

THE "SPECTRE"

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 49, No. 21

ASHLAND, KENTUCKY, JUNE 2, 1979

WHOLE NUMBER 2225

THE UPSURGE IN OCCULTISM

By BERLIN HISEL  
Harrison, Ohio

Our present generation is a very different generation from all those preceding it. It seems that people are unhappy with the advances of science and technology which is producing bombs and weapons. When Charles Manson said, "Let's make love, not war" huge numbers took it up. Down through the years the mainline denominational churches, had at least, a few answers to the questions and problems of the day. The mainline denominations of our day do not know the question so they have no answers. Sad to say but many Baptists churches are ignorant of the situation of today. Churches are losing their power while occult attendance continues to rise.

MAN'S MAKE-UP

To properly understand why our generation is drawn toward the occult we have to understand man. Man is a composite being of a spirit, a soul and a body. Paul recognized this when he wrote by inspiration, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). The soul is set within the body and the spirit is set within the soul. Others have said, "The body is the seat of our world-consciousness; the soul is the seat of our self-consciousness; the spirit is the seat of our God-consciousness." In the spirit God dwells; in the soul self dwells; in the body sense dwells. The spirit of man is the shrine in which spiritual life is lived. Man's spirit has the capacity to know and worship God Who is a Spirit and must be worshiped in spirit and in truth.

THE SOUL OF MAN

The soul of man is the real you, the self. The mind, will, intellect, emotions and ability to express personality are all soul powers. A man's personality is the expression of his soul through the body. "Saving the soul" means saving the essential you—your mind, will, emotions, intellect, etc. Genesis 2:7 tells us that man is a soul and that he has a body.

THE TWO WORLDS

There are two realms that man (the soul) is aware of. There is the natural and the supernatural; the visible and the invisible. Man (the soul) stands related to the natural, physical and visible world through his body. This is accomplished through the five senses: sight, hearing, feeling, smelling and tasting. These five senses are possessions of the body which re-

late your soul to the visible world. But there is also a supernatural relation. He stands related to this world through his spirit. In that invisible world there are good spirits and evil spirits.

SUPERNATURAL EXPERIENCES

Through drugs or other psychological highs such as a 'tongues experience' people are experiencing the supernatural. Physic mediums such as Jeane Dixon, Kereskin, Cayne and others are doing supernatural things. Since man possesses a spirit, he is curious about the supernatural. To find the answer he, in days gone by, has gone to the churches where he has been given answers that satisfied him. The churches then believed in a supernatural birth, a supernatural book and a supernatural Spirit. With this combination answers came easy. But today, most churches are dead. They are purely naturalistic in their outlook. A new leaf is spoken of instead of a new life. The Bible is not thought of as a supernatural book and the Holy Spirit is believed to be only an influence. The occult claims supernatural experiences and this writer thinks they are real supernatural experiences. To satisfy the hunger of the spirit which is not fed at the churches people are flocking to the occult arts.

THE NEWS MEDIA

Satan has always been quick to take advantage of all areas of advertisement for his work. While Christians are failing to proclaim (Continued on page 6, column 1)



BERLIN HISEL

There are only two ways which man (the soul) can find out about the supernatural world. The first is through the Holy Spirit by means of the new birth. The second is by means of evil spirits through possession, either partial or complete.

THE BRIDE OF CHRIST

O. B. BAKER  
Verona, Ohio

By way of introducing this article, perhaps we should first state the purpose for writing it. We



O. B. BAKER

believe there is a woeful misunderstanding of the relationship between the bride and the Bridegroom. By this, we mean, very few people have given serious study to the church and her relationship to

the Lord Jesus Christ. We tend to follow tradition rather than study the subject for ourselves. How like the Jewish leaders who followed the "tradition of the fathers" and failed to recognize their Messiah.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Our Lord was not popular with the religious leaders of His day. His apostles were in no better standing, and His true followers can expect no better treatment today (John 15:18-21). So what we would hope to accomplish in this article, is not the praises of "Religionists," but the approval of all true New Testament Baptists. Therefore, if you should find yourself in agreement with what we believe to be the truth, we would be grateful and feel repaid for the effort.

We will begin our study with the following text, "For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (I Cor. 11:2).

We believe this verse to be very important, inasmuch as we have no doubt as to whom it was written. In chapter 1, verse 1, we are told that it was written to "the church of God which is at Corinth." Since these words were ad-

(Continued on page 6, column 2)

(whatever that means) you cannot make this reference apply to the church. Each believer has a "royal priesthood" (I Peter 2:9), to minister in this temple the commands and requirements of God. Each believer has a "royal law" (James 2:8). Each believer has an individual accountability as a Son before God.

If then the body of each saint is a temple and he is a priest unto that temple, where does this leave the church? Does this negate the church and make her irrelevant? Certainly not. The church contains



RAY HIATT

individual priests but is not herself a priest. The functions of the church are clearly stated and the viability of the church is not in question. The individual priesthood of each believer does in no way demean the church.

Every elect saint should be a member of a Baptist church which is also a temple of God. Can one (Continued on page 3, column 1)

as their own, this makes it possible for us to minister to them in Duna at least for the present time. As mentioned above, we previously had contact with them



FRED T. HALLIMAN

only on the very edge of their tribe where they join the Duna people.

Recently, one of the full time missionaries was sent on a mission (Continued on page 8, column 1)

PART V  
"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's" (I Cor. 6:19-20).  
"Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing" (Heb. 5:10-11).

"If what you taught me be taught to men of all ranks, I shall have nothing but in common with others. But I would rather have you consider that I had rather be superior to other men in abstract and secret knowledge." Extract of a letter from Alexander to Aristotle.

Each elect saint, as he performs his Christian ministry of love and devotion to Christ, has a "high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man" (Heb. 8:1-2). Our High Priest has "an unchangeable priesthood" (Heb. 7:24).

Our high priest is "after the similitude of Melchisedec." This Melchisedec appeared from obscurity, was honored of God, and in similitude pictured the type of priesthood of our Lord and of His elect saints. The priesthood of Aaron which came much later ministered things that indeed were important but which did not have "the power of an endless life" (Heb. 7:16).

The body of each believer is a "temple" and I don't care how much you stress "gospel order"

Halliman Gives A Report On New Guinea Mission Work

Dear Friends,  
Greetings to each of you in the name of our dear Lord.

It has been some time since I have been able to bring you up to date on the mission work and while I realize that report of the work, as often as possible, is a very important part of our work, I do not believe it should take the place of, nor stand in the way of the work. Those of you that have followed me, through TBE, over the years, will recall that it has always been my policy to put preaching before anything. In the past two months our work has been such that we have had no time for writing, except that we just take off and write. Now that I am back in America for a little rest, I will try to bring you up to date for the past few weeks.

The last time that I wrote regarding the work, we were investigating an area where we had no more than penetrated the outside of this tribal group. For quite some time now, well over a year, we have had many requests to open up a preaching point inside this tribal group. This tribe is known as the Hewa (pronounced Hay-wah) people. They are an extremely primitive people and to a great degree, nomadic within their tribal boundaries. However, certain clans do stay within given area.

I do not know what language group lies on the far side of this tribe, i.e., far side from our Mission Station, but on our side of the tribe, they join with the Duna language, and since many of them know the Duna language as well

**PLEASE!**  
CHANGE YOUR  
RECORDS TO  
INDICATE OUR  
NEW BOX  
NUMBER  
P. O. Box 71  
Ashland, Ky. 41101

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE CITIES OF REFUGE

Preached on the Independent Baptist Hour May 13, 1979).

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come over Jordan into the land of Canaan; Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. And of these cities which ye shall give six

cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither" (Num. 35:9-15).

The tribe of Levi had no inheritance in the land of Canaan, yet forty-eight cities out of the several tribes were given them in which to live. Six of the forty-

eight cities were to be cities of refuge. Three of these cities were located on the east side of Jordan and three on the west. Those west of Jordan were Kedesh in the tribe of Naphtali (I Chron. 6:76), Shechem in the tribe of Ephraim (Josh. 21:21; I Chron. 6:67), and Hebron in the tribe of Judah (Josh. 21:11; II Sam. 5:5). On the east of Jordan were Bezer in the tribe of Reuben (Deut. 4:43; Josh. 20:8), Ramoth-Gilead in the tribe of Gad (Deut. 4:43; Josh. 21:38; I Kings 22:3), and Golan in the half (Continued on page 2, column 2)

1978  
**BOUND VOLUMES**  
NOW READY!  
Price \$11.00  
Supply Limited  
Calvary Baptist Church  
P.O. Box 71  
Ashland, Kentucky 41101



## The Baptist Examiner

THE BAPTIST PAPER FOR THE  
BAPTIST PEOPLE

MILBURN COCKRELL — Editor  
Editorial Department, located in  
ASHLAND, KENTUCKY, where  
all subscriptions and communica-  
tions should be sent. Address:  
P. O. Box 71, Zip Code 41101.

