

Many of us treat Christ as we treat the heathen.

# WHO OWNS THE EARTH? Power Over All Flesh

ROY MASON  
(1894 - 1978)

I want to speak today on the subject, "Who Owns the Earth?" and the text is found in the 24th Psalm, the 1st verse, "The earth is the Lord's, and the fulness thereof."



ROY MASON

We're living on a little ball which we call earth. It is a sphere 25,000 miles in circumference, and it is exceedingly small in comparison with many of the heavenly bodies that are hung out in space. Despite its smallness, however, this earth is to us the most important of all the heavenly bodies because it happens to be our home. The Bible tells us that God made the earth to be inhabited, and man was designed to be the chief inhabitant. It is true that the earth contains polecats and mosquitoes and other varments of various kinds, but God didn't fashion the earth primarily for these. He made earth for man.

I don't share the notion that a lot of people have that God is going to burn the earth to a cinder and snatch a few of us way

off yonder to spend eternity somewhere else. I believe that He made this earth to be our home forever and ever. I believe that when a Christian dies, he goes to Heaven to be a sort of guest there until the resurrection. At the resurrection, the spirit and the body are reunited and immortalized, then as a race of immortals, we are to reign with Christ over the earth during the millennium. Following the millennium, this earth is to receive a baptism of fire that will destroy the last vestige of Satan's work. The earth is to be renewed. The New Jerusalem is to descend, and here on the renewed earth, with its glorious capital city, we are to spend eternity. I am speaking, of course, of Christians just here, for those who do not receive Christ shall not share anything with Him, but shall make their abode in Hell for all eternity.

Now in this 24th Psalm from which our text is taken, we have a beautiful piece of Hebrew poetry, and let us remember that the Psalms are poems. I love poetry. I often get a book of poetry and sit down and read it for the sheer enjoyment of it. We're in a day (Continued on page 5, column 4)

"As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given him" (John 17:2). John 17 is spoken of as the high priestly prayer of the Son to the Father on behalf of the elect. This is true, but I would like to note another aspect of the prayer. This is not a prayer of just any son to the Father; but this is a prayer of God the Son to God the Father.

The Father is Deity, the Son is Deity.

We speak often of the counsel halls of eternity as if we can never know aught of what transpired in these, but we are allowed brief entrance into those halls from time to time throughout the Word of God. And here in John 17 is one of the broader doorways into the heart, mind and relationship of Deity in eternity.

Look with me now into John 17 and note the equality, closeness, and love of the Father and the Son.

(Continued on page 8, column 1)

# THE "SPECTRE"

RAY HIATT  
Hollywood, Florida

PART IV

"If the foundations be destroyed, what can the righteous do?" (Psalm 11:3).

"It is a great advantage for a system of philosophy to be substantially true." Santayana.

I am not too sure whether Santayana is being sarcastic with us or not but he presents a needed thought. Since the priesthood of the church is so devoid of spiritual content I cannot help but view it as a philosophy. Viewing it as a philosophy it still remains inaccurate so we are no better off.

The very foundations of the Bible that I have viewed as substantial are destroyed by the priesthood of the church as our brother presents it in his book. We are now coming to the very substance or core of the priesthood case. Our brother refers us to Hebrews 7:12 and thereby destroys himself. He says that the change mentioned here does not mean abolished but merely changed.

The brethren would do well to stay away from Hebrews in general and Hebrews 7 in particular for it is their undoing. Our brother's book is a tangled apparatus

that is designed to prove one single point... THAT THE CHURCH OF JESUS CHRIST IS A PRIEST. Everything he says is addressed to this single point. Not just any priest mind you. Not a priest of Baal or of Diana. Not just any priest, but a Levitical type priest,



RAY HIATT

enforcing Old Testament requirements, operating under the principles of the Old Testament law and functioning as the "order of Aaron" functioned.

Throughout the book our brother gives more references and types than I have space to list (even if I could quote from the book) to prove that the church has pretty much the same requirements and responsibilities as a priest of the Levitical priesthood had. Every priesthood type he uses is a Levitical type. Here his manufactured doctrine breaks down.

Can a church be a priest on the order of the Levitical as our brother has said? No, it is PHYSICALLY IMPOSSIBLE. PHYSICALLY IMPOSSIBLE. Our brother (Continued on page 3, column 1)

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# TONGUES: YESTERDAY AND TODAY

By BERLIN HISEL  
Harrison, Ohio

The history of this age is racing toward an end. Our scientists tell us that we are soon to experience famine on a large scale. We are warned that earthquakes are increasing. Jesus said that these things would accompany the time of the end. There is also prophecy that the end time will be accompanied with Satanic miracles and deceptions. "Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish" (II Thess. 2:9-10). As a warning to us concerning this deception God has said, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). Since the tongue movement of today has in it an element of the miraculous we shall try it by the Word of God. We will first see what the Bible says concerning the tongues of Bible times and what it says concerning tongues of today.

## TONGUES OF YESTERDAY

We begin where the Bible begins with the subject of tongues. The time is the day of Pentecost. The place is Acts, chapter two. The church was gathered into one place (2:1). There was wind which is an emblem of the Spirit of God (John 3:8). There were cloven tongues of fire representing burning energy descending upon the church. All of this was the fulfillment of a prophecy given in Joel according to Acts 2:16.

## SPEAKING IN OTHER TONGUES

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" (Acts 2:5). These Jews who were gathered together had been dis-



BERLIN HISEL

persed among all nations. Acts 2:9-11 tells us of all the different tongues that were present. The reason God gave the gift of tongues was that He wanted all these people to hear the gospel.

Without this gift, due to the language barrier, such a thing would have been impossible. The gift was (1) to evangelize all those present and (2) to accredit the young church.

## WONDERFUL WORKS

"We do hear them speak in our tongues the wonderful works of God" (Acts 2:11). What is meant by the wonderful works of God? The resurrection is the subject of that chapter and the preaching of the apostles. We conclude that the wonderful works of God are found in Acts 2:23-24, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." This is the gospel: the death, burial and resurrection of Jesus (I Cor. 15:1-4). The reason for the gift was to preach the gospel—evangelize.

## THE COMMISSION

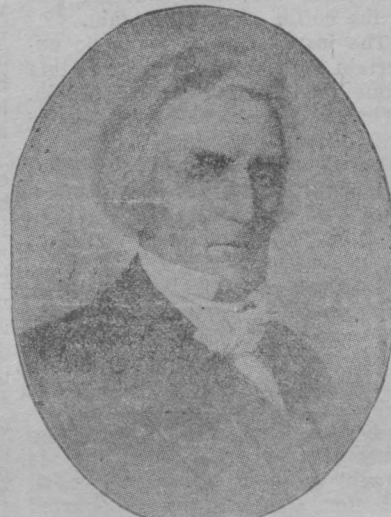
"And He said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The world was a big place and there were only a few dis-

(Continued on page 6, column 1)

# Was Alexander Campbell Really A Baptist?

W. W. HORNER

Alexander Campbell was one of the most remarkable men of the Nineteenth Century. He was born



ALEXANDER CAMPBELL

of Scotch-Irish parents in the country of Antrim, Ireland. At an early age he showed an unusual aptitude for acquiring knowledge and the ability for expressing what

he had learned. Following the trend of his intellectual gifts, under the tutelage of private teachers in Ireland and the scholarly professors in the University of Glasgow, Scotland, he received his education.

His father, Thomas Campbell, a Presbyterian minister, having become dissatisfied with his church connection, served this relationship by uniting with the Seceders, an offshoot of the Presbyterian Church of Ireland. While still in his youth Alexander Campbell, who manifested great respect for his father's beliefs and practices, followed him into the Seceder movement, and remained in that connection for several years.

Thomas Campbell emigrated to America in 1807, and immediately upon his arrival in Philadelphia, was received in the Seceder Synod and assigned to the Presbytery of Chartiers in Western Pennsylvania. On account of his liberal views, he soon met with stern resistance from other ministers, which eventuated in his separation from existing organized churches and taking the first step of the "Campbellite Reformation," toward the formation of another humanly organized church, and subsequently into several branches of the same movement.

When Thomas Campbell left (Continued on Page 7, Col. 2)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

# SPRINGTIME IN GLORY

(Preached on the Independent Baptist Hour May 6, 1979).

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away" (S. of S. 2:11-13).

Spring is the season of the year between winter and summer. On March 21 the sun crosses the

equator and starts northward. As it travels north, its rays strike the northern countries more directly each day, and the weather grows steadily warmer. Life begins again in the plant kingdom. Birds return from the South. Trees become leafy again, and flowers begin to bloom. Young plants spring up from seeds sown from the previous year.

Writing to the Corinthians, Paul said: "That which thou sowest is not quickened except it die" (I Cor. 15:36). This is God's law concerning the seed. It must be dead,

or it cannot be made alive. Even so it is with the body of man. It must die in order to be made alive on the resurrection morn.

In the process of making the seed alive, there is also resemblance to the way in which the body is to be made alive when it is springtime in glory. "And that which thou sowest," as to seed, Paul says, "thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain" (I Cor. 15:37). The seed sown dissolves and disappears (Continued on page 2, column 1)

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## Springtime In Glory

(Continued from Page One)

pears. Nevertheless, out of that seed, out of the substance of it, out of the particles of matter of which it was formed, God by His mysterious and almighty power brings forth a body like the other and belonging to the same class. "But God giveth it a body as it hath pleased him, and to every seed his own body" (I Cor. 15:38).

No one ever heard of a man sowing corn and having beans to spring up. The crop always corresponds to the seed. Out of that body that is sown God raises up another of the same kind. The man raised will know that he is the same man. His identity will be preserved, and the body raised will be responsible for all that was done by that which lived and was laid in the grave.

The morning of the first resurrection is springtime for all the elect of God. Death is the prelude to the resurrection. At death we sow a seed which will germinate at the resurrection. Like a seed the bodies of the saints shall rise again and live in eternal spring! Each body will be instantly recognized just as each plant now is known from the seed sown. The individuality and identity will be preserved (I Cor. 15:37-38).

### A FUNDAMENTAL TRUTH

The bodily resurrection of all believers is a Biblical fact rather than a human fancy. Isaiah wrote: "The dead shall rise, and they that are in the tombs shall be raised" (Isa. 26:19 Septuagint). Daniel said: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). Jesus declared: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). Paul asserted: "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

From the holy Scriptures we discover the doctrine of the "resurrection of the dead" (Heb. 6:2).

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PAGE TWO

The saints in all ages have contended for this fundamental truth. Abraham believed God could raise Isaac from the dead (Heb. 11:19). Joseph gave commandment about his bones and their burial (Heb. 11:22). In Deuteronomy 32:39 Moses declared how God could "make alive." Hannah expressed the same in her song of praise (I Sam. 2:6). Job wrote of God calling the dead to life (Job. 14:12, 14, 15; 19:25-27). David mentioned the resurrection of Christ in Psalms 16:10. Christ and His apostles believed it to be according to the Scriptures, and so did all true Christians since that time.

