk. This old world is in a drunken state today. Peter is saying to us to be sober, somewhat the same thing when Paul said:

"See then that ye walk circumspectly, not as fools, but as wise." — Eph. 5:15.

What effect ought the second coming have on us? I will tell you what it ought to have. It ought to make us sober. It ought to give us a somber outlook on life. It ought to cause us to soberly reflect on the future. The second coming of Jesus Christ ought to cause us to be busy in His service.

A man asked John Wesley one day after he had preached on the second coming of Christ what he would do if he knew that Jesus were coming that day. Wesley said, "I would do exactly what I planned to do today."

If you asked me what I would do tomorrow if I knew Jesus Christ were coming, I would do exactly tomorrow what I had planned to do right now. I tell you, we ought to think soberly every day. We ought to live soberly every day, circumspectly, not foolishly, but look upon this world as a burning vessel, a sinking ship, and live soberly, and as we do so, keep busy in His service.

I don't want my Lord to find me in a place of worldly amusement. I don't want my Lord to find me in some questionable place. I don't want my Lord to come and find me in a Sunday movie. I tell you frankly, there are some people that go to the movies on Sunday and think nothing at all about it. I don't go during the week, but I certainly wouldn't want my Lord to come and find me in a movie house on Sunday.

I say to you, here is a practical aspect of the second coming of Christ. Peter says, "The end of all things is at hand." Paul says, "Walk circumspectly, not as fools, but as wise." We are to live soberly with the thought in mind that the Lord Jesus Christ is coming again.

Simon Peter exhorts us thus when he says:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, WHAT MANNER OF PERSONS ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" — II Pet. 3:10-12.

Beloved, I tell you, if you are a child of God, if you are a redeemed person, this thought of the second coming of Christ ought to have a very practical, sobering effect upon you, to cause you, in the light of the second coming, that your conversation and godliness ought to be a holy conversation, and your life ought to be lived in a holy godliness.

The Lord Jesus Christ exhorts us to holiness, for He said:

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then



This is the oldest person in the Haiwi area. He has been a Christian now for about six years. The last time I saw him was at the conference in September and at that time he talked much with me about his time drawing near when he would be going on to be with the Lord. He has a great testimony and has no fear of dying. I thank God for the privilege to have been able to preach the gospel to this man.



What might look like the makings of a tribal war in this picture is actually showing an archery competition about to get underway. About a quarter of a mile from the Mission Station, we have what is called a Community Center. This includes a large building for any public meetings for the area, an Aid Post and the Department of Agriculture has an out-station there. There was an official opening not too long ago with sports events and a pig feast. This picture was made on that day as several natives were going to compete in shooting their bows and arrows.

is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." — Mt. 24:44-46.

Wouldn't you want to be found in a Baptist church when Jesus comes? Wouldn't you want to be found in a service where the Lord Jesus was being magnified when He comes? I certainly wouldn't want to be found in some of these so-called Baptist churches. I surely wouldn't want to be found in a place where Jesus wasn't being preached. He says to us, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

John taught the same thing, for he said:

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." — I John 2:28.

You know what it is to be caught in the act of doing something and being ashamed because of it. Be-

loved, I don't want to be caught ashamed when Jesus comes. When He puts in His appearance I want to be sure that I can meet Him with confidence and not be ashamed. I want to be able to look back upon my ministry and say, "Lord, to the best of my ability I have preached your Word." I don't want to have to apologize and say, "I know I should have done better. I know I should have preached differently." I want to be able to say, "Lord, as I understand your Book, I have tried to contend for it during these years of my ministry." I tell you, beloved, as surely as there is a God in Heaven, I want to meet Him with confidence and not be ashamed at His coming.

I read to you again: "Let your loins be girded about, and YOUR LIGHTS BURNING; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that (Continued on page 4, column 3)



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The Baptist Examiner FORUM

"What temple is referred to in Ezek. 41:2? Where is it used, and by whom?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
1643 Lee Road
Cleveland Heights,
Ohio



We learn what this temple is when we learn where and when it is.

The temple is in the land of Israel (Ez. 40:2). It is there at a future time when world Jewry returns in belief from its diaspora. (Ez. 39:25-29).

The description of the temple indicates that its use is for worship under a priesthood.

The time is probably during what we pre-millennial Baptists call the Millennium, which is a 1000 year period of the reign of our Lord after the Great Tribulation (see Rev. 20).

What is important for us to realize is that God has not abandoned the Jew. His promises are being fulfilled before our eyes. The State of Israel is open testimony to the power of our Great God to keep His word.

We are truly living in the end times!

E. G.
COOK

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



I feel safe in saying that this is the Lord's temple. In 43:7 we find that His throne is in this temple, and that He is to dwell in the midst of the children of Israel for ever. It seems that not only is His throne in this temple, but that He will make His dwelling place in it. This is to be His abiding place in the midst of the children of Israel forever. And in 37:25 we find that these people are to live in the land of Canaan for ever.

So, since the temple is in the midst of the children of Israel, and since they are to live in the land of Canaan for ever, therefore, the temple will have to be in Canaan. In 47:1 we see waters flowing out from under the threshold of this temple. In verse 3 we see the waters flowing eastward from the temple. In verse 8 these waters flow into the sea, and we are told that the waters shall be healed. As you know, the Dead Sea has so much salt and other minerals in it that no fish can live in it. But we learn from verse 9 that after the waters from the temple flow into this sea and the waters of the sea are healed, that all manner of fish will thrive there. In verse 10 we see people fishing in this sea from En-gedi some 30 miles southeast of

Jerusalem on the shore of the Dead Sea to En-eglaim which according to Jerome is on the northern shore of the Dead Sea where the Jordan River flows into the sea.

Not only does our Lord have His throne and His dwelling place in this temple, but in 40:4, we see the priests who are the sons of Zadok using it. In 44:10 we are told that the Levites are to be punished for their iniquity. In verse 13 they are not even permitted to come near the Lord's holy things. But in verse 14 they are made to be servants. In 48:35 we see that the name of the city in which this temple is located is "The Lord is there." So this temple will be in Jerusalem, and will be used by our Lord and the children of Israel when He comes to reign upon His father David's throne during the thousand year reign.

JAMES
HOBBS

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McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
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South Shore, Ky.



Ezekiel is teaching lessons similar to the Book of Revelation. He, like John, had a vision of things to come. In the chapters preceding chapters 40 and 41, we see the restoration of Israel and the millennial reign. From chapter 40 on, we have the spiritual lessons of Israel as relating to the last days.

I am sure that there will be a rebuilding of the temple in Jerusalem. I am just as sure that Jesus will sit on the throne of David in Jerusalem. Whether this temple is the literal temple that will be built in Jerusalem, or whether it is the temple that will be in the heavenly Jerusalem, I do not know. I am inclined to think that it is the earthly temple to be rebuilt by Israel.