**PUBLICATION POLICIES:** All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

**COPYING PRIVILEGES:** Unless otherwise stated any article published in this paper may be copied by other publications, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

**PUBLISHED WEEKLY,** except last week of December, with paid circulation in every state and many foreign countries.

### SUBSCRIPTION RATES

One year — \$4.00; Two years — \$7.00  
Five Years — \$14.00  
CLUB RATE: 15 or more — each \$3.00  
When you subscribe for others or secure subscriptions — each \$3.00  
BUNDLES: 10 to 50 copies to one address \$20.00 for each 10 yearly; 60 to 100 copies to one address \$15.00 for each 10 yearly.

FOREIGN: Same as in the United States.

**PLANNING TO MOVE?** — Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 25c for each "change of address." Please save us this expense and the post office time.

Entered as second class matter March 4, 1978, in the post office at Ashland, Kentucky, under the Act of March 3, 1879.

## NEW BOOK STORE CATALOGUES

We are happy to announce that our new spring 1979 catalogues are off the press. Please be sure to write to us and request your copy of this free catalogue. This catalogue contains the largest listing of good Christian books we have ever offered.

The books we offer are carefully selected before being listed in our catalogue. This does not mean that we believe every word in each book. All books except the Bible were written by fallible men. They contain some truth and some error. When we list a book it means that in our opinion we believe it contains far more truth than error. But I hasten to add that the only infallible book ever written is the Bible.

Many of the books on the doctrines of grace contain much about the universal, invisible church. Other books on premillennialism contain the same error. Some other books present a great deal of truth but contain some Arminian statements. Not all of our books were written by Baptists. However, we do believe that non-Baptists can know some truth outside the Baptist church as their writings clearly testify.

We have made some changes in our book store policy. Our store now allows a 20% discount to churches and ministers. But under the new policy the customer must pay postage. WE NO LONGER SHIP BOOKS FREE. Cash must accompany all orders. WE WILL NOT ACCEPT ANY CHARGE ORDERS. We have about \$1,000 of bad debts left from last year owed us by Christian (?) book stores and Baptist (?) preachers.

Postage and handling rates are as follows:

**IF YOUR ORDER IS:**  
Up to \$5.00 — Add \$1.00  
\$5.01 to \$10.00 — Add \$1.75  
\$10.01 to \$20.00 — Add \$2.50  
\$20.01 to \$30.00 — Add \$3.25  
Over \$30.00 — Add \$3.75

We are happy to serve Christians all over the world in the field of Christian literature. Our prices are reasonable and books are shipped as soon as possible. All profits made from the sale of our

THE BAPTIST EXAMINER

JUNE 2, 1979

PAGE TWO

books go to print other books and tracts. At times some of the profit goes into the fund of TBE to offset rising costs. No person makes a profit off of the literature we sell. All profit goes to the work of Christ.

Due to the continued growth in our book sales we are able to offer better discounts. We plan to offer even better ones as we increase our sales. Please do order from our store and help us help our churches in the distribution of Christian literature.

## BRIEF NOTES

The Providence Baptist Church of Orange, Texas, and Pastor Walter Herin will conduct revival services June 3-10. Elder Wilburn Johnson of Wickliffe, Ky., will be the speaker. The church and pastor invite all within driving distance to attend these services.

Does anyone know the address of Travis Brownlee? If so, give such information to Elder Medford Caudill, 1313 Fifth Street, Covington, Indiana 47932.

The Mount Pleasant Missionary Baptist Church of Chesapeake, Ohio, has called Elder Ronnie Wolfe as their pastor, and he has accepted the call.

## Cities Of Refuge

(Continued from Page One)  
tribe of Manasseh (Deut. 4:43; Josh. 21:27; I Chron. 6:71).

The cities were conveniently situated as a place of refuge to which a manslayer who had committed unintentional homicide might flee. These cities were not for wilful murderer, but they were for those who killed unaware. "That the slayer might flee thither, which should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these cities he might live" (Deut. 4:42).

The nearest of kin—called the avenger of blood or the Goel—was commanded to slay the manslayer wherever he found him. If he could overtake him before reaching the city of refuge, the Goel was allowed to kill the manslayer. Numbers 35:19 says: "The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him."

Peradventure the fugitive reached the city of refuge, he was to undergo a solemn trial and prove to the congregation that the killing was accidental. Numbers 35:12 says: "And they shall be unto you cities of refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment." Then verse 24 adds: "Then the congregation shall judge between the slayer and the revenger of blood according to these judgments." If the manslayer was found guilty, he was handed over to the avenger of blood to be put to death (Num. 35:19-20, 30-32). If acquitted of intentional killing, he must remain within the city or suburb until the death of the high priest (Num. 35:25). If the manslayer was found outside the city he could be put to death (Num. 35:26-28).

These six cities of refuge were typical of the way of salvation by Jesus Christ. The names of these cities pointed to Christ. "Kedesh" means "holy"; Jesus Christ is the holy One of God. "Shechem" means "shoulder," suggesting how Christ bore our sins upon His shoulders, "Hebron" signifies "fellowship"; Christ is the source of our fellowship with God and His people. "Bezer" denotes "a fortified place"; Christ is our stronghold, a place of defense. "Ramoth" suggest "exaltations"; Christ is exalted at God's right hand. "Golan" means "manifested"; Christ was God manifested in the flesh.

The Bible in both Testaments presents Christ as the city of refuge for guilty sinners who come to Him. Moses wrote: "The eternal God is thy refuge" (Deut. 33:27). King David declared: "The God of my rock; in him will I trust: He is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour..." Paul speaks of the believer "Being found in him" (Phil 3:9).

The writer of Hebrews represents the believer as "Having fled for refuge" to Christ (Heb. 6:18).

A comparison of the cities of refuge to Christ will be profitable and edifying to our spirits. It will enhance the beauty of the Old Testament types and shadows of Christ. Guided by the Holy Spirit, let us consider these cities as typical of the way of salvation by Christ.

### THE STATE OF THE MANSLAYER

The unhappy state of the manslayer reminds us of the miserable state and dangerous condition of every sinner out of Christ. The sinner is guilty of the murder of his own soul. The consequence of his sinful acts are death (Rom. 6:23). As the manslayer was in danger of being overtaken by the Goel and put to death, so the sinner is pursued by the justice of God, by the curse of the law, by a guilty conscience, and by death, the king of terrors. "God is angry with the wicked every day, if he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; He ordaineth his arrows against the persecutors" (Ps. 7:11-13).

The manslayer could not restore the life of his neighbor he had taken by an unfortunate accident, nor could he give a ransom for it, even if he had the whole world at his command. Likewise, a poor, lost sinner cannot undo his sins, nor give a ransom for his soul. The psalmist said: "None of them can by any means redeem his brother, nor give to God a ransom for him" (Ps. 49:7). All that the sinner can do is to look to Jesus Christ, the Antitype of the cities of refuge.

### A DIVINE APPOINTMENT

The similarity between the cities of refuge appointed for protection of the manslayer and Jesus Christ are worthy of serious study and comparison. Both remedies were of Divine appointment (Josh 20:1-3). The protection of the manslayer was not owing to the strength of the walls or gates of the city. It was purely due to the sovereign appointment of God.

In like manner God appointed Jesus Christ to be our Saviour: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). "And the Father himself, which hath sent me, hath borne witness of me" (John 5:37). Peter said of Christ: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).

### EASILY ACCESSIBLE

These cities were located in conspicuous spots, they could be seen at a distance. Christ is conspicuously presented in the Bible in all 66 books. He can be seen in the law, the psalms, and the prophets. He is clearly seen throughout the New Testament. As these cities were erected on high, elevated ground, even so Christ was lifted up on the cross so as to be seen of all men that passed by.

Everything was done to facilitate the flight of the manslayer, lest he be overtaken by the avenger of blood. It was the business of the Sanhedrin to keep the roads leading to the cities of refuge in the

best possible repair. No hills were left, every river was bridged, and the road was at least thirty-two cubits broad. At every turn there was a guide post bearing the words, MIKLOT, MIKLOT, Refuge! Refuge! The cities were strategically located so that the manslayer could reach them in half a day's journey.

In the same manner it may be said that God has opened up the road to Heaven and made the way of salvation plain in the gospel. The sinner's Saviour is not a half day's journey. Christ is as near as the Holy Spirit and the Word of God. Paul said: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, who shall descend into the deep? (That is, to bring Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, that is, the word of faith, which we preach" (Rom. 10:6-8).

### OPEN TO ALL

These cities of refuge were open for the strangers as well as the Israelites (Num. 35:15). Likewise, it may be said that Jesus Christ is the Saviour, "not of the Jews only, but also of the Gentiles" (Rom. 9:24). The Gentiles as well as the Jews have a portion in the Messiah: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). The promise is "sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. 4:16).