Some believe it is an incredible thing for God to raise the dead. For this reason Jesus Christ purposely died and rose again in His human body to put the resurrection out of doubt. Christ appeared to many of His friends and followers after His resurrection from among the dead. These many witnesses saw Him and handled Him to erase all doubt from their minds. To His disciples He showed Himself alive after His passion by many infallible proofs (Acts 1:2-3).

The resurrection of the dead is a matter of revelation and not of reason. It is destined to occur, not because of any power in nature, but because the Lord God Omnipotent has determined to exert His power and to make the dead to live. Honest believers entertain not even the least doubt about resurrection glory, for the reproduction of human bodies will be as easy to the Almighty as their first production. He who rejects this teaching mutilates his Bible and destroys the Christian's fondest hope.

### THIS SAME BODY

God raised up Christ in the same body in which He suffered and succumbed His body had the nail prints and the scar in His side. Our resurrection is to be like His. This means that the same body laid in the grave is to come up out of the grave. The word "resurrection" suggests this as it means "a raising up again of that which is fallen." If the same body is not raised up again, it will be a creation, not a resurrection. One cannot receive in his body for what he has done, either good or bad, if this same body is not raised up which has done these things (II Cor. 5:10). The Bible makes it plain that these very eyes that close in death, these very feet that are put in the coffin, shall rise again.

The inspired Word gives us no uncertain sound as to the truth of this same body being raised again. "Thy dead men shall live, together with my dead body" (Isa. 26:19). Job said: "In my flesh shall I see God" (Job 19:26). Daniel speaks of dead bodies arising (Dan. 12:2). Christ mentioned those in the graves hearing His voice (John 5:28-29). Paul tells us "this corruptible must put on incorruption" (I Cor. 15:53).

The Bible knows nothing of the transmigration of a soul to other bodies. When a soul leaves the body it is said to be out of the body (II Cor. 12:2), and it is caught up to Paradise in Heaven (II Cor. 12:2-3). These departed souls will come from Heaven with Christ at the rapture to be reunited to their bodies (I Thess. 4:14). In Revelation 20:4 John saw the souls of the martyrs being joined again to their bodies and adds: "They lived and reigned with Christ a thousand years."

The resurrection morn is the redemption of our bodies. In Romans 8:23 the inspired penman wrote: "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The complete recovery of the body from death and corruption is the "manifestation of the sons of God" (Rom. 8:19). Then the whole body and soul shall be admitted to the favor of God. Oh, happy day! When our bodies are emancipated from the defects and disadvantages of this earthly condition! The resurrection body is the crowning act of God's redemption program.

### OBJECTIONS ANSWERED

Some will object to the raising up of this same body by asking: "What about the bodies eaten by wild beasts, fish, and men? What about people who were cremated or blown into a million pieces in

In every pang that rends the heart, the man of sorrows had a part.

## FREE WILL

*The delight of the pig is to wallow and roll  
In the mud, for his pig's nature is in control;  
The sheep's nature, on the other hand,  
Is to keep himself as clean as he can.*

*Though the will is free, it does not rebel  
Against one's nature, as I know full well;  
For one's nature determines what will be one's will,  
Be it God, or man, or the beast of the field!*

*Once was I dead in trespasses and sin,  
Totally depraved, without and within;  
It wasn't the fault of my will—that was free,  
But controlled by my sinful nature, you see!*

*Then one day God's Spirit came into my heart,  
Quickened my soul, a new life did start;  
For He placed a new nature beside the old,  
This new nature then, of my will took control.*

*And though I'll admit that occasionally,  
I might fall into sin, I don't stay there, you see,  
For I have the nature of one of God's sheep,  
And 'tis my desire, His Commandments to keep.*

*His sheep hear His voice and they follow Him,  
For Eternal Life He has given them;  
As closer to Him through the years I have grown,  
I now want His will to be done, not my own!*

MRS. FRANK PARRISH  
Courtland, Virginia

war? Will every particle be put back in its proper place? Do you not know that the particles of which the bodies of some saints were composed are scattered to the four winds, they have contributed to the formation of other beings and plants? How can these several particles be brought together again to constitute the same body which was dissolved at death?

We must not put any limit upon the power of God. His eye could trace each grain of dust, and His hand could collect it, and bring it back to reconstitute the body. If God could make man out of nothing, He surely has the power and wisdom to put him back together again. He that every spring gives a kind of resurrection to plants and flowers and fruit of the earth, can raise the dead body of man also. Nothing is too hard for the Lord. He knows where every atom of the decayed and dead body of every believer is at this very minute. Jesus said: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39).

But the Bible does not say that every particle of our bodies will be raised up again. The Bible only indicates a certain physical connection between the new and old body. So long as the physical connection is maintained, it is not necessary to suppose every germ that belonged to the old body will be in the new. Our body is constantly changing. The body of our childhood is not the same body of our manhood, nor the body of our manhood that of our old age. Every particle has changed like our hair and finger nails, and yet it is the same body. The person to whom it belongs still constitutes the same person.

The organic connection between the old and new body will be like the connection between the seed sown in the spring and the plant which springs from the seed (I Cor. 15:36-38). It will contain enough of the same particles to identify it as the same body sown in death, just as each plant now is known from the seed that is sown.

### THE FEATURES OF THE RESURRECTION BODY

There will be a glorious change in the duration of the resurrection body. I Corinthians 15:42 says: "It is sown in corruption; it is raised in incorruption." How true it is that our natural body is sown in corruption! A dead body must be borne up and buried seven feet beneath the sod to protect the community from the vile odors that would contaminate the atmosphere (Gen. 23:4).

In the resurrection the righteous will have their bodies delivered from the power of the grave and will never again be liable to corruption. "For this cor-

ruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:53-54). The tooth of time will have no power over the new body. When millenniums have passed, we will live on in eternal youth.

There will be an amazing change in the beauty of the resurrection body compared to the earthly. "It is sown in dishonor; it is raised in glory" (I Cor. 15:43). Only God knows how many bodies have been sown in dishonor because of the sins of individuals or their parents. Many people suffer from an abnormal body formation from the cradle to the grave. But the resurrection of the just will terminate all of this. The resurrection body will not be subject to shame and dishonor because of sin. It will be a body with no disfigurement or blemish.

There will be a wonderful change in the powers of the resurrection body: "It is sown in weakness; it is raised in power" (I Cor. 15:43). The earthly body is sown in the graveyard a poor helpless thing! All the vital capacities of the body are utterly unable to move or stir! But in the resurrection from among the dead our frail bodies will come forth with heavenly life and vigor infused into them. They are never again to be subject to infirmity, weakness, or decay. They will be healthy, stable and lively.

The expression, "raised in power," implies that our present faculties are to be enlarged. Our present ability to see is very limited. The telescope, the microscope, and the X-ray machines cause us to realize our limited vision. If our spiritual eyes were opened, we would see about us

spirit beings like the young man did at Dothan (II Kings 6:15-17; Dan. 3:24-25; Acts 7:58). In the resurrection we will have telescopic, microscopic and X-ray vision.

Our ability to taste will be enlarged. Christ ate broiled fish and honeycomb in His resurrection body (Luke 24:41-43). He told His disciples He would drink wine with them in the kingdom of God (Mark 14:25). Revelation 2:7 speaks of the overcomer eating of the tree of life, and Revelation 22:2 mentions the saved nations who eat of the tree of life. Eating will be a privilege enjoyed in the next world by people in resurrection bodies.

Now sickness and old age affects the memory. How soon we forget! This will not be our plight in the new body. Our memory will never fail or fade.

The Bible not only teaches that our present abilities will be enlarged, but it also teaches we will have our abilities multiplied. In the resurrection body we will be "equal unto the angels" (Luke 20:36). This probably means we will fly like the lightning as the angels do. Isaiah said: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31). Perhaps it was to the same group he referred by asking: "Who are these that fly as a cloud, and as the doves to their windows" (Isa. 60:8)? Mental telepathy may be the means of communication in these bodies (Matt. 17:4).

Our bodies shall shine in glory and splendor. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). "And they that be wise shall shine as the brightness of the firmament . . ." (Dan. 12:3). Our resurrection bodies will shine like the body of Christ at His transfiguration (Matt. 17:2). Some wise and faithful ones will out shine the unfaithful ones. Paul said: "There is one glory of the sun, and another glory of the moon, and another glory of the stars for one star differeth from another star in glory. So also is the resurrection of the dead" (I Cor. 15:41-42).

There will be a remarkable change in the adaptation of the resurrection body. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (I Cor. 15:44). The spiritual body is body, not spirit. If it were a mere spirit, then every man would have two spirits. The term "spiritual body" describes not so much the nature of the body itself as its relation to the spirit. He speaks of the natural and spiritual bodies in respect to their adaptation—their power and use.

This present body is adapted and designed for the use of the soul. The resurrection body is adapted and designed for the use of the spirit. The spiritual body will be in sovereign subjection to the purified spirit, and the spirit of man to the Divine Spirit.

### THE FIRST DAY OF SPRING

What if there were no resurrection of the dead? If such were the case, then Christ died in vain. Our departed friends are perished. (Continued on page 5, column 2)

## READY AT LAST!

We are happy to offer our readers the new release of Joe and Kathy Martinez on tape or record. Here are some songs which are true to the Word of God and sung by two people who believe the doctrines our paper has taught for many years. The songs are as follows on side 1: "Jesus Christ, the Lord of Glory," "Oh, Give Thanks Unto the Lord," "The Captain of My Soul," "Love the Lord," "The Good Shepherd," and "Vessel of Honor." On side 2 the songs are: "Gotta Get a Move On," "Until That Glorious Day," "I'll Take My Cares to Jesus," "The Gospel," and "Tis Sweet to Die."

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## The "Spectre"

(Continued from page one)  
er says that the truths of types are hard and fast. I am thankful that he appreciates this for his types (I emphasize his types) are his undoing.

Let us look at some types. What was the first and major qualification for a Levitical priest? He had to be a member of the tribe of Levi of course. Is the church of Jesus Christ a member of the tribe of Levi? No. THE CHURCH OF JESUS CHRIST IS THE BODY OF JESUS AND THEREFORE IS A MEMBER OF THE TRIBE OF JUDAH. Was there ever an Aaronic priest from Judah? Never. Our brother tells us that the sacrifices had to be offered by the hands of a qualified priest but our Lord Himself could not qualify to be a priest while on earth because He sprung out of Judah not Levi. Read Hebrews 7:13-14 and 8:4. Had Jesus tried to officiate as a priest in the temple they would have sought to slay Him. "For it is evident that our Lord sprang out of Juda" (Heb. 7:14).

Our blood lineage is with Christ and, since our Lord is of Judah, where then are we and where then is His church? The church is Christ's body. Can the church be a Levitical type priest when Christ Himself couldn't? IT IS ABSOLUTELY IMPOSSIBLE FOR A MEMBER OF THE TRIBE OF JUDAH TO BE A PRIEST AFTER THE "ORDER OF AARON" OR ANY TYPE OF IT AND TO MINISTER THE THINGS THAT THE LEVITICAL PRIESTHOOD MINISTERED EITHER IN TYPE OR ACTUALLY. PHYSICALLY IMPOSSIBLE. Remember that types are merely representatives of the actual. If the type breaks down then what it represents cannot be held true.