Obviously, it is to be in Jerusalem. Without question it is to be in the Holy Land. Everytime I read of more Jews going back to Israel, I feel a stirring in my heart, for I know the end is near. I expect to hear any day of Israel starting to rebuild the temple in Jerusalem. I have heard that they are even now preparing the material. Everytime I hear of such a thing, I rejoice because I know it is a fulfillment of prophecy. Beloved, great and glorious things are happening. The hand of the Lord is seen in every event. A sovereign God is molding and forming, and the shape is becoming clearer every day.

Who will use the temple? God's chosen people will use it. He has a chosen nation that will be working His will. He has a chosen people out of all nations who will be doing as He would have them to do. His people will worship in that temple. I have heard of those who object to worshipping in the temple at Jerusalem. Well, don't object to

it. I long for the day to worship God in that temple. Yes, I worship Him in His church and glory in it. I serve Him here, but some day I will see Him in all His glory in His temple, and I will praise Him there.

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



This description of a temple takes up about eight chapters of Ezekiel. It follows the vision of Dry Bones given in chapter 37, and which foretells the resurrection of the Jewish nation. Likewise, it follows the description of the invasion of Palestine by what is believed to be Russia and her allies. This all leads down to the time of Christ's return and the Millennial reign over the earth. Since the description of the temple immediately follows, it must relate to a temple that shall exist during the Millennium. As to where it is used, it must be Jerusalem, and as to by whom, it must be the Jews.

I must confess that these chapters concerning the temple constitute one of the most difficult passages in all the Bible. I have read what various interpreters have to say. Some try to spiritualize the whole passage, but so far as I am concerned, I abominate the practice of spiritualizing the Scriptures. I notice that Dr. Scofield doesn't try to comment concerning the temple, except to express the opinion that the sacrifices in the Millennial temple will be in remembrance of the sacrifices of the ancient past.

I am going to be eagerly waiting to read what the other members of the Forum write about this. I hope they leave me just brimming over with knowledge concerning this temple and its purpose. They may make me feel a bit stupid, but that's all right, if only they can banish some of my theological ignorance!

"Second Coming"

(Continued from page three)
when he cometh and knocketh, they may open unto him immediately." — Luke 12:35, 36.

Beloved, I say to you, this fact of the second coming ought to have a most practical effect upon us. It ought to cause us to go back to Bethel. I don't know how far away from Bethel you are today. I don't know whether you are very close to Bethel or not. But I will say this, in the life of Jacob, Bethel was the place where Jacob met the Lord. Thirty years later, he went back to Bethel to renew his dedication vows to the Lord.

I wonder if it wouldn't be a fine thing for God's people in this house to take a little trip back to Bethel, that you might renew your vows and your dedication and your consecration to the Lord once again. Oh, the sobering effect of the teaching of the second coming of Jesus Christ!

III

THE PRACTICAL COMMAND.

We have the fact of His return, we have the practical effect of His return, and then the practical command that He gives us. "But the end of all things is at hand" — there is the fact of His coming; "be ye therefore sober" — that is the practical side of it; "and watch unto prayer" — there is His command.

Beloved, when you see the marching armies, when you see the bankruptcies, when you see business failures, when you see the strikes, when you see the revolutions, when you see the corruption in government, when you see all

that is taking place so far as the educational world is concerned, when you see the ungodliness in schools and in churches, it ought to cause us, yea, it ought to make us watch unto prayer.

I will go further and say this, if you can look out upon this world and see this world in its awful condition, and fail to go to God in prayer, then I would question your redemption. I tell you, beloved, you ought to watch unto prayer.

Years ago, I had it impressed upon me very solemnly as to the meaning of this. There was an old gentleman in the church at Russell when I was pastor there by the name of James Smith. There are three men that have exerted a tremendous influence in my ministry. One of them was Brother Boyce Taylor, the man to whom I owe more than I owe to anybody else in this world. The second one was T. P. Simmons, with whom I was associated for many, many years. The third one was Uncle Jim Smith who was a member of the church at Russell when I first became pastor there. All three of these men are in Glory. All three of them are listening today to what I have to say and they know that what I say is true. All of them have exerted a tremendous influence in my life.

I remember Uncle Jim Smith when I first became pastor in Russell. He was an old man then and I was just a boy. Most old preachers in a church are a thorn in the flesh of a young pastor. They prod him to death. Uncle Jim Smith was entirely different to this. He was the most kind and helpful man that I ever knew in my life. If I would say the least thing somewhat contrary to the Word of God, he would speak to me kindly and privately, and would say, "Brother Gilpin, don't you think it might mean this?" What a blessing he was to me!

One day I was in his home and Uncle Jim said, "I want to tell you the meaning of that expression, 'Watch and pray.'" He said, "When I was a young fellow, before the Lord saved me, I was a pretty bad boy. I would go to church and get religion and then I would get dilatory and quit going, losing my religion." He said that he was brought up as a Methodist and that he used to have those off-again, on-again experiences. He said, "In one of those off-again times another fellow and I were together and we were drunk. We got down just about to the end of the bottle and we poured out our whiskey into two glasses, getting ready to drink it. This fellow said, 'We are just about to the end of this whiskey. This is all we have. I think we ought to thank the Lord for it. Jim, you are the religious kind. You pray.'" Uncle Jim said that he closed his eyes and prayed and while he was praying the other fellow drank both drinks. Uncle Jim opened his eyes after he had said "Amen" and looked around, and all the whiskey was gone. He said that he learned then what the Lord meant when He said, "Watch and pray."

Beloved, I say to you, if you can

Characteristics Of Baptists Of All Ages

Into the "dark ages" went a group of many churches which are in no way identified with the Catholics. Out of the "dark ages" came a group of many churches which had never been in any way identified with the Catholics. The following are some of the fundamental doctrines to which they held when they went in and the same are the fundamental doctrines to which they held when they came out; and the same are fundamental doctrines to which they now hold:

1. Spiritual Church: Christ is founder, its only head and Law giver.
2. Its Ordinances — Only two: Baptism and the Lord's Supper. They are typical and memorial. Not saving.
3. Its Officers: Only two — Bishop or pastor and Deacons. They are servants of the church.
4. Its Government: A pure democracy. And that Executive only. Never Legislative.
5. Its Members: Believers only. Those saved by grace, not works, through the regenerating power of the Holy Spirit.
6. Its requirements: Believers on entering church to be baptized, that by immersion: then obedience and loyalty to all New Testament laws.
7. The various churches separate and independent in their execution of laws and discipline and their responsibilities to God, but co-operative in works.
8. Complete separation of Church and State.
9. ABSOLUTE RELIGIOUS LIBERTY for ALL.