### A PLACE OF PROTECTION

When a fugitive had once reached the city of refuge, he was protected and secure against the avenger of blood. Even so he who flees to Christ for refuge is perfectly safe and secure from the avenger of divine justice. Romans 8:1 declares: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

While on the way to the city the manslayer's throbbing heart beat high with the impulse of fear, thinking every man who met him would slay him. When the manslayer was in the city of refuge, he was legally secure and could talk with the avenger without turning pale. Even so the awakened sinner with his tormenting conscience, fears the many instruments of death daily about him while outside of Christ. Yet at the moment that he finds refuge in Christ, he can answer his accuser and say to every enemy: "O thou enemy, destructions are come to a perpetual end" (Ps. 9:6). He can join with the Apostle Paul's triumphant challenge, saying: "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33-34).

### THE LIFE

#### OF THE HIGH PRIEST

As long as the high priest lived the manslayer lived in a place of safety. The high priest while he lived by his service and sacrifice

made atonement for sin. What prefiguration of the satisfaction of Christ! Thank God for the endless life of our great High Priest! The writer of Hebrews tells us: "Christ ever liveth to make intercession for us" (Heb. 7:25). "Heaven be praised! Jesus Christ our Priest for ever after the order of Melchisedec has said: "Because I live, ye shall live also" (John 14:19). Our "life is hid with Christ in God" (Col. 3:3). I have eternal salvation because I have an ever-living High Priest!

But there is another possible meaning here. When the high priest died the man was set free. He could return home to his family and friends. Even when Christ, the High Priest of the elect of God, died at Calvary we were freed from the wrath that came, from the curse of the law, from the tyranny of Satan, from the love and practice of sin, from the fear of death, and the misery of Hell!

### THE SUPERIORITY OF CHRIST

In all things Christ has the pre-eminence. The Antitype is always superior to the type as a person is superior to his picture. The cities of refuge were six in number, yet Christ is the only Saviour and Mediator. Man needs no other Saviour, for the blood of Christ cleanses from all sins. His merits are inexhaustible and unchangeable, and His intercession always prevails.

Only the innocent and unoffending manslayer was benefited by the cities of refuge. But Christ is the refuge for the guilty. He died for the sinners and the ungodly. He is the Saviour of men of all nations and stations of life. Some in all classes and every description have already fled to Him for refuge and are saved with

### FINANCIAL REPORT

#### THE BAPTIST EXAMINER

April 1979

Deficit Bal. April 1 — \$-997.37  
Receipts — 6,386.50  
Total — \$5,389.13

Expenditures:  
Labor — 1,612.30  
FICA on Labor — 130.40  
Postage — 745.50  
Supplies — 96.50  
Office Expenses — 60.00  
Intercom system for office — 39.50  
Printing TBE — 3,300.00  
Total Expenditures \$5,985.20  
Bal. April 30 (deficit) — \$-595.97

### RADIO FUND

Balance April 1, 1979 \$ 630.00  
Receipts — 655.50  
Total — \$1,285.50  
Expenditures — 678.00  
Balance April 30, 1979 \$ 607.50

an everlasting salvation. Yea, a multitude which no man can number of all nations are kept safe by Him.

These cities were appointed for protection for unintentional murderers, but Jesus Christ is a remedy for every disease, a supply for every want, a calm for every fear, and a consolation in every affliction. Even in death, when he and flesh fail, Christ will be the strength of our heart and our power for ever.

The six cities could only protect the manslayer's natural life. In contrast to this, Christ delivers from eternal and spiritual death. A manslayer might have died the city of refuge before the high priest died. But those in Christ have eternal life. They can never perish or be lost.

He who fled to a city of refuge was in a state of exile from his family and friends. He was separated from his inheritance. But in Christ believers enjoy perfect liberty. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). "For the life of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

### THE BLESSED REFUGE

How secure and happy is the state of one who has fled to Jesus Christ for refuge! Hebrews 6:18 says: "Wherein God, willing more abundantly to show unto us heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, which it was impossible for God to lie, we might have

## 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."

33 RPM Record ————— \$5.00

Cassette Tape ————— \$5.00

\*\*Kentucky residents, please add state sales tax.

### ORDER FROM

Calvary Baptist Church Book Store

P. O. BOX 71 — ASHLAND, KENTUCKY 41101

(Continued on page 4, column



## The "Spectre"

(Continued from page one)  
 temple contain other temples?  
 Why not? It is stated in John  
 4:2 "in my Father's house are  
 many mansions," i.e. "many  
 abodes."

My brother balks at the mere  
 thought of an individual priest-  
 hood and he says that if this is so  
 it would establish the theory of  
 the universal invisible church  
 (he says) every believer  
 would have the authority to bap-  
 tize, to set the Lord's table and  
 receive tithes. This leads me to  
 wonder at my brother's complete  
 inability to realize that when the  
 priesthood was changed the law  
 governing the priesthood was also  
 changed unto the glory of God.

The body of each believer is a  
 temple because of the indwelling  
 of the Holy Spirit. Our brother  
 either forgets this or denies it.  
 Among all this talk of temples I  
 don't believe we've ever defined  
 the purpose of a temple. What is  
 it? It is two fold. . . . 1. It is an  
 abiding place of God. 2. It is a  
 place where religious sacrifices  
 are made and religious duties are  
 performed. Can the body of the  
 believer qualify as a temple?  
 The answer is "Yes."

My brethren cannot grasp the  
 thought that a New Testament  
 priest is TOTALLY DIFFERENT  
 from an Old Testament one. HIS  
 DUTIES ARE DIFFERENT, HIS  
 QUALIFICATIONS ARE DIFFER-  
 ENT. TOTALLY DIFFER-  
 ENT. If every believer is a priest  
 would this establish the theory of  
 the universal, invisible church?  
 I can't see how it would. If the  
 New Testament priest has the  
 same duties as the Old Testament  
 priest then this might be true but he  
 doesn't.

My brother is so bound up in his  
 murky types that he cannot ever  
 seem to separate the priesthood  
 from the church. He should never  
 have put it in the church to begin  
 with but once in he cannot seem  
 to get out.

The evident fact of the believer/  
 priest does not abrogate the church  
 or her duties and responsibilities  
 are plainly specified. My brother  
 says that the believer/priest would  
 automatically have the authority  
 to baptize, set the Lord's table,  
 etc. IF HE WERE A PRIEST AF-  
 TER THE "ORDER OF AARON."  
 HIS MIGHT BE TRUE BUT HE  
 ISN'T.

The church of our Lord has a  
 unique ministry and duties that  
 are clearly enumerated and clear-  
 ly given to her and to no one else.  
 No one can assume these duties  
 though mission boards and  
 other dark creations frequently  
 try to. It isn't necessary to puff  
 up the importance of the church  
 by adding artificial trinkets to her  
 though she were a heathen  
 Christmas tree. She is sufficiently  
 beautiful as she is. She is of  
 paramount importance and this  
 importance cannot be diminished  
 or disannulled. She is a temple  
 that is dissimilar from the taber-  
 nacle and temple in the Old  
 Testament. One of the greatest  
 differences is that she is not in  
 an organized capacity 24 hours a  
 day. She meets and then disperses  
 while the temple in the Old Test-  
 ament was attended and in oper-  
 ation every day. The author nev-  
 er mentions this in all his types. I

wonder why?

Is there a temple that a New  
 Testament priest can minister at  
 in any hour of the day, any day of  
 the year and offer up the spiritual  
 sacrifices of a spiritual being un-  
 to God? Surely. The temple of  
 the individual believer, which un-  
 like the church is available for  
 worship and devotion to God at  
 all hours. Why else would Paul  
 enjoin us to present our bodies  
 to God a living sacrifice if our  
 bodies did not have the capacity  
 within them to receive sacrifices  
 of devotion unto God. Did Paul  
 mean that we should wait until  
 Sunday or Wednesday night to  
 perform this duty?

Let me repeat an earlier assert-  
 ion because it is important. Does  
 the fact (the established fact) of  
 the priesthood of the believer nul-  
 lify the church? It shouldn't be  
 necessary to ask this but I ask  
 it for clarity. Of course it doesn't.  
 The ministry of the church is just  
 as real and necessary as the min-  
 istry of the individual believer/  
 priest.

Every believer should be a mem-  
 ber of a Baptist church. He is lim-  
 ited in his abilities to worship  
 God otherwise but he is not DE-  
 VOID of the ability to worship  
 without church membership. He is  
 still a spiritual son dwelling in a  
 spiritual temple.

I must now say some additional  
 words on the "Birthright" be-  
 cause much hangs on it and our  
 brother makes much of it. If his  
 view of the birthright can be sus-  
 tained then much that is connected  
 with it is valid. But if his con-  
 cept of the "Birthright" falls then  
 his tent falls with it.

The author takes the primo-  
 geniture law of the "Birthright"  
 and applies it to the church.  
 Under primogeniture it was the  
 firstborn son who was the heir  
 and so in the New Testament as  
 well. Romans 8:16-17 says, "The  
 Spirit itself beareth witness with  
 our spirit, that we are the children  
 of God: and if children, then heirs;  
 heirs of God and joint heirs with  
 Christ: if so be that we suffer with  
 him, that we may be glorified to-  
 gether." A similar reading in Gal-  
 atians 4:4-7 says, "But when the  
 fullness of the time was come, God  
 sent forth his Son, made of a wom-  
 an, made under the law to redeem  
 them that were under the law, that  
 we might receive the adoption of  
 sons. And because ye are sons,  
 God hath sent forth the Spirit of  
 his Son in your hearts crying,  
 Abba, Father, Wherefore thou art  
 no more a servant but a son; and  
 if a son then an heir of God  
 through Christ."