When you read Hebrews 7:12 don't ever separate it from Verse 11 as our brother does because the conjunction "For" binds them together. Verse 11 tells us that down through the long ages there have been two priesthoods running parallel but totally dissimilar. Dissimilar in concept, nature, duties, responsibilities and the outcome of these responsibilities. One priesthood antedates the other for it has been "for ever." Compare the priesthood of Melchisedec to the priesthood of Aaron. Note their differences and then tell me that we must function after the "order of Aaron" in type or any other way.

Verse 12 speaks of the "priesthood being changed." Our brother believes that this is speaking of just a superficial change in the Levitical priesthood to fit it to the church and that the Levitical priesthood is still functioning "in church capacity." My friends, the word "changed" means "changed." The Greek word is "Metathesis." It means removed, taken away, put some place else. It is not put in the church for the church, being of Judah, cannot qualify to function as a priest.

If I told the brethren that I changed my suit, changed my job, changed my bank, changed my residence, changed my citizenship, or changed my political party, would they imagine that I was speaking of a superficial change

or something in the nature of an exchange? The priesthood is CHANGED. Our Lord is not of the "order of Aaron" and never has been. Neither are we in type or actuality. We are the "seed of Abraham" but of the tribe of Judah through Christ. It was my near kinsman that redeemed me and redeemed you, my friend, if you are saved. Our Lord is a High Priest "forever after the order of Melchisedec," not Aaron.

If it is PHYSICALLY IMPOSSIBLE for the church, which is of the tribe of Judah, to be a priest based upon Levitical type, who then was Peter talking to in I Peter 2:9 when he said they were a "royal priesthood"? He wasn't talking to the church because he wasn't even writing to a church and anyway the church cannot qualify as we have proven beyond doubt. Who then? Who's left? All that is left are either saved individuals or lost individuals. Now I can see my brethren rise up out of their chairs when they read this.

They immediately throw a thousand Old Testament requirements at me to say that this cannot be so. In reply I tell them that these requirements are not binding on born-again believers because a born-again believer is not of the "order of Aaron" in type, formality or actuality. We are not Levitical priests but priests of a different and eternal order of priesthood. THIS IS WHAT HEBREWS 7:12 MEANS WHEN IT SPEAKS OF "A CHANGE ALSO IN THE LAW." Since the priesthood is changed THEN THE LAW GOVERNING THE PRIESTHOOD IS CHANGED.

Which priesthood are you a member of, dear Christian brother or sister, if you are a member of any? Well, what's left? We can't be Levitical priests because through Christ we're of Judah. What's left? If you are a Sherlock Holmes fan like I am you know that Sherlock told Watson on several occasions that WHEN YOU ELIMINATE ALL OTHER POSSIBILITIES, THAT WHICH REMAINS, HOWEVER IMPROBABLE MUST BE THE ANSWER.

I realize that this is Holmes speaking and not the Bible, but this is not an altogether untrue methodology. After we have eliminated the Levitical priesthood as a possibility, what priesthoods are left in the Bible? There are the heathen priesthoods like Baal and there is the priesthood of Melchisedec.

I am not attempting to establish a new doctrine upon the other new doctrines that I am refuting. I am of one blood with my Saviour. My Lord is of Judah and I am one with Him. My Lord is the High Priest of His own priesthood (which by the way is a royal priesthood) and I am one with Him. If I am a member of any priesthood, and Peter assures me that I am, then I must be a member of my Saviour's priesthood which is eternal, all powerful and which passeth not away.

Which law then governs my Saviour's priesthood and consequently my own . . . why it is the law of the Spirit of life in Christ Jesus which has made me free from the law of sin and death (Rom. 8:2).

Peter was not talking of just any priesthood but of a "royal" priesthood. This word "royal" is



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For June 3, 1979

I Peter 5:5-14

Intro.:—In this section is the relationship of the undershepherds to the chief Shepherd and to the flock over which they are placed, and the flock's relationship to undershepherds and to each other with concluding remarks and admonitions.

#### VERSE V

"Likewise." One key word of the book of Peter (Chapter 3: 1, 7; 4:1; 5:5).

"Ye younger." Having more to do with the position and condition of the elders in relation to the congregation than to age, although that enters into it.

"Submit yourselves unto the elders." To obey, in the sense of heeding the leadership of the pastor as he follows the Lord (I Cor. 11:1), is a worthy trait (Heb. 13:17). In this respect the elder is an example to the flock (vs. 3).

"Ye, all of you be subject one to another." In the church all of the members; both pastors, deacons, and the membership as a whole, are to manifest equally as regarding their position and condition in Christ (Gal. 3:28). They are to have the same care and respect for each other (I Cor. 12:25). How we need the spirit of Romans 12:10.

"And be clothed with humility." We have seen the clothing of a "meek and quiet spirit" to be worn by the women (ch. 3:4); now we see a garment to be worn by all of the members; one which produces peace and harmony. It does away with jealousy and envy. If pride goeth before a fall (Prov. 16:18), then humility goes before exaltation (Philip. 2:8,9).

"For God resisteth the proud." Study the Pharisee in the temple (Luke 18:11,14); Nebuchadnezzar (Dan. 4:29-35); also Belshazzar (Dan. 5:1-6, 22-30); Herod (Acts

not just an adjective that God sprinkles around in His Word for the sake of decoration and garnishment. When you read the Bible it is well to pay some attention to small words like "royal" for they truly make a difference. However, when your fixation is on the "priesthood" you tend to overlook small words like "royal."

Was the Levitical priesthood a "royal" priesthood? Is it ever spoken of as being a "royal" priesthood? No, but the priesthood in I Peter 2:9 is. The word "royal" is used two other times in the New Testament. In Acts 12:21 it refers to Herod's apparel and in James 2:8 as follows, "If ye fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well."

In Peter there is a royal priesthood while in James there is a royal law. What law incorporates all other laws? The Christian law of love. Can only church members demonstrate love? Of course not. Then the sons of God, in whatever capacity, can keep the royal law of love because they are royal priests. Was Levi a royal tribe from which the kings were drawn? Of what tribe is the "King Of kings"? Judah. Of what tribe consequently are the born-again of God? Judah.

We have a priesthood and we have a law before we ever approach the waters of baptism. Our priesthood is of the eternal order that our high Priest ministers within. Our law is the instructions that God gives to His children in the capacity of children of God and to His churches in the capacity of churches. Does this negate the Old Testament? Certainly not. We learn from these things but we perform to a changed law and a ministry of a "new creation" (II Cor. 5:17).

I don't like types although I recognize their uses. A type is an (Continued on page 4, column 3)

12:1-6, 21-23). The principle is the same even among the saints.

"And giveth grace to the humble." Contrast Luke 18:11-14 and verse 13. Read also the attitude of Paul (Eph. 3:8; I Tim. 1:15).

#### VERSE VI

"Humble yourselves therefore." Apply the principle to your own daily activities and attitudes.

"Under the mighty hand of God." Bow in reverence before His sovereign throne. His mighty hand is referred to in John 10:28-29.

"That He may exalt you in due time." Although unworthy in ourselves, all of God's children shall be exalted (Eph. 2:6,7). The world looks down on the faithful saints and ridicules them, but one day this will all change. The rich man despised Lazarus while he lay at his gate full of sores, but he changed his attitude later as God exalted Lazarus (Luke 16:24, 25).

#### VERSE VII

"Casting all your care upon Him." As we undergo adversities and afflictions in this earthly pilgrimage while we are awaiting the exaltation, God's people have a refuge and a source of comfort and consolation. God's grace can and does sustain us in every situation, regardless of the extensity or intensity. Nothing is impossible with our God. Whatever the difficulty, small or great, take it to the Lord and commit it to His care.

"For He careth for you." His care is ever the same. He beareth and shareth all of our need. "Thou art with me." "If God be for us, who can be against us?" (Rom. 8:31).

#### VERSE VIII

"Be sober." The child of God is to ever be careful and prayerful.

"Be vigilant." Watchfulness and alertness is needful at all times.

"Because your adversary, the devil." The enemy of the Lord's people is in opposition to any effort we make to advance.

"As a roaring lion walketh about seeking whom he may devour." He considers himself master of the children of God, or king

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of the forest, and if we were left to ourselves, this would be true.

#### VERSE IX

"Whom resist steadfast in the faith." Thank God we have the resources necessary to both defend ourselves and to move forward in God's service (Eph. 6:10-18). Yes, greater is He that is in us than he that is in the world (I John 4:4). So we can resist the devil and he will flee. "Get thee hence, Satan" (Matt. 4:10).

"Knowing that the same afflictions are accomplished in your brethren that are in the world." Yes, "so persecuted they the prophets which were before you." (Matt. 5:12). The opposition is the same for all saints, but thank God, so are the resources.

#### VERSE X

"But the God of all grace." Can there be a greater expression than this? Amazing grace how sweet the sound! It was the grace of God which brought salvation (Titus 2:11). It is the grace of God which is sufficient (II Cor. 12:9). Praise God for His manifold grace (I Pet. 4:10) and abounding grace (Rom. 5:20; II Cor. 9:8).

"Who hath called us unto His eternal glory by Christ Jesus." Eternal redemption guarantees eternal glory and an eternal inheritance (Heb. 9:12; I Pet. 1:4).

"After that ye have suffered a while." The cross is before the crown (Heb. 12:2). Our light afflictions are but for a moment (II Cor. 4:17).

"Make you perfect, stablish, strengthen, settle you." These sufferings are not only temporary, but for a divine purpose (Rom. 5:3). They are a means of establishing the saints and preparing them for service, but it also brings assurance, for God will do these things.

#### VERSE XI

"To Him be glory and dominion for ever and ever. Amen." All praise and honor goes to our Saviour and Lord. Actually the triune Godhead (Rom. 11:36; Rev. 1:6; Rev. 4:10,11; Rev. 5:9,12,14).

#### VERSE XII

"By Silvanus." How blessed was it to walk with and work with Peter.

"A faithful brother unto you, as I suppose." A worthy statement in relation to Peter's evaluation and recognition of his fellow workers.

"I have written briefly." These findings could be enlarged if God would have so willed, but the truth would not have been changed.

"Exhorting, and testifying that this is the true grace of God wherein ye stand." What a blessed place to stand (Rom. 5:1,2; I Cor. 15:1). There are counterfeit and fake gospels being proclaimed by false churches, so take heed.

#### VERSE XIII

"The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son." Thank God for other churches of like faith and order which have been chosen of the Lord, along with individual Christians. This is the basis for communication, fellowship, and greetings.

#### VERSE XIV

"Greet ye one another with a kiss of charity." An endearing expression which emphasizes the tie of love which should bind God's people together.

"Peace be with you all that are in Christ Jesus. Amen." As Peter concludes this letter, he does so desiring once more the best for all of the true children of God; those properly related to Jesus Christ.