—J. M. Carroll

watch this world, if you see the situation as it engulfs us today, without praying, God pity you. I would fear for your redemption.

I don't like to be called a prophet of doom, yet I realize that every time I preach, as I have in this hour, there are those who would refer to me as a Prophet of Doom. I am not going around with a sign saying that the world is going to come to an end today, but I am holding up to you the Word of God, and I am saying to you that the world is in a terrible state, and that Jesus Christ is going to put in His appearance. He is coming. The time of the end is near at hand. Therefore, "watch unto prayer."

CONCLUSION

I wonder about those of you who are unsaved. You can't watch unto prayer. You can't pray. You can't watch. You can't do anything but just go on and see blindly unto Hell. That is all you can do.

Every time that I preach on the second coming I am reminded that many years ago, Orson Wells put on a play on Sunday night. I was in church preaching. All the church-goers were in church. Orson Wells put on a play wherein he depicted the men of Mars landing in the flats of New Jersey, just out of New York City. He didn't say (Continued on page 5, column 2)

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THE BAPTIST EXAMINER

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PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"HEALING"

Seems as though the more rampant sin becomes — the more deadly sicknesses there are, and the more sicknesses there are — the more "healers" come on the scene. The hospitals and doctor's offices are filled with patients and the majority of these are women. Women spend billions of dollars yearly trying to cure their infirmities, both real and imaginary. Yet, they outlive the men by about six years. It is no marvel then that religious healers have become so numerous and prospered tremendously. Whole denominations have been given over to this type service. Their membership has a ratio of about eight women to every man. Around the country, "health spas" are springing up like mushrooms. These often have spiritual overtones. They feature mineral baths, drinking of carrot juice, easing of tensions, and sleep. This is guaranteed to cure anything from arthritis to cancer. The women outnumber the men ten to one.

Many times these "healers" make the claim that sickness is sin, and the only thing that keeps you ill is your own lack of faith in confessing and trusting the power of this "healer" — that God would have all people well. If this were true then there would never need be death, unless you were run over by a car or a herd of stampeding elephants.

What saith the Scriptures? For our purpose today, let's look at the apostle Paul. Truly, he was a man of great faith, marvelously used of God. He also had the gift of healing. He cured the lame man (Acts 4:10), restored Eutychus to life (Acts 20:10), and healed the father of Publius (Acts 28:8). "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick, handkerchiefs or aprons, and the disease departed from them, and the evil spirits went out of them" (Acts 19:11, 12). Yes, this man of faith healed many, many people — yet he could not heal himself.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:7-9). There has been much speculation about just exactly what this "thorn" was. Most commentaries think it had something to do with Paul's eyes. To the Galatians he wrote, "Ye know that through infirmity of the flesh I preached the gospel unto you at the first. And my temptation (testing) which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? For I bear you record, that, if it had been possible, YE WOULD HAVE PLOTTED OUT YOUR OWN EYES, AND HAVE GIVEN THEM TO ME" (Gal. 4:13-15). Paul dictated most of his letters but the letter to the churches of Galatia he wrote himself. "Ye see how LARGE a letter I have written unto you with mine own hand" (6:11).

What ever Paul's thorn, he could not heal himself of it. Also he could not heal Timothy's stomach problem, and he left Trophimus sick at Miletum. It is interesting that Paul prayed three times for the Lord to remove this affliction. The Lord said "no." Paul did not pray for its removal again. Instead, he used it to bring glory unto his Lord.

Perhaps we need a little prayerful self-evaluation. Are our sicknesses and complaints real or imaginary? Perhaps we like the attention we receive when we are sick. Whatever our problem, let us not turn to phony cures or fad diets. Let us, like Paul, go to prayer. Let us use the competent doctors the Lord has given us. But if the Lord says "no," then let us use our infirmities to bring glory to Christ. Not for self-pity or as attention getters. Oh, that we might count it all joy to suffer these things gladly that His name might be glorified in our lives.

"Second Coming"

(Continued from page 4)

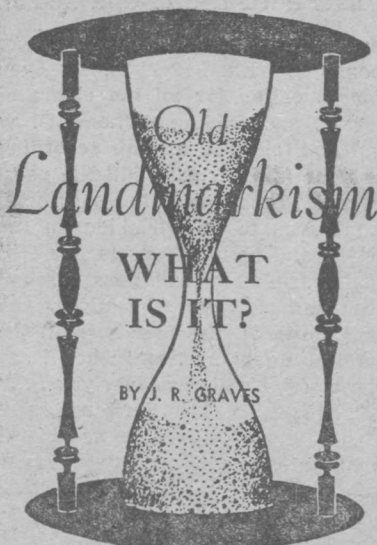
when he started it that it was a play. It was so realistic, it was so rehearsed and so planned with precision that you could hear, they tell me, over the radio the shouts of people, the hysteria, with the result that it created hysteria in America. People right here in Ashland had to go to the doctor that night with heart attacks. One woman broke her arm and had to be taken to the hospital to have her arm set. There was sickness. People called preachers here in Ashland that night that never called a preacher in their life and asked him to pray for them. They thought it was the end.

Listen to me, sinner friend, some of these days, there is going to be something like this take place that is going to be real. It is the second coming of Jesus Christ, and when He comes, it is going to be too late then to pray. It is going to be too late to call on a preacher to pray for you. It is going to be too late to be saved.

I realize that my God is a sovereign God — that is, He controls this world. I realize that my God has a time set, not only for His return, but for your salvation. I would to God that His time for your salvation might be now. He said:

"Behold, now is the accepted time; behold, now is the day of salvation." — II Cor. 6:2.

THE BAPTIST EXAMINER
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PAGE FIVE



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May this be your "now" and may you today trust Jesus Christ and be saved. Come out on God's side and when Jesus comes, you will be ready. Until He comes, be sober and watch unto prayer. May God bless you!

The Tabernacle

(Continued from page one)

we wear every time we think, speak or perform an act. All of our thoughts, speech and acts are, in one way or another, tinted by the effect of the fall. The Son, on the other hand, even when He was only twelve years old, displayed the fine twined linen when He said, "wist ye not that I must be about my Father's business" (Luke 19:2).

"Of fine twined linen, and blue and purple and scarlet" — Exodus 26:1.

These were used for embroidering the cherubim upon the white curtains. Each of these colors speaks to us of a particular perfection in our Lord Jesus. Blue is the celestial color. The message that the color of blue brings to us is that God's Son came to us from Heaven.

"The first man is of the earth, earthy: the second man is the Lord from heaven" — I Cor. 15:47.