Through Christ and His birth-  
 right we are heirs and not just  
 heirs but JOINT HEIRS. JOINT  
 HEIRS. We need no readings of a  
 testament by an attorney. We in-  
 herit (all God's sons) for we are  
 heirs "of God through Christ."  
 Read Hebrews 9:15 and I Peter  
 1:4-5 on this.

In his overriding passion to  
 prove the priesthood of the church  
 our brother has the "Birthright"  
 going into the church instead of  
 where it has always been . . . to  
 sons of the family. God addresses  
 His children under the aspect of  
 sons and assures them of the in-  
 heritance in accord with primo-  
 geniture law. He also speaks of  
 them in a metonymic aspect as  
 sons (whether male or female) in  
 reference to the priesthood. In



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For June 10, 1979

II Peter 1:1-4

Intro.: Even though there are  
 some questions concerning the  
 authenticity of II Peter (really  
 this is true of the entirety of the  
 Bible), we accept it as part of  
 the total revelation because of  
 abundant biblical evidence, and so  
 we praise God for the truth there-  
 in. May we pause reverently at its  
 door and enter with the desire to  
 examine its contents to learn there-  
 by, under the leadership of the  
 Holy Spirit.

#### VERSE 1

"Simon Peter." This combined  
 name manifests both humility and  
 honor. It serves as a reminder to  
 the two-fold nature of Peter and of  
 all of God's children (Gal. 5:17).  
 This was a lesson learned experi-  
 mentally by Peter in his misunder-  
 standing of his ability to live for  
 the Lord. He soon discovered his  
 need of Divine sustaining grace  
 and power. Study his denial and  
 his recovery (Matt. 26:58, 69-75).  
 Also his call and his rebuke  
 by the Lord (Matt. 16:16-  
 18; 22-23). Peter's growth and  
 development spiritually is seen in  
 Acts 2:14; 3:6; 4:8-13, 19, 20; 5:29-32.

"A servant and an apostle of  
 Jesus Christ." Here we have the  
 Christ they have neither the aspect  
 of bond nor free, Jew nor Greek,  
 male nor female but are all one  
 in Christ as Paul tells us in Gala-  
 tians 3:28.

We do not inherit because of the  
 church but because we are "in  
 Christ" the first born son. We  
 share His inheritance because of  
 birth not church. Our brother  
 says that we can lose our birth-  
 right and he would be right if it  
 were "our" birthright. Thank God  
 that it is not our's but it is Christ's.  
 Being Christ's birthright it is se-  
 cure from sin and void and loss.  
 Our brother seems to make the  
 acquiring of a birthright a matter  
 of works. That comes fairly close  
 to making the acquiring of sal-  
 vation by works.

Can we lose the birthright as our  
 brother says? No, it isn't our's to  
 lose. We can lose our lives, our  
 sanity, our rewards, our health,  
 out testimonies or our fortunes but  
 we cannot lose our inheritance or  
 our "Birthright" for we have them  
 "in Christ."

THE AUTHOR WOULD HAVE  
 DONE WELL TO HAVE STUD-  
 IED SOMETHING ABOUT THE  
 BIRTHRIGHT BEFORE EN-  
 DEAVORING TO WRITE ABOUT  
 IT. Ephesians 1:13-14 says, "In  
 whom ye also trusted, after that ye  
 heard the word of truth, the gospel  
 of your salvation; in whom  
 also after that ye believed ye  
 were sealed with that Holy Spirit  
 of promise, which is the earnest  
 of our inheritance until the re-  
 demption of the purchased posses-  
 sion unto the praise of his  
 glory." According to this reading  
 our inheritance is as sure as our  
 being sealed with the Spirit.

Why is it that God kills dis-  
 obedient children as in I Corinthians  
 11? He kills them because He can-  
 not disinherit them. They are  
 sons and if sons then heirs, heirs  
 of God and joint heirs of Christ.  
 The author has saints and churches  
 forfeiting their birthright through  
 sin and disobedience when they  
 never had their own birthright to  
 forfeit to begin with.

How many birthrights are there  
 in any one family? One. How  
 many in the family of God? One.  
 In the family of God who has this  
 one birthright? Christ, the firstborn  
 son. How then can we be joint  
 heirs? Because in the new birth  
 we are one with Him. My breth-  
 ren cannot distinguish between re-  
 wards and the birthright.

Our faithfulness does have every-  
 thing to do with rewards but it  
 has NOTHING to do with our in-  
 heritance as sons in the Birth-  
 right. Rewards are based on works  
 (Continued on page 4, column 4)

title of one of God's most renowned  
 saints. Again it reveals a twofold  
 application. Peter, like His Sav-  
 iour, humbled himself as a serv-  
 ant of the Most High God. He nev-  
 er exalted himself to receive wor-  
 ship or adoration. Would to God,  
 his so-called predecessors would  
 understand this (Acts 10:25, 26).  
 We have just studied where he  
 identified himself as co-equal with  
 the elders; neither above or below  
 (I Peter 5:1). However, he, like  
 Paul, always magnified his of-  
 fice.

"To them that have obtained like  
 precious faith with us." Truly and  
 gracefully those who are saved  
 have received faith or the gift of  
 God (Eph. 2:8). They have been  
 granted repentance (Acts 11:18).  
 They can thank God, "because God  
 hath from the beginning chosen  
 you to salvation through sancti-  
 fication of the Spirit and belief  
 of the truth" (II Thess. 2:13). So  
 God hath not appointed us to wrath,  
 but to obtain salvation by our Lord  
 Jesus Christ (I Thess. 5:9). They  
 have therefore obtained help of  
 God (Acts 26:22). Jesus obtained  
 eternal redemption for us (Heb.  
 9:12), and we are partakers in  
 all the blessings which flow from  
 it. So we have obtained an eter-  
 nal inheritance (Eph. 1:11). Yes,  
 we have obtained mercy (I Peter  
 2:10). This faith is a precious faith  
 resting on precious promises con-  
 cerning the precious blood of  
 Jesus. Who is the precious One;  
 and this faith is tested to prove  
 its value (I Pet. 1:7, 19; 2:4, 6, 7; II  
 Pet. 1:4). "With us" would in-  
 clude all believers, both Jew and  
 Gentile. This number will all join  
 in the grand and glorious redemp-  
 tion song (Rev. 5:9).

"Through the righteousness of  
 God and our Saviour Jesus Christ."  
 The expression is through our God  
 and Saviour Jesus Christ; for He  
 is made of God our wisdom, right-  
 eousness, sanctification, and re-  
 demption (I Cor. 1:30). In this  
 way, God is both righteous and  
 just. Notice the "through's" in  
 verses 1, 2, 3, and 4.

#### VERSE 2

"Grace and peace be multiplied  
 unto you through the knowledge of

BY ALL MEANS GET THIS BOOK!

**Georgi Vins**  
**TESTAMENT FROM**  
**PRISON**

TRANSLATED BY JANE ELLIS



\$2.50

Georgi Vins is a Russian Baptist who  
 dares to live for Christ at the cost of  
 family, acceptance, money, freedom,  
 and health. Elder Vins is now in a  
 Russian labor camp, sentenced for re-  
 fusing to accept the authority of a  
 "church organization" which he feels  
 is a puppet of atheists.

This book shows what it is like to be  
 a true Baptist in Russia. It is a modern  
 book of martyrs and heroes of the  
 Baptist Church. You will be happy to  
 find that the Russian Baptist agrees  
 with us in doctrine. This is the most  
 factual, up-to-date report of Baptist  
 sufferings in print. Order today.

**CALVARY BAPTIST CHURCH**  
**BOOK STORE**

P.O. Box 71 Ashland, Ky. 41101

God, and of Jesus our Lord." The  
 only way grace and peace can be  
 multiplied is in our knowledge of  
 the Tri-une Godhead. In this way,  
 God increases our experience of  
 grace and peace which is manifest-  
 ed in faith and works. Our know-  
 ledge of God begins in regenera-  
 tion and is increased in our sanc-  
 tification (John 17:3, 17). There-  
 fore, "Thou wilt keep him in per-  
 fect peace whose mind is stayed  
 on Thee" (Isa. 26:3). How we need  
 to pray the prayer of Paul,  
 "That the God of our Lord Jesus  
 Christ, the Father of glory, may  
 give unto you the spirit of wisdom  
 and revelation in the knowledge  
 of Him" . . . "that ye may know"  
 (Eph. 1:17, 18). How we need to  
 "learn of Him" (Matt. 11:28-30).