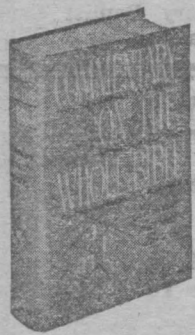
CONCLUSION:—What more can be said concerning this instructive letter!

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"Please explain Matthew 11:11."—Stumptown, W. Va.

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Our Lord pays tribute in this passage to John the Baptist, who He calls "more than a prophet," whose ministry is prophesied in Isaiah 40 and Malachi 3, and, who He says was the one who came in the Spirit and power of Elijah. The greatness of John is seen in these things, as well as the fact that he was "a man sent from God" (John 1:6) whose ministry it was to baptize the Lord's church after seeing them repent of their sins. To understand properly John's ministry is to begin to understand the New Testament church properly and the Lord pays this great man of God proper respect. However, John was not a member of the Lord's church, hence, the words of Christ "he that is least in the kingdom of heaven is greater than he." While I do not know as much as I wish I did on the matter of the kingdom, I tend to think that the "kingdom of heaven" and the "kingdom of God" are the same. It is the distinct ministry of the church to have a position of authority in the kingdom over the tribes of Israel (Matthew 19:28). Evidently John will not have this authority.

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Because of the purpose of God concerning John's ministry, he was said to be the greatest. Remember his birth was miraculous, his life was miraculous, his message was new to the people at that time, his baptism was new, and he was the forerunner of Christ. No wonder God said there was none greater than John the Baptist. He was used to prepare the material for the first church. "... He that is least in the kingdom of heaven is greater than he." Who is in the kingdom of Heaven at this time? Not the Old Testament saved for they were still in paradise being comforted by Abraham. The beggar was "carried by the angels into Abraham's bosom" (Luke 16:22). Christ told the thief on the cross

that he would be with Him in paradise (Luke 23:43).

The only ones in Heaven were the angels and they are spoken of as being higher than man. "But one in a certain place testified saying, what is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honour, and didst set him over the works of thy hands" (Heb. 2:6,7).

No matter how great we are, God's heavenly creatures are higher in God's realm of things.

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John the Baptist held a highly exalted position in the kingdom of Heaven. John's greatness stems from his faithfulness in discharging the obligations which belonged to his office of forerunner. "There hath not risen a greater than John the Baptist" (past tense). From Abel to John there had not been born a greater prophet than John. In recording the words of Christ (Mt. 11:11), Luke refers to John as a prophet (Luke 4:27; see Matt. 11:9).

I have heard it said the words, "He that is least (less) in the kingdom of heaven is greater than he," is a reference to Christ. I find this thought to be unsuitable to the context, for at best it would be the opinion of His enemies, and we find that His enemies would not allow Him even the least place in the kingdom of Heaven. We need to remember that the kingdom of Heaven is not merely a beautiful prospect, but is a here and now reality for the disciples of Christ, and He has never been less than the greatest of the great in that kingdom. Verse 12 speaks of the kingdom of Heaven as being then present. The apostles at this time were in the kingdom of Heaven, and by the multitudes considered greatly inferior to John. Yet they being the immediate pupils of the infallible teacher would receive greater revelations than John, and while John had done no miracle they would perform many. John would see the church, the apostles would be the church. The advantages attached to N.T. church membership are greater than those connected with the harbinger's office, and it is in view of these advantages John says, "His wife

hath made herself ready" (Rev. 19:7). It is not due to the personal dedication of church members that they are greater than John, for in this I know I am infinitely inferior to John, but it has to do with the respective offices or callings.

John was called to announce the redemptive work of Christ, the church is called to proclaim it as an accomplished fact.

From the first born of ordinary generation up to the institution of the church, John stands first in the line of greatness. He excels Abraham, Moses, Samuel, David, etc., but he stands second to the least in the Lord's true church. I do not mean to imply that John's ministry belonged to the O.T. dispensation, on the contrary, John's ministry belonged to the Christian dispensation and was the introductory stage of it.

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I sincerely hope and pray that my fellowlaborers on the Forum will be able to explain this verse of Scripture to my satisfaction. I find that I am just not able to do it. I have been unable to find any proof that the first part of this verse is a mistranslation. But I just do not believe that our Lord is saying that even He is no greater than John the Baptist. We must remember that the best copies of the original that we have are just copies of the original. And the chance of an error is always there.

Our Lord, as we know, was born of a woman. There are some who want to change this verse to read there is no greater natural man than John the Baptist. But that is not what the verse says. So I will just leave it to better Bible scholars than I am to explain it. Then there are those who say the kingdom of Heaven in this verse is the millennial kingdom. I am persuaded that they are right. But in verse 12 we see a kingdom of Heaven that the violent take by force. No one will be able to take that kingdom by force other than the King of kings. And He is not the violent by any means. So this kingdom of Heaven has to be the kingdom in the world at this time. It is the only kingdom that the violent could possibly take by force. And the violent were the Pharisees and Sadducees who were taking this kingdom by force when they, by wicked hands, had taken and slain the Lord of glory.

## The "Spectre"

(Continued from Page Three)  
effigy, a picture, a representation. It must bear some resemblance to the reality it represents. I am repeating myself but with good reason. Well meaning men run wild with types and if you will pardon the pun they create typographical errors. I don't like types, but if you're going to use them, then for God's sake have the decency to be CONSISTENT.

The most serious error and the most deadly error in the brother's book is the one I deal with now for it strikes at the very deity of Christ. Our brother tells us that Levi's priesthood has been transferred in symbol to Christ. If you don't see the seriousness of this you soon will.

Our Saviour has an eternal priesthood for He is a priest for

ever after the order of Melchisedec. FOREVER. Eternity extends backward as well as forward. How long has Christ been a High Priest of His own priesthood? Since "forever." Is it possible for a priesthood to be "conveyed" upon Him in symbol or any other way? Of course not! and it is heresy to suggest that it could be. To my sure recollection this is the first time I have ever used the word "heresy" in writing or from the pulpit. It is a word that is overused and overdone. If this is the first time in my entire ministry that I have ever used the word, you can be assured that I must view this error as being serious. The other errors our brethren present I would rank as errors but, my dear friends, this business of a priesthood being conveyed on Christ from Levi is HERESY.

My brother goes beyond this. He is the only person in history that has ever succeeded in dividing Christ. "Is Christ divided"? I Corinthians 1:13. No, He wasn't until this book came along. Now, by a theological slight of hand, my brother has managed to sever the head of the church from the body. I knew my brethren were incisive but this is audacious even for them.

"And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Colossians 1:18). The head of the church and the body are one. One in purpose, will and direction. One in ministry and method of ministry. One in entirety. Can a head and a body go in opposite directions, perform different things, have different wills and different purposes without being divided? No. My brother has divided Christ in a very simple and mawkish way. He has the body of Christ, the church, performing in one priesthood while the head of the body is High Priest of another dissimilar priesthood. He has the church functioning as a typical Levite priest while our Lord "hath an unchangeable priesthood" (Heb. 7:24). The two are at cross purposes as to what they can and do accomplish.

The simple souled sons of the French Revolution invented a sure fire cure for treason. The cure was entitled Madame Guillotine. When Madame cured a traitor he ceased from troubling and traitorous ways. She cured him by the simple expedient of separating his treasonous head from his treasonous body. It is not recorded that anyone thus cured ever became a traitor again.

The author has exceeded this. He has separated a head from a body and they both still live. Most carnivals have standard freak shows that are not worth the admission price but there is one show that I will pay to see. When they have an exhibit that shows a man whose head is severed from his body and they both still live, I'll pay to see that. Merely to be able to see something that can rival my brother's incisive ability.

You can type yourself into a dilemma, but then I've probably said that before. Our brother says that the church is a priest. He doesn't say that she is "like a priest" but that she "is" a priest... operationally so and he even gives the operations this church/priest is to perform. There is nothing abstract here. He makes specific statements about a specific entity that performs specific duties. Now, I desperately want to ask, "HOW MANY FEMALE PRIESTS HAS GOD EVER ESTABLISHED?"

Throughout the entirety of the

book the author has very carefully, layer upon layer, line upon line, built up a case for God's dealings and progressive dealings through a patriarchal line. The birthright is a male prerogative. The priesthood is a male prerogative. The ruling from rank and position and status is a male prerogative. All of this our brother has established in clear, unmistakable terms. He takes chapters to tell of God's dealings from Adam to Christ and it is all through males. This is God's method... through males. At the climax our brother completely negates his entire structure that he has so carefully built up by telling us that for the first time in the entirety of human history GOD HAS ORDAINED TO HAVE A FEMALE PRIEST.

That the church is feminine no one will deny (II Cor. 11:2). HOW THEN CAN SHE BE GOD'S PRIEST? She can be God's Bride for He is the head of the church in the same sense that a husband is the head of his wife (Eph. 5:23). She can even be His servant. BUT, SHE CANNOT BE HIS PRIEST.

The methodology in the chapters dealing with "The Birthright," "The Blessing," "The Anointing" and the "Laying On Of Hands" is very similar and they merge together though they speak of different things. When you deal with one you pretty much deal with them all because along with all of them our brother transfers the things of Israel over into the church in wholesale lots.

My brother's error is simple and twofold. In the beginning he fixed his eyes on the wrong priesthood and then he placed it in the wrong place. From such simple errors entire religious systems have been constructed.

We come now to the "Birthright." The entire doctrine of the "priesthood of the church" is built around the "Birthright" and an inept building job it is. We are told that since under Levi things degenerated so badly that God gave the Birthright to Christ. On the surface this doesn't seem too serious but I must repeat my usage of the word HERESY. This is HERESY as I shall point out. It is probably not deliberate heresy but it is heresy. My brother also says that the church has a birthright.

It is sometimes good to break words down into their syllables... Christ-mas, auto-mobile, television, birth-right. What would you imagine a birthright would be? You needn't imagine for it is self evident. It is a right that is intimately connected with birth for the words are intimately connected together. A birthright is a right of birth. Are you born into God's family or into His church? It is inescapable that our brother believes you are born into the church since he gives the church (Continued on page 6, column 4)

## BRIEF NOTES

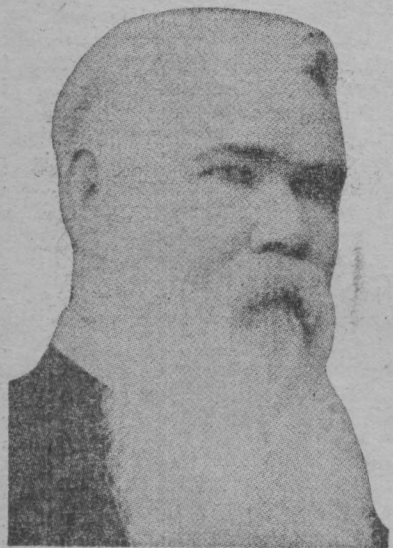
The Grace Missionary Baptist Mission of Tacoma, Wash., and Missionary-Pastor Larry Killion will have a fellowship meeting May 25. It will be held in the new South End Community Center building at 78th So. and So. Sheridan at 7:30 p.m. If you have any questions you may call Bro. Killion at 206/472-2691.