The color blue was vividly por-

frayed throughout our Lord's entire life. The blue was seen at His birth, during His precious life and at His death, and resurrection. There was no one ever born like Him, no one lived like Him and no one ever died like Him. We, if we look for the blue when we read of Him, will always see it against the background of the white curtains, that is, His righteousness.

The "purple" also speaks to us of a particular perfection in the Son of God. Purple is an emblem of royalty. You will recall how that the Roman soldiers, when mocking our Lord, placed a purple robe on Him. They, however, did not realize that the robe was very fitting to Him, since there is no greater royalty than is His. He is Lord over all, having made the earth and all things herein. He is also the Son of David and as such is the King of the Jews.

The "scarlet" also speaks loud and clearly of the Lord from glory. Scarlet is the color of blood, and speaks to us of the suffering our Lord endured, even to the giving of His life, or the shedding of His precious blood.

We see, then, that along with the blue, purple and the white background was the scarlet. Heaven (blue) came down in Christ Jesus. Royalty (purple) walked upon this earth, but not without suffering and death (scarlet). We, in the four accounts of the gospel, observe the many things that He suffered even to the point when He said, "It is finished." His suffering, for example, is seen in that, "He suffered, being tempted" (Hebrews 2:18) and in His "weeping over Jerusalem" (Luke 19:41). It, of course, is seen in a multitude of other Scriptures. The scarlet was vividly portrayed at Calvary when His scarlet blood flowed from His wounded side.

The colors of blue, purple and scarlet were used in embroidering the cherubim — the cherubim being that which speaks of judicial authority. The blue, purple and scarlet were all stamped with the authority of Heaven, that is, our Lord was sent to this earth to do a work

and all the power and authority of Heaven backed that work. The cherubim were always present to confirm this fact.

"For the Father judgeth no man, but hath committed all judgment unto the Son" — John 5:22.

"And He hath given Him authority to execute judgment also, because He is the Son of man" — John 5:27.

The priests, as they ministered in the holy place and looked upward, would always behold the mystic cherubim looking down at them. There, above the priests, were the cherubim with their outstretched wings forming a firmament of feathers upon the ceiling.

It was, as it is recorded in Psalm 91:4:

"He shall cover thee with His feathers; and under His wings shalt thou trust."

The fact that all those things we have mentioned were only displayed in the holy place, and observed only by the priests, makes it obvious that only those who have access to God, by receiving His Son, can appreciate the perfections that are only to be found in our Lord Jesus Christ. Others cannot behold the fine twined linen, the colors of blue, purple and scarlet and the cherubim.

"Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another" — Exodus 26:5.

The fact that the loops were blue informs us of their significance. They inform us that our Lord was from Heaven, and that He remained attached to Heaven. His life on earth was no reflection upon Heaven, for He did not lower His heavenly standard of perfection. The astronauts, when they returned from the moon, were confined for a period of time so as to determine whether or not their stay on the moon had been a means of their being contaminated. Our Lord, on the other hand, was not confined when He returned to Heaven from His stay on the earth. It was obvious that He had not been contaminated in any sense with the evils of earth's people. The devil and man threw every kind of obstacle in His path, but He walked a straight line, never

(Continued on page 8, column 3)

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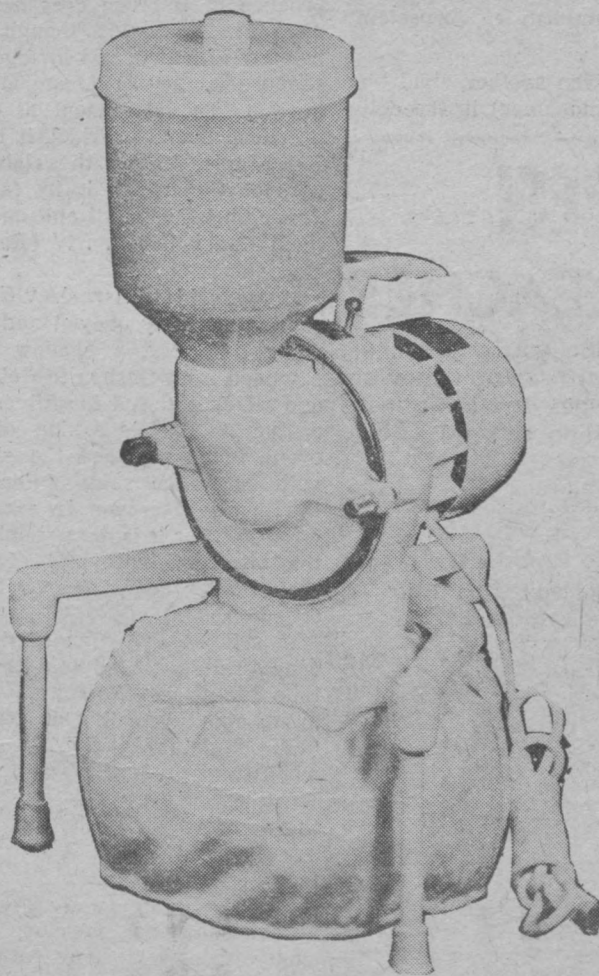
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Atonement

(Continued from page one)
impossible to over-emphasize the awfulness of man's inner corruption. Neither can the most sublime words adequately describe the reconciliation the atonement of Christ has wrought for His people.

"YE ARE BOUGHT WITH A PRICE"

The atonement is what God's justice demanded and it is what His love provided. Justice invoked brought in the threatened curse. Mercy intervened and brought in the promised Christ. The first Adam brought condemnation upon all men, the second Adam brought reconciliation for all that trust Him. And we never for a single moment want to forget the price paid for that reconciliation, "... **ye were not redeemed with corruptible things, as silver and gold, ... but with the precious blood of Christ, as of a lamb without blemish and without spot** ..." (I Pet. 1:18, 19).

The atonement and the price paid for it became the theme of all Paul's preaching. He says, "... **I determine not to know anything among you save Jesus Christ and Him crucified**" (I Cor. 2:2). To the churches of Galatia he says, "**But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world**" (Gal. 6:14).

Paul was a scholar of the greatest magnitude, but he never gloried in his scholarship. He was of the seed of Abraham, a Jew of the tribe of Benjamin, but he never gloried in his ancestry. Paul was a great philosopher, but he never made philosophy the subject of a single discourse. Paul was an outstanding orator, but emphasized Gospel simplicity. Paul was a man that excelled in human ability, but never used his abilities for personal gain, or self aggrandizement. With Paul, there was nothing to glory in outside of Christ, and he very pointedly says, "**He that glorieth let him glory in the Lord**" (I Cor. 1:31). Paul gloried in the cross work of Christ, the actual atonement, he never gloried in the literal cross, that is the cross of wood. He never called attention to the cross itself, but ever to the Christ on the cross. He did not display pieces of wood or nails from the cross, but in reference to that momentous event he said, "**Without shedding of blood there is no remission**" (Heb. 9:22). A splinter from the cross, or the whole cross without Christ will profit you nothing. How much then

is the value of those worn in the lapel, or around the neck, or extended high on a church spire? Now let us view the atonement, IN TYPOLOGY, IN ITS SUBSTITUTIONARY ASPECT, IN ITS LIMITEDNESS AND EXTENSIVENESS.