#### VERSE 3

"According as his divine power."  
 To know "the exceeding greatness  
 of His power to us-ward who be-  
 lieve, according to the working of  
 His mighty power" (Eph. 1:19).  
 What confidence it brings to real-  
 ize He "is able to do exceeding  
 abundantly above all that we ask  
 or think" (Eph. 3:20). Yes, He  
 has all power both in Heaven and  
 earth (Matt. 28:18).

"Hath given unto us all things."  
 Whatever is needful in the exer-  
 cise of a holy and righteous life  
 has been granted to the children  
 of God. My God not only "shall  
 supply," but has supplied all our  
 need. It is administered or meted  
 out as He deems best.

"That pertain unto life and  
 godliness." There is no godliness  
 without divine life. Therefore "ye  
 must be born again." We have  
 neither the power nor the will to  
 live godly. We are by nature with-  
 out strength (Rom. 5:6). Not only  
 unable to climb upward, but natu-  
 rally following the downward course  
 (Eph. 2:3).

"Through the knowledge of him  
 that hath called us to glory and  
 virtue." To know experimentally  
 is emphasized again. Very few  
 saints seem to have been to God's  
 spiritual library, for they know so  
 little concerning His attributes.  
 To know who it is who called us  
 and unto what we are called is so  
 essential (I Pet. 2:9; II Thess.  
 2:14; Rom. 8:30).

#### VERSE 4

"Whereby are given unto us ex-  
 ceeding great and precious prom-  
 ises." Herein is a manifestation of  
 His glory and virtue as they make  
 the promises both exceeding great  
 and precious. His glory makes  
 them great and His virtue makes  
 them precious. They are beyond  
 comprehension because of their  
 multiplicity and value. To know  
 Him means to know His promises.  
 How many promises do you know?  
 Here is the true foundation for  
 faith. I trust we are like the  
 saints we read of in Heb. 11:13.

"That by these ye might be par-  
 takers of the divine nature." These  
 promises have a sanctifying effect  
 on the saints as they are used to  
 conform us to the image of Christ;  
 therefore bringing out the divine  
 nature imparted in regeneration.  
 The love of God is shed abroad in  
 our hearts by the Holy Spirit which  
 is given unto us (Rom. 5:5). He  
 thereby works in the salvation  
 which is to be worked out in our  
 daily lives (Philip. 2:12, 13).

"Having escaped the corruption  
 that is in the world through lusts."  
 Here we find the opposite of the  
 divine nature and also the results  
 of lusts in contrast to the results  
 of the divine nature. The escape  
 from this corruption is by divine  
 power (Col. 1:13). Study the story  
 of the wild man (Mark 5:1-15).

Conclusion: These teachings are  
 so amazing, it would be well to en-  
 camp here by the still waters and  
 the green pastures (Psalm 23:  
 1-3).

## Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$16.95

Looking for a lot of dependable Bible com-  
 mentary in one volume? If so, you need this  
 great book. Books, chapters, verses, and words  
 are expounded. Example: "Ministered" in Acts  
 13:2 is explained to mean the performance  
 of official duties of the church at Antioch.

There are almost 1600 pages of valuable  
 study helps. Spurgeon said: "It contains so  
 great a variety of information that if a man had no other exposition  
 he would find himself at no great loss if he possessed this and used  
 it diligently. I have of it a very high opinion . . . and I consult it  
 continually and with great interest."

**CALVARY BAPTIST CHURCH**

P. O. Box 71

Ashland, Kentucky 41101

**THE BAPTIST EXAMINER**

JUNE 2, 1979

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Does not the Bible, as well as the Philadelphia Confession of Faith, clearly teach that the gospel (preached or written word) is God's effectually ordained means through which one is effectually called to saving repentance and faith? If so, then the "Primitive" Baptists are wrong in their contention that they are standing on the original ground of the earliest Calvinistic American Baptists as received from the Particular Baptists of England.

OSCAR MINK  
219 North Street  
Crestline, Ohio  
44827

Pastor  
Mansfield  
Missionary  
Baptist Church  
Mansfield, Ohio  
44906



To the question part, I answer in the affirmative. With the statement following the question, I concur.

JON RULE  
22433 Wohlfeil  
Taylor, MI 48180

PASTOR  
Zion Missionary  
Baptist Church  
8500 Pardee Road  
Taylor, MI 48180



The answer is given with the question, to which I say, Amen.

E. G. COOK  
701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



years ago I began to teach the Scriptures here in my home by the authority of Grace Baptist Church. During the next five years I had the privilege of teaching about one hundred different people. But when we began to talk about starting an independent Baptist Church in our neighborhood we ended up with eighteen charter members. So Matthew 28:19 does not mean baptize every person in all the nations. The word "teach" here comes from MATHETEUO, and it is in the active voice which means the ones who go into all nations were to do something. So the real meaning of this verse is make disciples among all nations. But how could they make disciples? In Mark 16:15 our Lord said, "Go ye into all the world, and preach the gospel to every creature." That is the way they were to make disciples.

If you want to have a little fun ask a Hardshell if the church at Antioch sent Paul and Barnabas, and later Paul and Silas out to feed sheep. Then read I Peter 1:23. But I tell you before you do it he won't believe it.

JAMES HOBBS  
Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



The teaching on this subject is so clear in the Bible that it seems foolish to try to convince anyone concerning it. I do not intend to give very many references on it. If the Hardshell will not believe them, he would not believe if you gave him a dozen references. The trouble with them is that they can see the inability of man, but they are unable to see the ability of God. If you or I had been there that day we could have begged Lazarus to come from that grave until we fell in our tracks. But when God's Word was spoken to him, he came forth immediately. It is His Word that is life giving.

In Psalms 119:50 the Psalmist says, "This is my comfort in my affliction: for Thy Word hath quickened me." In Matthew 28:19 our Lord says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Spirit)." Some eighteen

Yes, the Bible clearly teaches this. Actually it doesn't really matter what groups taught or did not teach it. What the Bible teaches is sufficient. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

According to the Word of God, the means that God uses is the preaching of the gospel. That's why Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek" (Rom. 1:16). Peter tells us about this clearly in I Peter 1:23-25. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. . . . And this is the word which by the gospel is preached unto you." Somewhere along the line some

of the brethren have taken hold of the idea that a person is born again or regenerated without the use of the Word. Now no one denies that God could do so, however, we are to accept what He says that He does. James 1:18 is so clear that I marvel at the brethren that attempt, without success, to explain it away. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." The word "begat" simply means "conceived" or "bred." The Word is the seed used by the Holy Spirit to quicken the dead sinner. This is obviously the means that is given us in II Thess. 2:13, 14: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

The answer is yes, the preached Word is the means that God used to effectually call His elect.

## Cities Of Refuge

(Continued from Page Two)

strong consolation, who have fled for refuge to lay hold upon the hope set before us." It behooves a person to examine himself and to see whether these promises confirmed by an oath belong to him.

The word "flee" implies a sense of danger which precedes from a feeling of guilt, a despair of every other refuge, and a firm belief in the security found in Christ. The awakened sinner has been brought to say: "I looked on my right hand, and behold, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4). Then like Paul, he "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

The cities of refuge were to be entered in haste (Num. 35:6). The manslayer was to flee to one of them. Like the manslayer, the awakened sinner is make haste and flee to Jesus, the refuge set before him. The city gates are opened—the way is prepared—the law is satisfied—justice atoned and God reconciled. Let nothing retard your flight unto the hope set before you, sinner. Let not the number of your sins prevent you from taking refuge in Jesus Christ.

It would have been the height of folly for a manslayer to have folded his arms in cool indifference and said, "If I am elected to be saved from the avenger of blood, I will be saved. I am in no way responsible to flee to the city of refuge." Such a fool would have died an awful death at the hands of the Goel. Sinner, do not be so foolish as to suppose you are in no way obligated to flee to Christ as your refuge. You are responsible to flee to Him for refuge. To remain indifferent and unconcerned about your condition is to destroy your own soul. You are not safe until you know you are savingly joined to Christ by repentance and faith.

Christ is the only refuge appointed of God where a sinner can find safety and protection from the wrath to come. All other refuges are refuges of lies. Oh, sinner, consider your helpless and miserable condition before God! You are laden with guilt, covered with pollution and bound with the chains of sin. You are a rebel against God, an alien and an outcast from His favor.

If you look up, you see an of-

fended God as your Almighty Enemy. If you let your eyes wander downward, Hell from beneath is moving to enwrap you in its flames. If you look back to the past, a host of transgressions as numerous as the sands of the sea will overwhelm you. If you penetrate into the future, you can see the judgment day with all its terrors—a sight which torments you before the time. If you look inside your own heart, your conscience condemns you as an awful sinner. There is only one object in the universe that offers you hope. It is Jesus Christ, the refuge set before you in the gospel of salvation.

It is wisdom on your part to say with the song writer of old: "Other refuge have I none;

Hangs my helpless soul on thee; Leave, oh leave me not alone, Still support and comfort me. Thou, O Christ, art all I want; More than all in Thee I find: Plenteous grace with Thee is found,

Grace to cover all my sin."

## The "Spectre"

(Continued from Page Three)

while the birthright is by birth and grace. THERE IS A VAST DIFFERENCE BETWEEN REWARDS AND AN INHERITANCE.