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## AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



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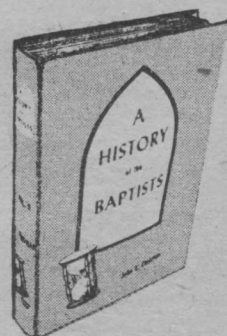
known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and double spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

### "COPYING THE COPY"

J. REID HOWATT

"Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). No one needs to tell you what it is to follow a person; it is to go where he is going, in the same direction after him, isn't it?

But, of course, we sometimes mean more than that by the word, for when we imitate some one and learn his ways, we say we are following him. If I were to tell you of a boy who was following a bad company and following an evil example, you would know quite well what I meant; and if I told you of some one who was following the Lord, you would also understand that.

But here is a man who asks us to be followers of him. You know this man well—the Apostle Paul. Was it right for him to ask us to become like him, or to do as he did, to take him for our example? Well, if he had just said, "Be ye followers of me," I would have felt bound to ask him first to tell me where he was going, to show me that he knew the way, prove that he was on the right road, and that he would not lead me astray. If he could not do that, I would have been obligated to say, "No; it does not matter how great you are or how wise, I am not going to follow you if you do not yourself know where you are going!" Yes; but Paul knew that, and it was not himself exactly he asked us to follow. He asked us to follow him because he also was following Jesus. He knew where he was going, he knew the way and so could quite well ask us to follow him so long as he was following Jesus.

And that is what you have got to do with your companions. You "take to" a boy or "take to" a girl, and like to be with them, and do what they do, and say what they say, and follow them. You can't help that, but should you not sometimes ask yourself, who is my companion following? Is it Jesus? or is it Satan? Is he on the

right road?—for if he is on the wrong road, and I am following him, I shall go wrong, too.

I read of a farmer who went out in the deep winter, when the snow was thick on the ground, and he took his little boy with him. By-and-by they came to a very steep hill, and it was dangerous climbing, for the snow concealed a great many ugly gaps into which they might fall, so the father went ahead, and his little boy climbed after him. When they had gone this way some distance the little fellow called out, "Father, be sure you take the right road, for I am stepping in your footprints!" "My son stepping in my footprints!" thought the father, and the thought troubled him, and made him think, and at last made him pray and become a good man; for he thought, "If my son is following me, surely I should be following Christ."

Think you the same thought. You have some companions who are fond of you, and who do as you do, and say what you say—they are following you; but are you following Christ? If you are on the wrong road, you will lead them on the wrong road, too!

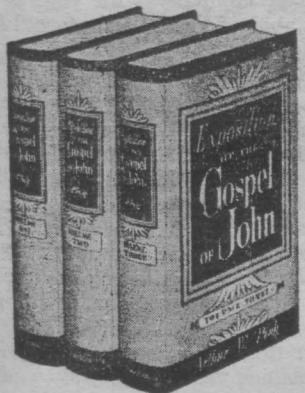
Dear children, make companions only of those who are following Christ. And the best way to do that is by following Christ yourself. No one was ever lost on a straight road and Jesus never leads us along crooked ways. His way is straight, for it is the way of salvation. When others would tempt you to turn from that way, and do what is wrong and say what is sinful, say to them, "No; the Lord's my Shepherd, and I will follow Him; and I will go only after those who are going after Him!"

Pray to Jesus now, saying, "Lord, I want to love thee and follow thee wherever Thou goest; teach me, and guide me, and lead me, and never let me go astray. Amen."

—THE CHURCHETTE

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(Continued from Page Two)

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There is a happy land of sunshine I know,

Free from all sorrow, pain and care;

Land where no chilling winds of death ever blow,

It is springtime forever there.

'Tis always springtime in glory,

The flowers bloom rich and rare;

The happy angels are singing; bells of Heaven ringing,

It is springtime forever there.

There is no weeping in that home of the soul,

No death to bring us despair;

All will be glory while the ages roll,

It is springtime forever there!

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## Who Owns Earth?

(Continued from page one)

when racket and raucous noise has taken the place of music. These old bands that we have today, like the Beatles, for instance, sound like the squealing and mooing of the stockyards. We're likewise living in a time when doggerel has taken the place of poetry. Just consider and analyze some of the words of the popular songs of today. Anything that rhymes! The words blue and you and true and mine and divine occur with monotonous frequency, and all of this moronic dribble goes right back to the Devil.

But here in the Bible in the Psalms, we have some beautiful poetry, and this 24th Psalm is a song of victory. David had been victorious over the enemies of his Lord, and had made Zion the city of his God. To this place the Ark of the Lord was being carried after it had been taken from heathen enemies, and was being carried with the greatest demonstrations of joy. This Psalm is said to have been composed by David to be chanted in responsive parts on this memorable occasion. Picture in your mind that scene as David and his conquering hosts approach the city. The great chorus sings out, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Then the gates are personified and made to echo back, "Who is this King of glory?" and the refrain sharp and clear gives back the words, "The Lord of hosts, he is the King of glory." And you notice that the words that make up the very line of this poem, the words of our text, are these, "The earth is the Lord's, and the fulness thereof," and that statement is pertinent to the question of my text, "Who owns the earth?"

In the first place, let me remark that this earth does not belong to man. The story of man's attempt to dominate this earth is a story written in blood. Conqueror after conqueror has arisen to claim this earth. Napoleon was going to dominate the earth, and he marched his armies across the steppes of Russia to Moscow, but since the Russians had taken away all food, he had to march back, and most of his army he lost in the snowy wastes of the Russian winter. Napoleon failed in his scheme of world conquest, and he died in exile. Alexander the Great did conquer the known world, but he didn't conquer his own lusts and appetites and he died at a very early age.

Hitler overran nations and countries in a way that the earth perhaps never saw before, and that one time following the fall of France, he was within sight of victory. He supposed that England would certainly concede that he won, and it made him awfully mad when they didn't do it. He angrily said that the English didn't know when they were whipped. He had everything ready for an invasion of England when the Lord sent a storm that destroyed his invasion barges and drowned, so it is claimed, about 50,000 men. How easy it is, my friends, for the God of Heaven to intervene and to upset the best laid plans of earth's would-be conquerors! No, this earth does

not belong to man, and one day the Lord's going to get completely tired of man's attempts to dominate and lord it over his fellow-man, and He is going to put a stop to it forever.

During the last World War, I saw a sign on a commercial truck that read something like this, "First victory, then peace forever!" Some poor nut put that falsehood on that truck, for that statement is contrary to observation, human experience of all ages, and the Bible. There will never be peace forever until the Prince of Peace, Jesus Christ, returns to destroy militarism completely, and to establish His throne on this earth. Then, of the increase of His government and peace there shall be no end, as said the old prophet of Israel back nearly 3,000 years ago.

In the second place, let me say that the earth does not belong to the Devil. It is true that the Devil claims the kingdoms of this world. He offered these all to Christ there on the mount of temptation, and he is called the god of this age and the prince of this world, but Satan is only what we would call the de facto ruler. Adolph Hitler claimed to own the whole string of countries that he overran, he became the usurper ruler, the de facto ruler, but he went down in defeat. Satan is the author of the present set-up here in the world, just like Hitler was the author of the set-up in the occupied countries of Europe. He is the god of this world, this world out here, the god of the people of this world.

Listen to the cursing and blasphemy and vile language of people where you work. Why do they act and talk that way? Because their god is the Devil, and they take delight in defiling the name of the true God, that's exactly why. Take the political set-up in many a city. Why is it that a crooked set can be elected over decent men? Because so many people are Devil-dominated and don't want what's right, that's the answer. This present world order is set up, devised by the Devil and run by the Devil, but it's only temporary.

Over in the 5th chapter of Revelation, God gives us a picture of a scene in Heaven. He pulls back the curtain and lets us view a scene, and that scene shows Christ just as He is ready to come back to this world. God Almighty is sending Him back to clear this earth of its usurpian government, to cleanse this earth, clean this earth up, and to rule it. As He takes the title deed from the hand of God, Heaven breaks into praise and rejoicing. Let me read to you the account that's given here in the 5th chapter of Revelation, verses 9 and 10. It reads like this, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Note that expression, "We shall reign on the earth." I want

(Continued on page 8, column 3)

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## Tongues . . .

(Continued from page one)  
ciples. Every creature meant many, many different languages. How could the small church carry out such an order? It was humanly impossible! But listen to the promise of Jesus which was equal to the task. "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 Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). You can believe that they spoke in another tongue in the uttermost part of the earth! There were no language schools for the disciples to attend and they did not have that kind of time. God gave them miracle of tongues so that language was no barrier to the preaching of the gospel.

**TONGUES ARE LANGUAGES**  
Most everyone readily admits that the tongues of the Bible was the gift of God to speak in a language never previously studied. However, for those who do not admit this we give this paragraph. When all those different people got together on the day of Pentecost there was confusion. "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language" (Acts 2:6). The audience was amazed because those speaking the different languages were Galileans (verse 7). "And how hear we every man in our own tongue, wherein we were born?" (Acts 2:8). The word tongue in verse 8 is the same Greek word translated language in verse 6.

**PARTIAL FULFILLMENT OF ACTS 1:8**  
Jesus had said they would witness for Him to the uttermost part of the earth. People were gathered together from most parts of the earth at Jerusalem on the day of Pentecost and were witnessed to by that first church. The gift of tongues (the ability to speak a language never studied before) continued until the completion of the New Testament. It was experienced by Paul and other missionaries as they went into new territories with the gospel describing "the wonderful works of God."

**TONGUES AT CORINTH**  
The best illustration of the purpose of Biblical tongues is the abusing of the gift of tongues by the church at Corinth. I Corinthians chapter 14 proves to us that tongues were not to be used in a church where there was no language barrier. The purpose of the gift of tongues was to evangelize. These Corinthians were using it in the church. In the church it was a mystery and understood only by God Himself. "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries" (I Cor. 14:2).

**SELF EDIFICATION**  
Tongues were not given for self-edification but the Corinthians were using them that way. "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church" (I Cor. 14:4). Remember that the events of this chapter are taking place in a church and not

out on a mission field where there is a language difference. Paul said that there was no profit of tongues in a local church. "Now brethren, if I come unto you speaking with tongues, what shall I profit you?" (I Cor. 14:6).

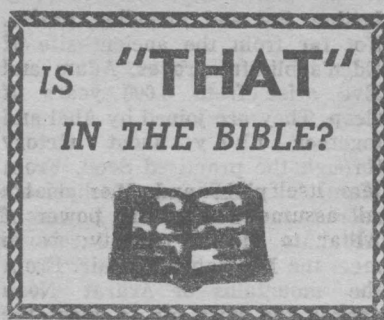
**A SIGN FOR UNBELIEVERS**  
"Wherefore tongues are for a sign, not to them that believe, but to them that believe not" (I Cor. 14:22). That is why tongues were given, for the purpose of evangelization on the early mission field. The local church was to be a gathering place where believers might be edified. The gift of tongues was not a sign for them. If in a church service an unbeliever attends and hears all the confusion he would think the church mad (verse 23). Remember: The gift of tongues was given for the purpose of evangelism and was not given for the edifying of a church! Before noticing the tongue movement of today we now deal with the ceasing of tongues.