FIRST, ATONEMENT IN TYPOLOGY

The first type of the atonement we see in Scripture is pictured for us by God Himself, "**Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them**" (Gen. 3:21). The first animal to meet death in Scripture was killed by God Himself. The animal was not killed for food, it was not until after the flood that animal meat was allowed as food for man. (Gen. 9:2-4). It was not primarily for clothing that the animal was killed, the fleece would have provided clothing without the needless killing of the animal. Sheep ranchers try to keep their animals alive so as to fleece them every year. The animal was slain as a sacrifice, this act of God in killing the innocent animal is the beginning of the sacrificial institution.

Abel's adherence to this example and institution caused his sacrifice to be preferred above that of Cain's. Typically in this act, God is teaching that the robe which covers the soul to shield it from Divine judgment must come from the victim which His eternal love would provide. Abraham recognized this typical teaching, and with an eye of faith beholding Calvary answered the inquiry of his son Isaac when he asked, "**Where is the lamb for a burnt offering?**" My son, God will provide Himself a Lamb for a burnt offering." (Gen. 22:7-8). Not, "Provide for Himself," but, "PROVIDE HIMSELF." Christ said to the Pharisees, "**Your Father Abraham rejoiced to see My day, and saw it and was glad,**" (John 8:56). The "day" Abraham rejoiced to see was the day of actual atonement, when the institution of animal sacrifices would cease. Anticipation of that "day" afforded the O. T. saints great joy. The subject for discussion when Moses and Elijah met with Christ on the Mount of Transfiguration was the atonement.

"**And, behold, there talked with Him two men, which were Moses and Elias: Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem**" (Lk. 9:30-31).

We are given another vivid type of Christ's atonement in the deliv-

erance of Israel from Egyptian bondage. Ex. 12:21-23, "**Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the pass-over.**" The blood of the sacrificial lamb was to be sprinkled on the lintel, and both side posts, for God had warned, "**I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt . . . and when I see the blood, I will pass over you . . .**" (Ex. 12:12-13). This Scripture is so rich in typical teaching as relates to the atonement that it would take volumes to reap just the first fruits. But, let us note some facts about the Israelites which existed at the time of their deliverance:

1. They were slaves. So, today man by nature is carnal, "**Sold under sin**" (Rom. 7:14).
2. All they had to do to be in bondage was to be born, for them, birth and bondage came at the same time. They were, and we are "**... by nature the children of wrath**" (Eph. 2:3).

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are in the flesh cannot please God" (Rom. 8:8).

3. They were under hard taskmasters, which demanded far more than they could provide. The lost man is under the unrelenting law of God. This law demands far more than the ultimate moralist can provide. The law cannot be satisfied with anything short of perfect obedience to its every precept. Anything this side of absolute holiness is under the sentence of death, and justice cries out for the execution of the penalty.

Abraham nor Moses could produce the righteousness which the law required. Peter nor Paul could produce it. Baptism does not produce it. Free-will, though permeated with fear of hell, does not produce it. You or I can not produce it. The atonement of Christ produced it and provided it for all His people. "**Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe . . .**" (Rom. 3:22).

Moses said to Israel, "**Kill the passover.**" They obeyed and in so doing they cast a shadow which extended from Goshen to Golgotha, and which endured for fifteen long centuries. Paul speaking of that event which replaced the shadow with substance said, "**For even Christ our passover is sacrificed for us,**" "**For it is not possible that the blood of bulls and of goats should take away sins,**" (I Cor. 5:7, Heb. 10:4).

In relating His plan of deliverance to Israel, God told them to take the passover Lamb, "**Every man according to his eating**" (Ex. 12:4). What is the typical significance of this statement? What lesson are we to learn from these words? It might seem strange that God would measure a man by his appetite, but remember the paschal Lamb, while having no efficacy in itself to atone for a singular sin, was representing the way in which the sins of every covenant son would be forever removed. Israel in eating the lamb was owning the rightful judgments of God against themselves. There was no moral difference between

Israel and Egypt. The only difference between Pharaoh and the lost man of today is one in Pharaoh's favor. Pharaoh had not sinned against such great Gospel light as men of today.

I have a big appetite, but mutton is certainly not one of my favorite dishes. Neither is the doctrine of self-condemnation my favorite spiritual dish. My old nature fights with all of its strength making it difficult to take God's side against myself. Christ said, "**Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.**" (John 6:53). We do not need the Romish cannibalistic doctrine of transubstantiation to comply with Christ's commands in this text. On the contrary, Catholicism has grossly perverted this text, thereby, deceiving and damning thousands of souls. Christ in instituting His atonement memorial supper says of the unleavened bread, "**Take, eat; this is My body.**" And He says of the fermented wine, "**This is My blood of the New Testament, which is shed for many for the remission of sins. Drink ye all of it,**" (Mt. 26:26-28). In John 6:53 Christ spoke in retrospect of Israel's passover ordinance, and spoke anticipatively of the churches passover ordinance. The Israelites concerned for their safety, and deliverance from the Destroyer would be sure to appropriate every drop of the blood of the passover lamb. And Christ instructs His churches regarding that which symbolizes their passover blood, "**Drink ye ALL of it.**" This indicating that all of Christ's blood was shed for the individual believer, and that the believer was worthy of all the wrath God poured out on His Son. This is what Christ meant when He said in instituting the Lord's Supper, "**This is My body which is given for you: This do in remembrance of Me,**" (Lk. 22:19). And it is what Paul meant when he said, "**For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come,**" (I Cor. 11:26). How big is your spiritual appetite? Can you say, like Isaiah, "**Woe is me, for I am a man of unclean lips,**" or like Paul, "**O wretched man that I am.**" The first and last prayer of every man's life should be, "**God be merciful to me a sinner.**" The intellect is incapable of feeding the soul, and as long as a man leans to his own understanding he will never see himself as a deserving object of Divine and eternal wrath. The wood, hay and stubble of Arminianism may feed and satisfy the carnal intellect, but the Holy Spirit-tutored mind gets indigestion at the very thought of the free-will bill-o-fare. There are literally hundreds of types in the O. T. foretelling the atonement of Christ. Christ in giving His life at Calvary was the Anti-type of every single one of these O. T. types,

every typical detail was answered and infallibly fulfilled.