THE CHURCH DOES NOT HAVE A BIRTHRIGHT AND NEVER HAS HAD ONE. A bride doesn't have a birthright, she has a husband. The husband has the birthright and it is NEVER TRANSFERRED TO HIS WIFE . . . NEVER.

Has Christ transferred His birthright? If so then He no longer has it and He no longer has the position of rank that goes with the birthright. Can you fragment a birthright? The author has done so but no one else has ever accomplished it. Has Christ sinned so as to forfeit His birthright? Has the Father removed the birthright from Him? If none of these things have happened then Christ still has His birthright. His church does not have it nor do His blood bought saints have it. They share in it because of their oneness with Christ.

Because our brother has grossly misunderstood and then misapplied the "Birthright" he has misapplied everything connected with it. Once on the wrong road he takes his entire cargo along with him.

When our brother deals with "The Blessing" it is like another rendering of "The Birthright" although it takes another chapter. He says that in Ephesians 1:3 when it says that Christ "hath blessed us with all spiritual blessings in heavenly places in Christ" it means that we have to appropriate these blessings by our works. How in the world you can "hath" a blessing and then have to work for it I can't imagine nor does he clearly say. We do not work for Christ in order to be blessed, we work because we have been blessed already. It is His love that constrains us and nothing else. I don't preach for rewards, I preach for Christ. If there are rewards I will gladly receive them but I don't have an eye on them but on Christ.

Our brother has placed Christian service on a mercenary level by his "types." The service of a Christian is the only altruistic act on this selfish, greedy earth. Heaven does not fascinate me and neither do rewards, but Christ Jesus our Lord has an unceasing charm.

It is scarcely a wonder that our brother is confused about "The Blessing" because he likens Canaan to the Israelites to what our spiritual blessings are unto us. This is a bit too far even for the brethren. I don't know about them but my spiritual blessings are unalloyed and do not contain any Philistines, Hittites or Amorites. They are "spiritual blessings."

Each free born child of God is the temple of the Spirit of God and He has God's name. He can also bless in God's name.

When our brother speaks of "Laying On Of Hands" he repeats much of what he said concerning "The Birthright" and "The Blessing" and as usual he injects Old Testament types and tries to make New Testament operations out of them.

It is true that laying on of hands in the Bible is considered a recognition of and/or an identification with a person or sacrifice. The Birthright was conveyed by laying on of hands in the Old Testament and in the New Testament ministries and deacons were ordained the same way, by laying on of hands. All this is true.

Yet, our brother errs when he likens New Testament baptism as the New Testament equivalent of laying on of hands. I do admit that hands are used in baptism for I have yet to see anyone baptized by the use of feet, but does this mean that believer's baptism is the equivalent of laying on of hands? Our brother never comes right out and says it but he hints around that it is.

Beyond types and shadows the single greatest distinctive between the priesthood of Aaron and that of our Lord, between Israel and the born again of God is that each born again child of God has the Spirit of God dwelling within him.

Several years ago I was in a minister's house in a state bordering Kentucky. I was ill with the flu and at the dinner table I thought the illness had affected my hearing because the brother said, "The Holy Spirit indwells the church but not each individual believer." I managed to mumble that if this were true then only Baptists would be resurrected because it says in Romans 8:11 "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." I waited for an answer. I have been waiting for more than five years. No answer to Romans 8:11 has ever come from anyone in the priesthood camp.

Does the author believe that only Baptists will be resurrected? If he truly believes that the Holy Spirit only indwells the church he does. Does he believe that only Baptists are saved? Apparently he does.

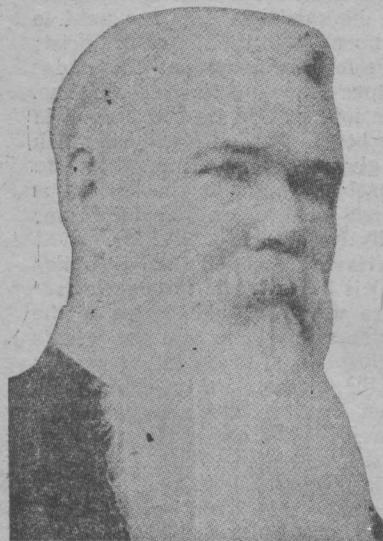
Our brother says that everything that was said or taught by either our Lord or His inspired writers or speakers was taught or spoken to people in church capacity. Was Pilate in church capacity? No? Well, I seem to remember that our Lord spoke some things to him. Was the mob in Acts 22 in church capacity? Paul had a few things to say to them. What about the "chief captain" in Acts 21? What about Felix, Festus and many others that Paul spoke to? Isn't the statement above incredible?

What about his saying that there is nothing in the Word of God that is not addressed to

(Continued on page 5, column 2)

## AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



Elder B. H. Carroll was a widely

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

These six volumes are the fruit of many years of teaching. Studying these books is like sitting in the classroom of a master teacher. Carroll was known for his practical, down-to-earth application of the Word, one of the traits that made him so popular as a preacher.

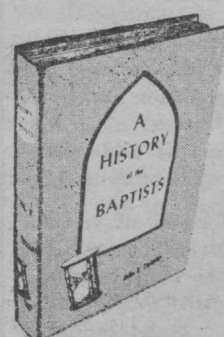
These books are an unusual and rare blend of paraphrased portions of Scripture, concise and readable introductions, word studies, character studies, model sermons, pertinent illustrations, brief expositions, and much more. They are newly reprinted and offered to the public once again. Paperback edition \$67.50.

ORDER FROM CALVARY BAPTIST CHURCH BOOK STORE  
P. O. BOX 71 — ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

JUNE 2, 1979

PAGE FOUR



## A HISTORY OF THE BAPTISTS

By John T. Christian

VOLUME 2

Volume 2 covers Baptist history from Colonial times to 1845. Available now \$5.95  
Volume 1 also available \$5.95  
2-volume set available \$11.00

Kentucky residents must include sales tax.

CALVARY BAPTIST CHURCH BOOK STORE

P. O. Box 71

Ashland, Kentucky 41101





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 doubled 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.

### IF EVERYONE WERE LIKE ME

SHARON R. HAYNES  
Chardon, Ohio

Ask yourself an honest and serious question and give much thought to your answer. You could find the path to more joy and blessing and more useful service to your Lord. The question is: "If I could no longer speak, would those who observed my actions and expressions identify me as a child of God?"

Being a child of God means more than just keeping one's self from terrible sins. When Peter and John spoke before the Jewish elders in Acts 4:13 it says: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Is this seen in you and me? Often we are so caught up in our own little world, that we have no time to radiate light or love to others. Many, in their desire to be better Christians turn their thoughts more upon themselves than upon the Lord. Our flesh loves the praise of men. If we examine our lives we may be shocked to find we have been exalting ourselves rather than the Lord. We must remind ourselves to stop striving on our own strength and as Psalms 46:10 says: "Be still and know that I am God: I will be exalted in the earth."

Don't we sometimes waste time questioning what is God's will for my life? Running here and there excusing our unsettledness; saying I am seeking God's will for my life, but never seeming to find where we fit. Never able to be content.

The Holy Spirit has revealed to many a way to contentment and a peaceable spirit. This way is found in God's Word, which is full of very clear commands, that are His revealed will for us. Yet many do not seek them out, nor do they love to cultivate them in their lives. They are the com-

## The Gospel Of John

BY A. W. PINK



Now Printed In One Volume

\$14.95

This is perhaps the best of Bro. Pink's writings. You will find these books almost inexhaustible in setting forth the meaning of the Gospel of John. As was Pink's custom, he has put much time and study into the preparation of this set.

We highly recommend this commentary. It is written in such a way that it is easy to read and understand. If you have been looking for the best on John's Gospel, we suggest that you get this set.

— Order From —

CALVARY BAPTIST CHURCH  
BOOK SHOP

P.O. Box 71 Ashland, Ky. 41101

mands of Christ to: love, show kindness, have a tender heart, be forgiving and to seek first His kingdom. He will not reveal to us a greater will for our lives until we have first learned the basics of Christianity. We are not fit to serve Him in a greater way until we have shown obedience to these evident commands found throughout Scripture. We need to quit criticizing others and look at our own lives; seeing ourselves as others do.

One may be a Christian, yet immature in her Christian life. One may desire to be a witness, a shining example, but unaware of how obvious and glaring certain faults are to others. Do you have a quick temper, a jealous heart, a proud spirit, etc.? Such things will drive others away. Even those who have loved us most will lose respect and find their love cooling.

When we truly possess the love of God, we, by His grace, overcome the fruits of the flesh and begin producing the fruits of the Spirit; fruits which can do nothing less than draw others to us. Others to whom we may witness; others whom we may edify. John 8:34 and 36 tells us that one who habitually practices sin is a slave to that sin. But when the Son of God frees you from the power of sin; you are unquestioningly free. You have no more excuse for continuing in a particular sin.