**THE CEASING OF TONGUES**  
Augustine, who lived A.D. 354—A.D. 430 said, "In the earliest times, 'The Holy Ghost fell upon them that believed; and they spoke with tongues,' which they had not learned, 'as the Spirit gave them utterance.' These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to show that the gospel of God was to run through all tongues, over the whole earth. That thing was done for a betokening, and it passed away." Augustine summarizes the theme of this paper. (1) Tongues were a language not previously learned. (2) Its purpose was that the gospel might run through the whole world. (3) Then it would pass away and had already done so in Augustine's day.

**I CORINTHIANS 13:8-11**  
"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (I Cor. 13:8-11). The understanding of these verses give one the understanding of the ceasing of tongues.

**THE WRITTEN WORD**  
The "that which is perfect" of I Corinthians 13:10 is the Word of God—the completed New Testament (compare James 1:25 and Psalms 19:7). The "that which is in part" of verse 10 is the spiritual gifts that would fail or cease. It would help us to go back and learn what the original design for the signs and wonders was. "And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen" (Mark 16:20).

The disciples were preaching new truths. They did not have the New Testament. How was the people to whom they preached to know and believe that they were indeed preaching the Word of God? God confirmed or accredited the Word they preached by signs, one of which was tongues. When the New Testament was



Question:  
**WHERE IS AN EXCELLENT WORD PICTURE OF A DRUNKEN MAN?**

Answer: Proverbs 23-29-30, 33-35  
"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine . . . Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, thou shalt say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again."

completed, there would be no need of the signs to confirm the spoken Word. The written Word was completed so the signs would fade away or cease.

**PAUL: A BOY THEN A MAN**  
Paul's illustration of his own growth to maturity is very valuable in understanding the ceasing of tongues. He is saying that a growing child needs things that a man does not need. The child is put for the early church. The man is put for the mature church. The young church before being given the New Testament, needed certain things to help them grow that they would not need after maturity. Those things were the signs—tongues being one. After maturity or the giving of the New Testament, the mature church could put away the childish signs and rely completely on the Word. The abiding gifts which were not put away were faith, hope and charity (I Cor. 13:13).

**TONGUES OF TODAY**  
The tongues of today, are they of God or are they of Satan? Remember, John told us to try the spirits whether they be of God. The reality of Satan and demonic spirits cannot be denied. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1). We should not be mistaken so as to credit only the worst things to him. He is spoken of as an angel of light "And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if this minister also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:14-15). Since we have seen that the gift of tongues were said to have ceased and that there is a revival of them today and that Satan, too, has miraculous powers, we must take a close look to see if they are of God or of Satan.

**CONFUSION**  
"For God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33). Anyone observing today's tongues would have to admit to a certain amount of confusion. God's people have a task to go into the world preaching the gospel. Satan will go to any length to stop evangelization and tongues have been very effective. Since it stops the promotion of the gospel (who can understand them) and causes confusion I feel it is Satan's gift. It is a partial fulfillment of II Corinthians 11:14-15 and I Timothy 4:1.  
If today's tongues were of the Holy Spirit they would testify of Jesus Christ. "But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify

of me" (John 15:26). Tongues of today are an emotional experience that does not testify of Christ and therefore is not of God.

**SATAN HAS A PLAN**  
Those who do not believe that Satan has a plan are surely blinded. The Charismatic movement (speaking in tongues) is destroying local churches everywhere. This so-called second blessing or baptism in the Holy Spirit is not offering the gospel to the unsaved. It is, by its advocates on admission, the evangelization of an emotional experience to the saved. Thus, it does not measure up to the Biblical standard and is found wanting. God's people must stand against it, whatever the cost, or be found aiding in the work of Satan.

**PAT BOONE**  
Pat Boone has done much to evangelize the emotional tongues movement. He said concerning his own experience, "The movement had come, George and I were alone in the room. We raised our arms to God, and I prayed. 'O Father, this is it—I give up, I yield my life to you. Please take it, Lord, and make it whatever You want to. Forgive me of every sin, wash me clean; and Jesus, Oh precious Jesus be my baptizer. Baptize me right now in Your Spirit, the Spirit of the living God.' Even as I prayed I began to sense the Lord's presence in a remarkable way. I began by simply offering my voice to Jesus and supporting a tone. As I did, a beautiful melody came out, and words began to float in on the melody! It was such a graceful and beautiful thing that I hardly recognized the voice as mine. And a warmth, an assurance filled my spirit. How can I describe such a thing? It was an uplifting, inspiring, joyful experience—the most profound of my life. I had a deep sense of knowing that I was singing a new song to God" (Pat Boone, A New Song, p 127).

Here we have Boone's experience of singing in an unknown tongue. However impressed one might be with it he must compare it with the Word of God. **Not one place** in the Bible do we find anyone seeking the gift of tongues. It (Continued on page 7, Column 2)

## The "Spectre"

(Continued from page four)  
a birthright. Now that's a novel view.

The birthright is a male prerogative. Our brother confirms this in the entire chapter on the subject. How then did the church which is female get a birthright in her own right? He doesn't say.

The word "birthright" appears once in the New Testament in Hebrews 12:16 and refers back to Esau. If the New Testament church has a birthright wouldn't you imagine that God would have said something about it? I know that this is making a point from silence, but wouldn't He? I don't object that the word doesn't appear anywhere else in the New Testament but I do find it strange that the concept doesn't.

God does work through the first-born son and always has. The law of primogeniture (the law of the birthright) has been in force in most of the world since history first began to be written down. There are very few matriarchal societies and none which are recognized by God. I recommend that you get a good old book and study primogeniture if you haven't already. I have a book in my library, copyright 1864, called "Ancient Law" which is as good as anything I have ever found. I recommend an old book because modern books do not give as good a treatment of primogeniture as an old one does. When the book in my library was copyrighted primogeniture was still the law of the land in most of the world.

Under primogeniture (or the law of the birthright) the title, the estate and the blessing went to the FIRST BORN SON. In many countries every morsel went to the firstborn with nothing for the wife and other children. Please bear this in mind, **THAT PRIMOGENTURE (OR THE LAW OF THE BIRTHRIGHT) IS ALWAYS, ALWAYS VESTED IN THE FIRST**

**BORN SON.** The father can change it either because of sin or at his pleasure, but unless the father does change it **IT IS ALWAYS VESTED IN THE FIRST BORN SON**, and is, a sign of pre-eminent status and position of rank in a FAMILY. It has never indicated anything else, either in the world or in its usage by God. It indicated status and elevated position of rank. The one with the Birthright was the head of the family. Please remember that **THE HEAD OF THE FAMILY**. He wasn't the head of a tribe or of a nation or of a club or a clique but he was **THE HEAD OF A FAMILY**.

I repeat that the author says that the Birthright was taken from Levi and given to Christ. How serious is this? It is serious enough for me to label it **HESESY** where I've never labeled anything else heresy in print before.

"And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell" (Col. 1:18-19). Our Lord is the first begotten of the Father and as such He had all the "position or rank" that He could possibly have. Our brother makes a constant point that the Birthright means a "position or rank." BY TRANSFERRING LEVI'S BIRTHRIGHT TO CHRIST HE FIRST RANKS CHRIST BELOW LEVI AND THEN LIKE A POMPUS GENERAL OF THE ARMY HE CASUALLY PROMOTES HIM TO A HIGHER POSITION. Can you not see the seriousness of this? The author treats my Lord like He is an army private whom he promotes to sergeant when the mood strikes him. Read the book and see if this is not so.

Why in the name of all that is holy would Christ need Levi's birthright given to Him second hand when he antedates Levi from eternity and is the Son of primogeniture in His own right with His own birthright? To transfer Levi's birthright to Christ is to imply that Christ as the firstborn of the Father did not have a birthright of His own. The birthright involves "position of rank" as the author points out. Does Levi outrank Christ? Our brother says that he did because he must have done so to have had the birthright. Does Christ have two birthrights? The author says He does. He is the first person in history to have two birthrights but according to the author He has His own birthright from eternity and then He has the one that the author casually donated to Him from Levi.

My brethren I don't mind academic exercises in logic nor do I mind exegesis for the sake of exploration, but when you come to denying the deity of Jesus Christ I part company with you. I cannot abide a slur at the eternal Godhead.

To be fair I do not believe that the author yet realizes what he has done. I don't believe he intended to deny Christ's deity. He is simply so caught up in the "priesthood" that he apparently doesn't realize what he is doing. I personally know the author as a worshiper of Jesus Christ and if he would ever take the time and trouble to read the book he has written I believe that he would either rewrite it or denounce it. He surely cannot mean what he says. He is too fine a scholar and too able a minister to have denied, with intention, the fact that Christ is very God of very God.

When he writes of the anointing he says that it couldn't be transferred to another tribe. He won't transfer the anointing but he transfers the birthright around like it was a pawn ticket. He transfers it from Levi to Christ who already has His own eternal birthright.

Read this part of our brother's book and see if what I tell you isn't so. Can Levi add anything to Christ? If he can, then we are all doomed. I will speak further of the Birthright in the subsequent issue. In the meantime would someone, some friend, some neighbor please point out to my dear brother and the author of the book just what he has done by his transferring about of the Birthright. If you love him, point this out to him.



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PAGE SIX



## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

President Jimmy Carter in Elk City, Oklahoma, said that Christ provided the Biblical basis for supporting the Equal Rights Amendment. The March 26, 1979 issue of the CHICAGO TRIBUNE relates the account as follows:

"... Oklahoma has not ratified the ERA, and a questioner at a town meeting Saturday night asked Carter about the issue.

"I think if one reads parts of the Bible, you can find a good argument either way," Carter said, "I know that Paul felt very strongly that there ought to be a sharp distinction between men and women, and the women's role ought to be minimal.

"But I have a feeling that Christ meant for all of us to be treated equally, and He demonstrated this in many ways."

This is quite a statement to come from a man who teaches the Bible in the First Baptist Church in Washington. He arrays Paul against Christ as if they disagreed. To him Paul was an old woman hater while Christ had a much better attitude. His language reveals that Christ was inspired and truthful while Paul was mistaken in his pronouncement on the role of women.

The writings of Paul are as infallible and as inspired as the sayings of Christ. Paul received his religion from Christ (Acts 26:16-18; Gal. 1:11-12) and was His faithful apostle until his death (Acts 21:13; II Tim. 4:6-8). There is no contradiction between what Paul taught and what Christ taught. The problem is in the President's poor interpretation of the Scriptures.

Mr. Carter's appeal to Christ for a Biblical basis for supporting the ERA is about as valid as that of the Communists who appeal to Acts 2 for support of their Communism.

WOODBRIDGE, Va. (EP) — A Baptist school, sued for forbidding a white female student to talk with a black male classmate, contends the girl may have violated a church tenet prohibiting any interracial romance relationship.