THE SUBSTITUTIONARY ASPECT OF THE ATONEMENT

I Pet. 3:18, "**For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.**" The Just dying in the room and stead of the unjust, THAT'S SUBSTITUTION! or vicarious intercession. And Peter says, it is for us. The "us" in this text is identified as the, "**Elect of God,**" (I Pet. 1:2).

Christ Jesus died in the room and stead of His people. He took their curse, their penalty, yea, He took their veritable hell. He drank the full cup of God's wrath. Divine justice pressed the cup to His guileless lips, and He willingly drank the bitter dregs thereof.

He suffered in six hours on the cross of Hell's torments multiplied by the number of God's elect. When the measure of His suffering was adequate to satisfy the demands of God's holiness and justice, Christ said, "**It is finished**" (John 19:30). And He, of His own power yielded up the Ghost. Some who claim to be "Calvinist" object to this computation, saying that it detracts from the beauty and grandeur of the atonement. They say Christ shed His blood, and suffered sufficiently for the aggregate sins of the entire human race, but that it accrued benefits for the elect only. The obvious and grievous error in this contention is, Christ suffered for sins that were never remitted, thus making God to be guilty of a cruel and eternal miscarriage of justice.

In Christ there is "abounding grace" and "plenteous redemption." Therefore, it follows, Christ suffered in no measure for them.

Vain reasoning may further object to this truth, and remonstrate by saying, "It is not possible that one man in a six-hour period could suffer the eternal hell of an innumerable host of people." An infinite being can suffer any measure of torment he chooses to suffer in as brief a period of time he chooses to suffer it in. Christ was not only "Jesus of Nazareth," He was at the same time, "God of very God" from Heaven.

"**All we like sheep have gone astray . . . and the Lord hath laid on Him the iniquity of us all**" (Isa. 53:6). He suffered for all the sins of all the sheep.

Dear reader, how much of Christ's suffering are you willing to own was for you personally? Anything less than the full cup, anything less than the full six hours, is to reserve some good for the fallen creature. It is to deny the Bible doctrine of Total Depravity of human nature, thereby destroying the substitutionary aspect of the atonement. To claim any element or degree of good for the elect, (Continued on page 7, column 1)

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Atonement

(Continued from page 6)

Flesh is to make Christ's death of no effect, for the Scriptures say, "... Christ died for the ungodly" (Rom. 5:6), and for those destitute of righteousness (Rom. 6:20).

If there was any element of man's original righteousness preserved in the fall, then man is not totally depraved, and he has ground whereon he can commend himself to God apart from the atoning death of Christ. The argument for partial depravity is a distortion of Scripture so gross that it makes the Bible to be a mere comic book.

II Cor. 5:21: "For He hath made Him to be sin for us Who knew no sin; that we (who knew nothing but sin) might be made the righteousness of God in Him." "Made to be sin for us." That is substitution!

The Scriptures clearly teach that Christ changed places with His people. He took their place under the inflexible justice of God and was bruised. He gave them His place under the Father's unchanging love and they were blessed. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). The long arm of Divine justice reached down from Heaven to the crest of Mount Calvary and exacted full payment for all the sins of all the elect. In Christ Jesus, the believer's suffering substitute, the law of God found full satisfaction. When satisfaction is realized, justice can require no more. "He shall see the travail of His soul, and shall be satisfied..." (Is. 53:11). One for whom substitution is made is forever freed from doing or undergoing the same on his own behalf. "Christ redeemed us from the curse of the law, being made a curse for us..." (Gal. 3:13).

The Arminian atonement has not and can never make expiation for a single sin, and is in fact no atonement, and makes God to be unjust in that He requires double payment for one debt. First, at the hand of Him that stood as Surety and Substitute, and then again at the hand of him that originally contracted the debt. The Arminian atonement says, "Christ took your guilt away but you must answer for it." "The penalty is paid, but you must yet provide it." "Death is done, but you must die it." A terrible travesty of the truth, charging God with foolishness.

Is it any wonder Paul said, "The cross (Christ's atonement) is to them that perish foolishness..." (I Cor. 1:18).

"He shall see of the travail of His soul, and shall be satisfied," (Isa. 53:11). This is clearly a prophecy of the atoning death of Christ. Salvation the other side of the cross was upon the ground that Christ would certainly suffer for them in due time. In Divine purpose and promise the atonement stood as if already executed and redemption stood as accomplished, for in the infinite counsels of God,

Jesus Christ stood as the "Lamb slain from the foundation of the world." Looking back on the cross from our twentieth century vantage point, we hear the Holy Spirit say to the beneficiaries of Calvary, "Being NOW justified by His blood, we shall be saved from wrath through Him," (Rom. 5:9).

Every heart the Holy Spirit has caused to realize Jesus died as their substitute, needs to say with Paul, "Christ gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works," (Titus 2:14). "GAVE HIMSELF FOR US." That's substitution!

During the civil war a man by the name of George Wyatt was drawn by a lot to go to the front. He had a wife and six children. A young man named Richard Pratt offered to go in his stead. He was accepted and joined the ranks, bearing the name George Wyatt. Before long, Pratt was killed in action. The authorities later sought again to draft George Wyatt to serve. He protested, entering the plea that he had died in the person of Pratt. He insisted that the authorities consult their own records to verify the fact of his dying in oneness with his substitute. George Wyatt was therefore exempted as beyond the claims of the law and further service, he had died in the person of his representative. DID CHRIST TAKE YOUR NAME TO CALVARY WITH HIM?

NOW, LET US CONSIDER IN AN ABBREVIATED WAY THE LIMITEDNESS AND EXTENSIVENESS OF THE ATONEMENT.

LIMITED ATONEMENT

Geographically, the atonement is general. Its power extends to all corners of the earth. "Look unto Me, and be ye saved, all the ends of the earth: For I am God, and there is none else," (Isa. 45:22).

Genealogically and beneficially, the atonement is particular and limited, "to them that believe on His name," (John 1:12). "... as many as were ordained to eternal life believed," (Acts 13:48).

Satan is the inventor of the universal atonement theory. He gave this heresy a cobra dose of venom by introducing into the false system the doctrine of the universal fatherhood of God and brotherhood of man.

I was asked by an ecumenicalite, "Do you believe in the fatherhood of God?" I answered emphatically, "Certainly, I do." And countered with the question, "Do you not know the fatherhood of God and saviourhood of Jesus Christ are synonymous?" Jesus Christ is not the Saviour of all men, neither is God the spiritual Father of all men. Christ said to the reprobate Jews, "Ye are of YOUR FATHER the devil and the lusts of YOUR FATHER ye will do..." (John 8:44).