Sometimes it takes the sacrificing of our pride to admit any of our ways are wrong and change those ways. This can be hard and humiliating. But Christ suffered a much greater humiliation and sacrifice. Isaiah 53:5.

Paul warns us in Romans 12:3 not to estimate ourselves more highly than we ought, not to have an exaggerated opinion of our own importance. Automatically we push out of our minds any faults or ugliness we might see in ourselves, preferring to think upon the good we feel we do.

How then can we honestly judge ourselves, that we might mend any wicked way? Do you measure your Christian maturity in: Where you go? What you do? How many services you attend? How much time you spend reading and praying? All these things are important, but even an unbeliever may be careful in those ways. I prefer to think of Christian maturity as godly ways of the heart and soul, which Peter terms as "growing in grace" (II Peter 3:18). An inner beauty, which can not be hidden, because it radiates from the soul; showing itself as a sparkle of joy in one's eyes or a smile of kindness upon one's face. A mature Christian radiates such warmth, that the cold, the lonely, the despairing are drawn to Christ, without pressure or bribes.

I ask you again girls. Can you be identified? Remember, the state of your heart and soul is reflected in the expressions upon your face and the actions of your life. Do you have a sure hope? Show it. Do you have joy? Share it. And your spirit will have wings.

## The "Spectre"

(Continued from page four)  
for those in church capacity? I could be wrong, of course, but I seem to recollect that the prophets in the Old Testament had quite a bit that they addressed to heathen nations. Were the Egyptians or the Edomites in church capacity? Our brother says they were. This is the first time I ever heard of Baptist Egyptians.

On the subject of the anointing

our brother says there are only two anointings: Christ at His baptism, and His church on the day of Pentecost. I hate to correct an elder but there are four anointings in the New Testament. Count them. . . . four. The two already mentioned, the anointing of the individual believer mentioned in I John 2:27 and the anointing that took place at Cornelius' house in Acts 10:44-46.

I wonder why our brother makes no mention of I John 2:27? Let me quote it and I think you'll see why, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." This is the anointing of the individual believer by the Holy Spirit for it could speak of nothing else. If anyone can find any mention of a church in the book of First John I will fly him to Miami and buy him a steak dinner at the most expensive restaurant on Miami Beach. This is an offer that will not be withdrawn. I challenge anyone, ANYONE, to find a church mentioned in First John.

Further on the anointing our brother says that God was the one who called the disciples Christians first at Antioch. Now I'm not as enlightened as our brother and

## THE REDEEMER'S RETURN

By A. W. PINK

\$6.95

This is one of the greatest books ever written on the subject of the second coming of Jesus Christ. It is pre-trib, pre-millennial. Those who love His appearing will want to purchase and read this great book. Mr. Pink deals with such topics as the hope, the necessity, the time, the signs, etc. of the Redeemer's second coming.

ORDER FROM  
CALVARY BAPTIST CHURCH  
BOOKSTORE

P. O. Box 71, Ashland, Ky. 41101

I don't know who called them Christians. Yet, our brother, who has the makings of an intuitive genius says that God called them Christians. I wouldn't normally object to this except for the reason he gives for this. He says they were called Christians "i.e., the anointed ones" in order to identify them with the anointed church at Jerusalem. I confess that I had never heard this before in my life. Isn't this pushing the "anointing" to a rather curious extreme? If I called someone a Cockrellite, a Hobbsite or a Hiattite, would this identify them with the church these men are members of or with the man himself?

I must deal with the split resurrection of the saved that our brother presents toward the close of the book, not because it is germane to the priesthood but in order to demonstrate our brother's method of interpretation. Our brother places Baptists in one resurrection and the rest of the saved in another resurrection. He grossly misuses I Corinthians 15:22-23 to do this. These verses speak of Christ's resurrection and when He comes again there will be the resurrection of "they that are Christ's at his coming." Not those who are Baptists but those who are "Christ's." Our brother takes the word "order" and runs wild with it.

He makes much of the "better resurrection" in Hebrews 11:35 and if I did not know that he was a Baptist minister of many years standing I would think that he had never opened the Bible before. In Hebrews 11:35 there is a direct comparison between those tortured souls who refused deliverance and those who had been raised to life again. Read it. The author takes the Scripture totally out of context and runs away with it to attempt to prove a split resurrection of the saved—with church members in one resurrection and the other saved in another. All of

THE BAPTIST EXAMINER

JUNE 2, 1979

PAGE FIVE

this just to prove a fictitious priesthood of the church. The "better resurrection" in this verse is better as it is compared to the restoration of human life on this earth. Personally, I do not envy Lazarus or others who were brought back to life. I prefer the "better resurrection."

### EPILOGUE

Well, enough said and perhaps more than enough. If I haven't shown the utter folly of the priesthood of the church, then extending this overview to more pages surely will never accomplish it. If my references were sometimes vague and difficult to understand, I repeat that I was not able to make exact quotation from the book on the priesthood. Please read this synopsis in this light. I still cannot understand our brother's refusal to allow quotations, but I must leave that between him and his God.

The days of mysticism and theological hocus pocus are quite thankful over for the children of God. We are not backwood's heathens who fall down awestruck just because someone waves a banner with "Birthright" or "Anointing" on it. Those who have an affection for The Baptist Examiner have also an affection for "examination."

We are not impressed when philosophic hill tribes send down their missiles. We don't believe something because it has an attractive package or involved intestines. We believe simple truth presented without flourish or trumpets. Perhaps we are dull witted but we do not adopt new systems because they are attractively packaged. I have never known of an effective spy without a top secret clearance, I have never known of a con man without a believable cover story and I have never known of a false doctrine that was not attractively packaged. It is a common trick of the trade.

When I first read this book I read it in hope but I soon found myself in the dark, dank areas of mysticism and disease. I saw the Bible casually twisted in a far more grievous fashion than even some of our enemies do. I saw Jesus obscured by His church. I saw church salvation. I saw church resurrection. I saw every word in the Bible addressed to the church or those "in church capacity" and I saw every saint placed in the church. I saw the Holy Spirit restricted to the church and this is surely dangerous ground.

I haven't intended to harm my brethren. I have done unto them as I would hope a reviewer would do unto me. I have used satire but not poison. Good satire should be, "like a polished razor keen, cut with a touch that is scarcely felt or seen." I hope that I have wielded it deftly to examine without hurt. If I have been remiss and caused an undue pain I am sorry. No one is converted by ridicule and diatribe. You don't convert people with whips—you only scare

them. We all have enough scars without adding more.

I have handled this subject as objectively as I know how in the light of Scripture. I have tried to be fair. Perhaps I have succeeded, perhaps not. The Lord shall judge. I have slanted nothing, I have twisted nothing, I have distorted nothing. I have commended where it was warranted and I hope that I have been civil. Where our brother's thoughts were credible, I have given credit. Where they were incredible I have chided. The Baptist Examiner typifies its name. It is an "examining" ministry. I have tried to honor this title by a scholarly examination.

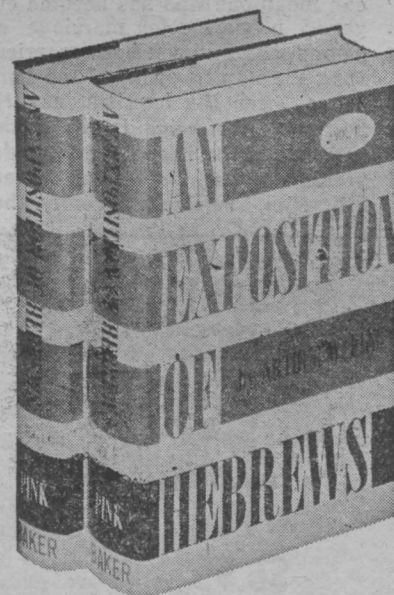
I admit the possibility that I could be wrong but I believe that this entire doctrine of "the priesthood of the church" was created merely to establish some scholarly exclusivity above the common folks. I could be wrong and I hope that I am. I have the highest respect for my brethren among the "priesthood" and some of the best Bible scholars I know believe in some form of "the priesthood." I would hate to think of these fine men succumbing to that most ancient evil—scholarly pride. They are too valuable to be lost to such a doctrine and such a situation.

Mankind is constantly laboring under some sort of cosmic imperative that makes him try to do better than God has done. Let this be a valuable lesson to us all. If my good brethren can be caught up in such a dogma as "the priesthood" then NEXT YEAR IT MAY BE YOU OR I WHO ARE CHASING NEW DOCTRINES THROUGH THE SWAMPS WITH BUTTERFLY NETS. None of us are immune to stupidity so let's be patient with our brethren. Let my patience now explain that though I have used the word "heresy" during this paper I do not intend to imply the term "heretic." None of my brethren who believe in the priesthood of the church are heretics . . . they are merely wrong in my opinion.

At best this doctrine is fraught with very grave difficulties. Difficulties so grave as to be insurmountable. At its worst it is confusion and theological danger and heresy, in its entirety and in its several parts.