The Marumsco Christian School, operated by the independent Marumsco Baptist Church, asserts in papers filed in U.S. District Court in Alexandria, Va., that Principal Aleck Lee Bledsoe acted within his rights in halting any relationship between 14-year-old Melissa Fiedler and an unnamed black male classmate because it may have been against the church's teachings.

The girl's father, Raymond Fiedler of Manassas, Va., had brought a suit against the school and Mr. Bledsoe (who is also pastor of the church) last month, charging the school with racial discrimination and violation of his daughter's civil rights.

BALTIMORE (EP)—The Baltimore zoning board has ruled that a congregation here, which disturbed neighbors in the residential area with its loud ebullient shouting and singing, will have to move somewhere else.

Neighbors of the Obedience Church of God complained to city officials that the congregation continued its loud praises all day Sundays, and on Tuesday and Friday nights, sometimes continuing their shouts in the street. One close neighbor complained that "they scream and shout." They run outside shouting "Hallelujah praise God." She said they used tambourines, drums, horns, and pots and pans.

LONDON (EP)—As a gesture of support for the ordination of women, members of the female sex took over many priestly duties at services in churches throughout England on April 29, according to reports reaching here.

The day was promoted by the recently-formed Movement for the Ordination of Women in response to a call from certain Roman Catholics in the United States for a "day of action" on behalf of

women wishing to serve the Church more fully, both as priests and laity.

DALLAS (EP)—United Methodist Bishop W. McFerrin Stowe of Dallas has announced that he will not reappoint Joan Clark, a professed lesbian, to serve as a deaconess in his area.

## Tongues ...

(Continued from page six)

was a gift bestowed by the Lord. Not one place do we read of anyone cooperating with the Spirit in a joint effort, such as Boone describes, to speak in a language not previously studied. It was, in the Bible, all of God.

## TONGUES OF TODAY ARE A SUBSTITUTION

Tongues of today are a phenomenon caused by the mind. It may be some form of physis release. We are reading of thousands today who are leaving drugs, cold turkey, by the substitution of tongues. We have read of those supporting a \$50 a day drug habit speaking in tongues and leaving the drugs. Those, like Boone, having inward conflict find emotional release like a drug to soothe the mind. It is an escape mechanism available to those who are seeking escape. Its source is not of God.

In conclusion, it should be noted that those who promote the tongue movement of today are usually anti-establishment. Those who are not, do not follow the theology of the Bible. They carry very low views of the great doctrines of the Word. They tell us that having the gift is an assurance of salvation which means that the thousands of Christians who speak not in tongues cannot have assurance. They totally ignore the fact that when God gave the gift it was not to all. We urge our readers to stay clear of the modern day tongue movement lest ye be found having fellowship with demons and finally be cast down to share in their doom!

## Campbell ... Baptist

(Continued from page one)

Ireland for America it was understood that his family would soon follow him. This they undertook to do, but, on account of the wrecking of the ship on which they traveled in a violent storm off the coast of Scotland, they remained there for a time. Alexander Campbell entered the University of Glasgow. While in Scotland he came under the influence of Rowland Hill and Robert and James Haldane, who led a party away from the Established Church and organized them into the Congregational Church of Scotland.

Thus the seed of dissatisfaction with the overlordship of humanly appointed leaders among God's people was planted in the heart and mind of Alexander Campbell. Had he followed this new-born discontentment and purpose to logical and Scriptural ends he would have become a Baptist, and might have made a large and lasting contribution to the cause of the unity of believers in Christ. Instead, he chose a path of lesser resistance and confusion confounded resulted from his labors.

Alexander and the other members of the Campbell family reached New York, Sept. 29, 1809, almost two years after Thomas Campbell had left Ireland. They proceeded to Washington, Pa., where the family was reunited. Here the father and son discussed at length the religious experiences they had undergone during their separation and decided that the time had come for them to launch a movement to unite all denominations into one body of believers.

However, a month before the

arrival of the other members of his family, Thomas Campbell, with a small group of his followers, had organized "The Christian Association" and, later issued "A Declaration," in which it was expressly stated, Section IV: "That this Society by no means considers itself a Church, nor does it all assume to itself the powers peculiar to such a society; nor do the members as such consider themselves as connected in that relation; nor as at all associated for the peculiar purposes of church association, but merely as voluntary advocates for church reformation."

After reading the "Declaration" and subsequent "address" of his father, in which was reiterated the statement: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," Alexander Campbell subscribed to the contents of both of these documents. While discussing them later with Mr. Riddle of the Presbyterian Union Church, when he referred to the proposition that "nothing should be required as a matter of faith or duty, for which a 'Thus saith the Lord' could not be produced either in expressed terms or by approved precedent," "Sir," said Mr. Riddle, "these words, however plausible in appearance, are not sound. For, if you follow these out, you must become a Baptist."

Though disavowing two years before their purpose to organize an independent church, on May 4, 1811, the advocates of the Restoration Reformation constituted themselves "The First Church of the Christian Association," at Brush Run, Pa. In the meanwhile Alexander Campbell had been struggling with the Scriptural justification of infant and adult sprinkling. They vindicated those who engaged in such practices on the ground of expediency. After an assiduous study of the New Testament they became convinced that immersion was the Scriptural mode of baptism, and accepted it, theoretically at least for the time being.

So, in the summer of 1811 Thomas Campbell, although he had not been baptized, immersed several candidates into the membership of the new church. Thus the "First Church of the Christian Association" had members who had been immersed by one who was sprinkled in infancy, and also other members who had been received on their sprinkling for baptism.

Coincident with the foregoing, the following quotation from the "Memoirs of Alexander Campbell" by Richardson, Vol. I, page 383, makes interesting reading: "Most of the members of the church, furthermore, supposed themselves to have been in their infancy already introduced into the church by its means, and even after Alexander discovered it to be unauthorized, he seems to have concurred, for the time, in the plausible sophism proposed by his father, that it was not now necessary for them to go, as it were, out of the church merely for the purpose of coming in again by the regular and appointed way."

Having formed the acquaintance of Eld. Matthias Luce, an itinerant Baptist preacher, Alexander Campbell, being convinced that immersion was the Scriptural mode of baptism, made overtures to his weaker brother, Elder Luce to immerse him, doubtless knowing at the time that he was asking his new friend to render a service to him which would result in his betrayal of his Baptist brethren in all generations since the early life of our Lord.

After much persuasive sophistry on the part of Campbell, Luce finally consented to perform the act requested, it being agreed by both that no experience of grace would be required to be given beforehand. In this connection, in "Memoirs of Alexander Campbell," Vol. I, page 398, his biographer makes an unwarranted statement in the following language: "There was indeed, no Baptist church meeting to which any such 'experience' could have been related."

Wednesday, June 12, 1812, was epochal. After seven hours' dis-

cussion and justification of their position on baptism by Thomas and Alexander Campbell, Eld. Matthias Luce, on his own initiative and in defiance of Bible truth, immersed the following: Mr. and Mrs. Thomas Campbell and daughter Dorethea, Mr. and Mrs. Alexander Campbell and Mr. and Mrs. Hanen. For this act and other heretical teaching and practices, Eld. Luce and his church, Pigeon Creek, were excluded from the Redstone Baptist Association in 1826.

At the meeting of the Redstone Association in 1813 the Reformers, under the assumed name of "The First Church of the Christian Association" from Brush Run, Pa., after strenuous opposition and on a conditional union, was received as a member of the body. Writing about this later, Alexander Campbell said: "I had no idea of uniting with the Baptists more than with the Moravians or the mere Independents." His biographer in "Memoirs of Alexander Campbell" Vol. I, page 458, makes the following comment: "Not long after the Brush Run Church had united with the Redstone Association, Thomas Campbell, who warmly approved this union, as it took away from the church the necessity of forming a new religious body," and this too in the face of the fact that Thomas and Alexander Campbell a few years before had organized "The First Church of the Christian Association," which was regarded at the time as an independent church and the forerunner of "a new religious body."

In 1815 Alexander Campbell wrote the following: "I am now an Independent in church government—and a Baptist in so far as respects baptism." Later he added: "I am sorry to find that certain opinions called Arian or Unitarian, or something else, are about to become the badge of a people assuming the sacred name of Christian; and that some peculiar views of atonement or reconciliation are likely to become characteristic of a people who have claimed the high character and dignified relation of the Church of Christ. I do not say that such is yet the fact; but things are, in my opinion, looking that way, and if not suppressed in the bud, the name Christian will be as much sectarian as Lutheran, Methodist or Presbyterian."

Learning that members of the Redstone Association, at their forthcoming annual meeting in 1823, were planning to exclude him and his followers, Alexander Campbell asked his so-called church for letters of dismission for himself and twenty-nine others to form another so-called church at Wellsburg, Pa. Thus by stealth he avoided a just rebuke for his heretical doctrines and practices. Referring to this event in "Memoirs of Alexander Campbell," Vol. II, page 68, his biographer wrote: "Considered in itself, Mr. Campbell cared little for his impending excommunication on the part of the Association, but as he was to engage in a public debate shortly with Mr. McCalla, he thought it best to evade the denominational discredit designed by enemies, lest this should mar his success."

IV

In his debate with Mr. McCalla, which was held during October, 1823, after quoting favorite passages of Scripture, used by him and soon by all his followers, to prove baptismal regeneration, Alexander Campbell remarked:

"I know that it will be said that I have affirmed that baptism saves us. Well, Peter and Paul have said so before me. Now, we confess that the blood of Jesus Christ alone cleanses us who believe from all sin. The water of baptism then, formally washes away our sins. Paul's sins were really pardoned when he believed, yet he had no solemn pledge of the fact until he washed them away in the water of baptism. To every believer, therefore, baptism is a formal and personal remission, or purgation of sin. The believer never has his sins formally washed away or remitted until he is baptized. The water has no efficacy but what God's appointment

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gives it, and He has made it sufficient for this purpose."

Here we have contradiction and confusion, reduction and absurdum, a distinction without a difference, a wresting of Scripture to preconceived ends.

The reason given by Campbell for naming his paper "The Christian Baptist" was: "As the reformers were however, at this time identified with the Baptists, it was thought expedient to avoid offending religious prejudice, and to give greater currency to the principles which were to be presented." It is easy to see from the foregoing statement that Alexander Campbell, though using his membership in a Baptist Association to further his so-called "Restoration" movement, was antagonistic to every doctrine for which Baptists stood.

On another occasion it was avowed as the primary purpose for which he was striving it was said: "To put an end to religious controversy had been one of the chief aims of the Reformation proposed by Thomas Campbell." Despite what may have been at the beginning of their efforts a unanimous purpose to unite all believers into one body, Thomas and Alexander Campbell and their followers became responsible for more controversy, confusion, dissension and division among the children of God than any other new sect or group in the history of America. Not only have they failed to bring believers in Christ together and have to the contrary widened the breach between them; but they have also added several other humanly organized so-called church bodies to hundreds of others of similar origin, all of which together can give no Scriptural reason for their existence.

V

Was Alexander Campbell a Baptist? The question calls for a definition of a Baptist.