"In this the children of God are manifest, and the children of the devil: Whosoever doeth not right-

eousness is not of God..." (I John 3:10). "Thou shalt call His name Jesus for He shall save His people (not the devil's) from their sins," (Mt. 1:21).

This same truth applies to the "brotherhood of man." Christ was the "First born among many brethren," (Rom. 8:29). And He says, "Whosoever shall do the will of My Father... the same is My brother..." (Mt. 15:20). In these words Christ gave us the condition for universal brotherhood, "Whosoever shall do the will of My Father."

The Arminians, in competition with each other for the city's largest Sunday School, have purposely ignored the plain teaching of Scripture regarding the atonement of Christ, and are preaching their own unrestrained sentiments. They teach Christ died for all men alike, that the atonement wrought effectually for Judas as well as for Peter. Yet, it was Peter which said the traitorous act of Judas was fulfillment of a prophecy spoken hundreds of years before by David in the Psalms, (Acts 1:20, Ps. 109:8). Zechariah foretells the exact price Judas would ask for the Saviour's sinless blood,

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"thirty pieces of silver," (Zec. 11:12, Matt. 26:15). Christ said His betrayal by Judas was "That the Scripture might be fulfilled," (John 13:18, Ps. 41:9). Peter said, "... Judas by transgression fell that he might go to his own place," (Acts 1:25). "His own place," the place of a traitor, Judas' place is such that it had been better if he had never been born (Mt. 26:24). Judas spent his entire ministry as a hypocrite (John 12:4-6), and his eternal destiny was that of a hypocrite. "His own place," is an euphemism used by Peter. It was not used in an attempt to blunt the edge of Divine justice, but to show that Judas received the end that Sovereign hatred and eternity fixed for him.

In spite of all this infallible witness attesting to the foreordination of Judas' actions and end, the Arminians teach that Jesus died to save him. Cain, Nimrod, Pharaoh, Baalam, Jezebel, and hundreds of others mentioned in Scripture fit into the "Judas class" and were already in hell before Jesus was conceived in the womb of the virgin Mary.

The very word "elect" used in Scripture to designate God's people limits the atonement, for there can be no election when all are taken. Thus it is, Christ says to those given Him by the Father as trophies of atoning grace, "... I have chosen you out of the world, therefore the world hateth you," (John 15:19). "... these were redeemed from among men..." (Rev. 14:4).

It is clear from Scripture (Mt. 7:13-14) that all men will not be saved. It is equally clear from Scripture that God cannot be disappointed of His purpose and that His purposes are eternal (Isa. 14:24, Eph. 3:11). Thus we are forced by Scripture to conclude, it was never God's design that all men should be saved. Seeing that count-

less numbers to whom the gospel is preached perish in their sins, even common sense will allow for no other conclusion. The atonement is limited in its redemptive scope to the elect of God.

The Scriptural teaching is: Christ did not die for all men, but for many of all men. "For this is My blood of the New Testament, which is shed for many for the remission of sins," (Mt. 26:28). Christ says, "My blood is shed for MANY." While the blood of Christ was not shed to cleanse some men of any of their sins, it was shed to cleanse MANY of all their sins. It is efficacious only for the believer, and Scripture says, "... all men have not faith," (II Thes. 3:2). "But ye believe not because ye are not of My sheep..." (John 10:26).

"WHO ARE THE 'MANY' FOR WHOM CHRIST DIED?"

1. They are the same ones the Father ordained to eternal life, "And when the Gentiles heard this they were glad and glorified the word of the Lord; and as many as were ordained to eternal life believed," (Acts 13:48).

Not all, but "as MANY as were ordained to eternal life believed." The Arminians have given this text an "ABOUT FACE!" command and try to make it read, "As many as believed were ordained to eternal life." But the Scripture being anchored in God's attribute of immutability have turned a deaf ear to all that presume to improve upon the Holy Spirit's authorship. The sequence remains, ordination to eternal life precedes the believing. Acts 15:14, "... God at the first did visit the Gentiles, to take out of them a people for His name."

2. The "many" are identical with those the Father gave the Son in the eternal covenant. John 17:2, "As Thou hast given power over all flesh, that He should give eternal life to as many as Thou hast given Him." In this text we see the Sovereign Christ holding power over "ALL" flesh. Hundreds of years before Calvary we hear God say, "All souls are mine," (Ezek. 18:4), and we hear Christ ask, "Can I not do what I will with mine own?" (Mt. 20:15). He is going to give eternal life to every child of grace; all others He leaves in their native state whereby they drink in iniquity like water, manifesting themselves to be, "Vessels of wrath fitted for destruction," (Rom. 9:22).

If Christ spoke the truth in Luke 16:23 ("It is impossible for God to lie," Heb. 6:18) when He referred to the rich man saying, "In hell he lift up his eyes, being in torments..." No man can successfully argue against the doctrine of limited atonement. The blood of Christ was not appointed to atone for the sins of this "rich man," yet the suffering of the rich man will eternally redound to the glory of God.

3. The "many" are the same with those predestined to be like Him. "For Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren" (Rom. 8:29). "That He might be the first

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born among MANY brethren." All the sons of Adam were not included in the covenant of redemption, therefore all are not the spiritual children of God. Even in New Testament churches there are "false brethren," (II Cor. 11:26, Gal. 2:4). While we as a result of our finite wisdom call them "Brethren," Divine omniscience will speak and say to them in manifesting their reprobation, "I never knew you."

4. The "many" are the same with those brought to glory. "For it became Him, for Whom are all things and by Whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering," (Heb. 2:10). Bringing "MANY" sons to glory. "... Whom He justified, them He also glorified," (Rom. 8:30). But ALL are not justified, and in consequence, ALL are not glorified. "I tell you, this man (the Publican) went down to his house justified rather than the other..." (Lk. 18:14). "Justified rather than the other." The quality used by Christ in making this contradistinction is justification. Justification is synonymous with sonship in Christ.

The Father's election, the Son's redemption, and the Holy Spirit's calling are all equal in design, and shall be brought to fruition as determined in eternity by them.

THE EXTENT OF THE ATONEMENT

It is on this point of theology that (Continued on page 8, column 5)

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Church Cooperation

(Continued from page one)
fied immersion, we cannot accept sprinkling or pouring as Christian baptism. This separates us from all groups who will not follow the dictates of the Lord in the matter of baptism.

Because of the issue of authority which we discussed above, we cannot accept all immersions as Scriptural baptism. Those who have no authority have no baptism, even though they may immerse, as the Adventists Brethren, and Jehovah's Witnesses do. There are even many churches which have placed the Baptist name over their doors, but yet have no authority.