A Baptist is a person of accountable age (1) who has been saved by grace, through the gift in the Lord Jesus Christ, (2) who has been Scripturally baptized into the fellowship of a New Testament Church, and (3) who seeks to help carry out the will of God, as expressed by Christ, the Head of His Churches, in Matthew 28:19-20, which reads: "And Jesus

(Continued on page 8, column 4)



## Power Over All Flesh

(Continued from page one)

In verse 1: "Father, glorify thy Son, that thy Son may glorify thee." (They seek the glory of each other.)

Verse 3: "This is life eternal that they know thee the only true God, and Jesus Christ," (The way of obtaining eternal life is to know the Father and the Son.)

In verses 4 and 5 the Son says, "I glorify you, Father, and now you glorify me!" Oh! The equality and beauty of this relationship! Verse 10: Equality of ownership. (Mine are Thine and Thine are mine.) Verses 21-23: The Oneness of the Father and Son held up for us to marvel, wonder, and glorify God.

Now with the relationship of God the Father and God the Son in mind note verse 2: "As thou (the Father) hast given Him (the Son) power over all flesh, that He should give eternal life to as many as thou hast given Him." The Greek word translated power in this verse has within it the thought of liberty, ability and lawful authority. I would like to point out two things concerning this power.

First, the Lord Jesus possesses this power in fulness and in freedom to save as He sees fit. The Greek word has the thought of liberty and surely the Son has liberty over all flesh, for we find in John 1:1-3 that the Son was the active agent in creation. Who can have more liberty over a thing than the Creator of it?

"Nay but, O man, who art thou that repliest against God? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?" (Rom. 9:20-21).

"Behold, He taketh away, who can hinder Him? who will say unto Him, What doest thou?" (Job 9:12).

"Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?" (Isa. 40:13. The answer? Christ has to answer to none. He has power over all flesh as our text tells us. He can do with all men as He so de-

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sires! He could save all men, some men, or none at all! That is His liberty!

The Son not only has liberty over all flesh; but He has ability even as the word in our text signifies. All of His ability was not used up in creation. His ability is undiminished. In Colossians 1:17 we read: "By Him (Christ) all things are held together by His omnipotent power. Notice Neh. 9:6: "Thou hast made heaven . . . the earth . . . the seas, and all that is therein, and thou preservest them all." Surely the Son not only has liberty, but He also has the needed ability to save all, some, or none of the lost sinners of Adam's race.

The Son not only has liberty and ability, but He has lawful authority! He has not wrested this authority from the hands of the Father. John 17:2 tells us the Father hath given into His hands this power. This power is His in a legal authorized transfer from the Father to the Son.

In Matthew 3:17 the Father says: "This is my beloved Son in whom I am well pleased." In Matthew 17:5 on the mount of transfiguration we hear the Father again speak these words and then adding: "Hear ye Him."

In John 5:17 Jesus said: "My Father worketh hitherto, and I work." "The Father . . . hath committed all judgment unto the Son; That all men should honour the Son, even as they honour the Father" (John 5:22-23).

"For as the Father has life in

himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also" (John 5:26-27).

So we can see from these references that the Father has given legal, authorized lawful authority into the hands of the Son to use His liberty and ability to save all, some, or none. It is entirely up to the Son! Oh! Talk about freedom! The Son has it!

And yet because of the equality, the oneness, and the love that He has with the Father, we note secondly, that the liberty, ability, and lawful authority of the Son over all flesh is in submission to the eternal will and purpose of God the Father. ". . . power over all flesh that He should give eternal life to as many as thou hast given Him" (John 17:2).

Right here in our text we see that the power was given for a particular purpose: to give eternal life to the many given to Him by the Father.

The Son indeed has liberty, ability, and lawful authority to save all, some, or none; but the number He actually saves is controlled by His relationship with the Father and His desire to please the Father, fulfill His will, accomplish His purpose, and glorify His name.

"My meat is to do the will of Him that sent me and to finish His work" (John 4:34).

". . . because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30).

"Then cometh the end, when the Son shall have delivered up the kingdom to God, even the Father; and where all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor. 15:24, 28).

Oh! May we as God's children see the beauty of these truths manifest. The Father and Son are co-equal, the Son has all power, and yet that power is in subjection to the eternal decree and will of God the Father!

And in closing may we point out that without the eternal decree of God, the eternal sacrifice of the Son and the eternal call of the Spirit none would be saved!

With the prophet Jonah we must cry: "Salvation is of the Lord!" May God bless you.

## Who Owns Earth?

(Continued from page five)

to stop long enough to ask you, "Is the Devil your god, are you a member of Satan's world system, are you identified with him in his usurper reign? You'd better break with him if that's true, and come over on the side of the Christ who is going to rule this earth. We're in a world whose system is dominated by Satan, but we don't have to collaborate with him. We can be true to our absent leader and can await the day of our liberation. Who will come over on His side today?

Who owns this world? Not the creature, man, not the Devil. Who, then? The text gives us the answer, "The earth is the Lord's, and the fulness thereof." This is God's world for several reasons. In the first place, because He made it in the beginning, "God created the heavens and the earth." The prevailing philosophy that governs our schools today is

one that pretty well rules God out. A man was talking to me some time ago, a skeptic, and he said that he thought that all things had always been. The world, in other words, was a self-perpetrating thing, self-originating, and that's about like the reasoning of the old woman some of you have heard me tell about, maybe. She was telling her little Granddaughter that the earth rested upon the back of four big elephants. "What do the elephants stand on, Grandma?" "Why, they stand on the back of a big turtle," she said, "the biggest turtle that ever existed." "And what does the turtle stand on, Grandma?" "It stands on a big rock." "And what does the rock stand on, Grandma?" "Why, child," said the Grandmother, "it's just rock all the way down." I say, an attempt is made to rule God out, but the very existence of the seen, argues for the existence of the unseen. The very existence of creation argues for a Creator. God created the heavens and the earth, and He who made the earth owns the earth. "The earth is the Lord's, and the fulness thereof."

A certain man tells of how he has in his possession a little square of paper, and on that paper is painted a picture of a flower. In his fine home are many fine pictures of flowers, but he values that one more than all the rest. Why? Because his mother painted that flower, his Mother who has long since passed out into eternity. He never sees that painting but that it brings to mind the thought of his Mother, and that's how we ought to be about the flowers and the trees and the clouds and the sky. There ought to come to us the thought, "My Father made all these things." God, my friends, made the world. "The earth is the Lord's, and the fulness thereof."

In the second place, this earth is the Lord's because He has redeemed it. Back there in the days of Adam, a curse was placed upon this earth because of sin. The earth, we read, was cursed for man's sake, and that's exactly why we have thorns and thistles and sandspurs and jimson-weeds, but Christ came that He might redeem lost mankind, and that He might bring redemption to this physical earth also. We read about this over in the 8th chapter of Romans, and if you haven't read that chapter recently, I wish you would. The price of redemption, the blood of Christ, has already been paid, and we only wait the time when the Lord shall take over. Concerning the renewed and redeemed earth, we read here in the last chapter of Revelation, "There shall be no more curse." What does that mean? It means that this earth has been lifted from the curse imposed upon it because of sin. It means that humanity is out from under the curse imposed by sin. It means redemption accomplished and consummated.

## Campbell . . . Baptist

(Continued from page 7)

came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Alexander Campbell was immersed by a Baptist preacher, a member of two Baptist associations, edited a paper called "The Christian Baptist," preached in the pulpits of scores of Baptist churches, debated with a number of pedobaptists, under the assumption that he was a Baptist, and otherwise called himself a Baptist. Yet he was never a Baptist, for the following reasons:

1. He rejected the Bible plan of salvation by grace (Eph. 2: 8-10) and substituted a plan of his own making, which is seen in the following quotation: "In the natural order of the evangelical economy, the items stand thus: 1. Faith; 2. Reformation; 3. Im-

mersion; 4. Remission of sins; 5. Holy Spirit; and 6. Eternal Life. We do not teach that one of these precedes the other, as cause and effect; but that they are all naturally connected and all, in this order, embraced in the glad tidings of salvation." (The Christian Baptist, Vol. 6, p. 486).

2. His so-called baptism was performed without Scriptural authority (1) as to the subject, Acts 2:40,41; 8:36-38; 16:29-33; (2) as to the design, Romans 6:1-11; Colossians 2:12; Titus 2:4-7; 1 Peter 3:21; and (3) as to the administrator, John 1:6-8; Matthew 3:1-17, 28:18-20; Acts 8:26, 29; 10:19, 20, 44-48.

Note the following from the pen of Mr. Campbell: "Query I. What is it to be born again? Answer, The person who first used this figurative expression was the Saviour of the world. And He explained it in the same discourse (John III). He represented it as being born of water and of Spirit. Everyone that is born of water and Spirit is born again. Paul in his letter to Titus, (3rd chap.) says: 'He has saved us not only by works, but through the washing of regeneration, and renewing of The Holy Spirit.' This is being born of water and Spirit."

Paul did not say: "He saved us, not only by works," etc. What he did say was (Titus 3:5, Weymouth): "Not in virtue of any righteous deeds which we had done, but in His own mercy He saved us, by means of the bath of regeneration and renewal by the Holy Spirit." There is probably a reference to baptism, but, as in Romans 6:3-6, the immersion is the picture or symbol of the new birth. Neither here nor anywhere is it in Scripture presented as the means of securing it.

Campbell said further: "Peter says: 'We are born again' or regenerated 'not of the living God which remains forever,' and this word he adds, 'is the Gospel.' Here Campbell ignores another opposite statement of Peter: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." etc. (1 Pet. 1:18-21).

VI

3. Alexander Campbell rejected the Bible plan for the evangelization of the world. He says: "It is evident that it is a capital mistake to suppose that missionaries in heathen lands, without the power of working miracles, can succeed in establishing the Christian religion. If it was necessary for the first missionaries to possess this power, it is also necessary for those of our time who go to pagan lands. But that anything can be produced, of a credible character, resembling the success of the divine missionaries, narrated in the New Testament, is impossible; or, that a church, resembling that at Jerusalem, Samaria, Cesarea, Antioch, or Rome, has been founded in any pagan land, by the efforts of our missionaries, we believe incapable of proof. Is then, the attempt to convert the heathen by means of modern missionaries, an unauthorized and a hopeless one? It seems to be unauthorized, and, if so, then it is a hopeless one (The Christian Baptist, Vol. I, page 15). He thus repudiated the missionary activities of the Baptists and all other denominations.

4. He declared unchristian all unbaptized believers in Christ by contending for baptism as a means of regeneration, and in this he put himself out of the ranks of Baptists everywhere.

5. Thomas and Alexander Campbell and their followers were the human founders of the so-called "Campbellite," "Disciple," or "Christian Churches," for which they cannot justify their unscriptural procedure upon the grounds of necessity, reason, or revelation.

For the above reasons, and many more, the writer feels fully warranted in saying: Alexander Campbell was not a Baptist.

(WESTERN RECORDER, Vol. III, No. 36, Sept. 23, 1937).

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