The Lord's Supper also separates us from others. The Scriptures teach us that only members of the local church observing the supper, may partake of it. Many call us narrow-minded because we do not admit everyone to the Supper. No matter how much opposition we have, we cannot go against the clear requirements of the Holy Bible. God has instructed us in the observance of the Supper and that is the only way as Christians that we can observe it. Close com-

munion with unleavened bread and wine is the only proper way of observing the Supper even though it separates us from others.

III.—SALVATION.

Here is where we part company with many who will go along with us on church authority and the ordinances.

Salvation is by the sovereign grace of God and the completed sacrifice of Jesus Christ. It is by nothing else. There can be no compromise on this point.

Although we at times accept the name Calvinist as being descriptive of our beliefs concerning the doctrines of grace, Baptists were "Calvinists" long before John Calvin ever saw the light of day.

Those who preach of man's free will separate themselves from us, because they worship a different God. They have a little God who can save a person if that person will only let him. We have a big God who does not try to save sinners but who indeed does save sinners. Not because of their will, or their righteousness, or their acts, but because of His sovereign will, because of Christ's righteousness and as a sovereign act of an all mighty God.

We find that it is not usually the Baptists who separate from other Christians, but rather because of our uncompromising stand for the truth, others separate themselves from us. They are welcome to come to our churches and worship with us, but should not expect us to deny the teachings of God's Holy Word for their convenience. In all good conscience, we can never deny our faith.

The Tabernacle

(Continued from page five)
deviating to the right or left.

His love and obedience to the Father are clearly seen in the loops of blue, in view of the fact that His love and obedience to the Father were never wanting. His will was always in complete harmony with the will of the Father.

"And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one Tabernacle"—Ex. 26:6.

The word "taches" means "coupling." These gold couplings were passed through the loops of blue, connecting all together so that the Tabernacle was one unit. The beautiful curtains without the gold couplings would have hung apart from each other and have been of little value. They, however, were coupled together and as such represented the work of our Lord — our Lord's work which was coupled to Heaven so that His work was the Father's work. His voice among us was the voice of the Father, and His steps were the steps of the Father. He was one Tabernacle or the dwelling place of the Father among us.

Joseph Wilson

(Continued from page one)
a pastor, and it will surely hinder greatly, if it does not completely disqualify him in the office of pastor.

Sometimes deacons feel that the church is their church. They are going to run the preacher and the church as it pleases them. They call themselves the "deacon board." I would that this awful word "board" were banished from the language of Baptist people. I would almost think that a Baptist who uses this word in referring to anything in the church should have his or her mouth washed out with soap. Show me a church with a board in it, and I will show you a church that is in trouble, or, at least, headed that way. Then sometimes, there are other organizations in churches which think they own the church. Such as different kinds of women's organizations. I urge you to beware of having these things in your churches. It is rare indeed, that a ladies organization in a Baptist church does not get out of hand and try to dictate to the church.

Then sometimes, there are families or individuals in churches that think it is their church. Because they have given much to the church, or because they have been in the church a long time, or because they have leadership in the church, they get out of place and out of hand, and try to run the church to please themselves.

Beloved, we must always be on our guard against allowing any individual or any group in the church thinking that the church belongs to them. It is the Lord's Church. It belongs to Jesus Christ. It is His to do with, in, and through whatever He sees fit. Let us bow to this solemn truth. Let us act ourselves, and use all our influence to see that others in the church act according to this truth.

Of course, the church has officers. This is Scriptural. But let every officer understand that he is the servant of the church and under its authority. Of course, a church today must have trustees

and they have authority and responsibility relative to the legal affairs and the property of the church. But let them clearly understand that they are the servants of the church, and under the absolute control of the church as to their actions relative to church property. Oh, let us all receive lovingly, and gladly act according to the wonderful truth that Jesus Christ owns the church. Really, if we are spiritually minded at all, we would not have it any other way.

Now, back to the Western Recorder and its article on this subject. Again, I commend the paper and the article in the main. But honesty compels me to add some remarks. I would to God that the Southern Baptist Convention and the different State Conven-

to which I refer here, to read it and believe it, and practice it as far as it relates to the ownership of churches. For surely, Southern Baptists have come awful close at times to advocating the Convention ownership of churches.

If the SBC does not believe in Convention ownership of churches, why do they have their Association-al Missionaries — their hatchet men who keep scared pastors in line. Why does the Convention seek to dictate so much of the practice of churches? Why do they so often seek to interfere with local churches in the calling of a pastor? The SBC may talk about believing that Jesus owns the churches, but it is a long way from acting according to this principle. If the Lord Jesus Christ really owns the church — and He does — then, the SBC is terribly guilty of endeavoring to steal the Lord's property from Him and using it to their own benefit. Give heed to what I say. God bless you all.

Atonement

(Continued from page seven)
most of the universal terms in Scripture apply. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them," (Heb. 7:25). The sins of the elect were such that they were by nature the children of wrath, even as others and having offended in one point they were guilty of all.

Although their sins were of such awful nature, and of such proportions that God the Father turned His head away from His Son as He lay under the burden of His people's sin, yet, we rejoice in knowing, "The blood of Jesus Christ His Son cleanseth us from all sin," (1 John 1:7).

The atonement has provided salvation for some rich men and for multiplied millions of the poor. It has saved literate and illiterate, it has saved the self-righteous Pharisee and the practicing prostitute, but it has never saved a single person that Christ did not represent on Calvary. "Look unto Me and be ye saved all the ends of the earth: For I am God and there is none else." (Isa. 45:22).

The atonement has gone into Asia, Africa, Europe and, thank God, it has reaped a great harvest in America. It has reaped its fruit from every nation, kindred, tongue and people. But it has never been effectual for a single person that Christ did not represent on Calvary.

"Fear not little flock; for it is YOUR FATHER'S good pleasure to give you the kingdom," (Lk. 12:32).

God bless you!

Mabel Clement

By J. M. Sallee

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tions would be more than lip service to the truth that Jesus Christ owns the church. I suppose that all SBC papers would say that Jesus owned the church. But how do they act in regards to this, and how have they acted in the past. Why do they loan money to churches and then hold title to the property till the mortgage is paid off? Why not give this money to the churches as a mission work? Why does the SBC often hold these loans over the heads of pastors and churches to keep them in line with convention policy?

Ask Elvis Gregory and the Pinehaven Baptist Church of Columbus, Miss. what the SBC believes about who owns the church. Why did the SBC in Miss. aid and abet in the taking of the property of these people from them? Does the SBC believe that the Convention owns the churches? If not, why have they aided and encouraged the taking of property in other places from the people who wanted to be Scripturally Independent Baptist Churches, and giving that property to a minority who wanted to stay with the Convention? Now this smacks of hypocrisy. It sounds like double talk. I suggest that all people in the SBC get a copy of the article

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