If our brother's book is the best presentation of the priesthood position, then nothing more needs to be said about it. I recommend that the book be read. I wish it a wide circulation. I cannot believe that anything on earth could go further to disproving the theory of the priesthood of the church than a studious reading of our brother's book. I would not recommend it to a babe of course but for anyone else it would be a valuable study. I have never before seen any book which proved so dramatically the very opposite of what it intended to prove.

May God bless you and may God especially bless my good brethren and especially the author of the book.



## An Exposition of Hebrews

By  
A. W. PINK

Now Printed in One  
Volume of  
over 1300 pages

\$17.95

This is the most thorough and the most complete exposition of Hebrews ever printed. Packed with sermon material.

CALVARY BAPTIST CHURCH

P. O. BOX 71, ASHLAND, KENTUCKY 41101.



## Upsurge . . . Occultism

(Continued from page one)  
the supernatural birth, Satan's crowd is screaming their experiences from the housetop. Television programs abound with lures to our youth to experiment in the occult. Programs like The Sixth Sense which glorifies and glamorizes psychometry (divination of facts concerning an object or its owner through contact with or proximity to the object), E S P and astral projection, serve to indoctrinate our youth. We could add a few programs like 'Circle of Fear,' 'Dark Shadows,' 'Ghost Story,' and most of the movies. While writing this article it came to my attention that Rosemary's Baby is to be shown this week on television. Most of the major TV talk shows have devoted several of their discussions to astrology and other occult practices. Pan American Airlines have pushed a tour to explore the occult revival in Great Britain. The fourteen day tour was to include lectures by Ena Twigg—the late Bishop Pike's first medium.

### CHILDREN AIMED AT

The cartoons on Saturday morning on television are about one third occult related. Visit the toy department of your neighborhood department store. There you will see such games as "Clairvoyant," "Horoscope," "Mystic eye," "Kabda," "Voodoo," "Ouija Board," and a host of others. Satan is training them early for possession later. Voluntary classes in witchcraft are probably being offered in the school where you send your children. Climbing up the ladder in age we are told that nearly every college and university today has its own witch.

### MORE EVIDENCE

There are many more evidences of the rise in occult arts today. Nearly every national magazine has devoted an issue to the subject. About one third of the book shelves in your local book store have occult literature on them. Almost all of our big city police departments hire clairvoyants to help solve cases and with much success. Famous cases like those of the Boston Strangler and the Sharon Tate murders had clairvoyants involved. Most big cities have Satan shops where 'tannis root,' 'Satan powder,' 'love potions' and such like may be purchased. Hal Lindsey in his book 'Satan is Alive and Well on Planet Earth,' pages 18-20, tells of his interview with Commander Vernon of the Los Angeles Police Department. Commander Vernon tells of evidences of animal sacrifices to Satan. He tells of blood sacrifices and also evidences of human sacrifices.

### FULFILLED PROPHECY

Just such a situation as we see today was predicted by the Apostle Paul. "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). The Greek word translated seducing is "PLANOS." This word is translated "deceivers" in II Corinthians 6:8 and II John 7. The last days then are to be days of Satanic deception. That well describes the day we live in. Satan is deceiving men as to the truth of the supernatural world through crystal balls, psychic me-

diums, ouija boards, horoscopes and astrology, tarot cards, numerology, palmistry, mirrors, divining rod and pendulum and a host of other things. Satanic miracles in the field of healing and tongues are deceiving multitudes today. This has created an atmosphere of hostility to the gospel that every preacher has seen increasing each year.

### WHAT MUST WE DO?

"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). That there are Satanic spirits at work today this Scripture affirms. How are we to try them? By what standard do we measure the occult influence of today? The standard is the Bible. If what we observe going on in the supernatural realm does not agree with the Word of God, it is of the Devil or evil spirits. Men like Oral Roberts are to be examined by the Scriptures. If they fail to agree with Divine Revelation (and he does fail) let us attribute their success to evil spirits. If someone like Jeane Dixon seemingly predicts the future by astrology, which the Bible forbids, ascribe it to Satan. It won't make you popular but it will place you on safe and solid ground.

Taking a stand with the Bible against occult practices will bring the attacks of Satan against you. This writer has observed Satan's assaults on preachers and their families, who are standing, exposing the occult in the last while. We are assured, though, that God's grace is sufficient. We must never make the mistake of facing Satanic powers in our own power. "Wherefore take unto you the armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:14). Let us take our stand against the powers of darkness, pleading the blood and power of Christ against them.

## The Bride Of Christ

(Continued from page one)

dressed to a local assembly (church) of God's people, as having been espoused, or betrothed to one husband, and since it was hoped that she would one day be presented as a chaste (pure) virgin to Christ, it behooves us to take notice of what it says.

What is meant by "espoused?" It is better understood with the word "betrothed." In our English language the word means to promise or pledge in marriage. Hence, a potential bride is to be understood. While the marriage has not yet taken place, the process has begun.

She has been promised, she is making herself ready, and one glorious day she shall be presented to Him as "a chaste virgin."

Now let us look at the word "husband," which is also understood as bridegroom. A bridegroom can mean one who has become engaged, preparing for marriage, or as one who has just been married. John the Baptist spoke of the Lord Jesus, after His baptism, as "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth Him, rejoiceth greatly be-

## IS "THAT" IN THE BIBLE?



Question:

WHAT PECULIAR PRICE DID DAVID PAY FOR HIS FIRST WIFE?

Answer:—Two hundred Philistine prepuces, First Samuel 18:27.—"Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife."

cause of the bridegroom's voice: this my joy therefore is fulfilled" (John 3:29).

We know, from these words, that John was speaking of the Lord Jesus as the "Bridegroom," but there might be some question in your mind as to the "bride."

We also know that this was said long before the Lord returned to Heaven. So, there must have already been a "bride." Let us look back to the day following the baptism of the Lord Jesus. Here, we get an idea of the bride-to-be. In John 1:35-37, John introduced two of the members of the potential bride, when he said, "Behold the Lamb of God."

We are now ready to propose the question: What kind of church was this to which it has been said, "I have espoused you to one husband."

Was she—

CATHOLIC?

PROTESTANT?

(Or) UNIVERSAL INVISIBLE?

During New Testament times we find only one kind of churches—all were descendants of the first founded and left at Jerusalem.

History tells us that Catholics came on the scene four hundred years too late. Protestants were too late by fifteen hundred years. And the Universal Invisible Figment was concocted in the mind of Martin Luther, a renegade catholic monk. This so-called church has never had a meeting, never called a pastor, never observed the Memorial Supper. And if it does exist, it is in gross violation of Scripture which says, "This is my commandment, that ye love one another" (John 15:12). And again, "This is the message that ye heard from the beginning, that we should love one another, not as Cain, who was of that wicked one, and slew his brother" (I John 3:11-12).

Now, my friends, we need to ask ourselves a serious question. Could these admonitions apply to a non-existing, supposed something, which has never met together for any kind of fellowship, or has never known each other? It surely doesn't take an intellect to figure that one out.

Then, with all the wrangling and hatred, so-called children of God had, and still have with one another, even resorting to murder; how could such a monstrosity be called "a chaste virgin?" Both Catholics and Protestants have a long history of persecuting, even unto death, those with whom they disagree. Now they are murdering each other in Ireland and in Asia.

Luther, who coined the phrase, "Universal Invisible Church," persecuted all those who disagreed with his demands.

You don't have to be a historian to know these things—all you have to do is listen to the daily news casts, or read the newspapers. And yet, we are admonished to love one another.

We challenge you to find where any New Testament Church persecuted another. Of course, there were individuals who did some

persecuting, but these were rebuked by the church, and dismissed from the fellowship. Now, we bring our challenge closer to home, by saying: Baptist Churches have never persecuted, nor have they even willed the death of any who disagreed with them. Rather, they have stood for, and fought for, the privilege of all people to worship according to their own conscience.

So, we contend that the church and churches to whom it has been said, "I have espoused you to one husband, that (in order that) I may present you as a chaste virgin to Christ," was, is and will be BAPTIST.

### THE NAME BAPTIST

John the Baptist, who came baptizing in Jordan, was none other than the first Baptist preacher with a mission to "prepare the way of the Lord" (Matt. 11:7-15). He was "sent from God" (John 1:6). He was called "the Baptist" before he ever baptized a single person (Matt. 3:1). Then, the Lord Jesus asked a group of religionists a very important question relative to John's authority to baptize, and we believe the question needs asking again today: "The baptism of John, whence was it? from heaven or of men?" (Matt. 21:25).

These chief priests and Elders of Israel were afraid to answer the question (vs. 25-26). Are you afraid for the same reason?

As children of God, regardless of our religious affiliation, we should not be afraid to face up to any question of the Bible. If the answer conflicts with our traditionalized ideas, and makes us unpopular with our friends or associates, we should face up to the fact and submit to the truth. We should be like the early apostles, who said to the traditionalized religionists, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard" (Acts 4:19: 20).

The Greek word for "Baptist" is BAPTISTES, and denotes one who has been baptized. Of course, our English translators put us in a very unfortunate position when they transliterated the word rather than translate it. Very literally the word means, "one who has been immersed and emmersed." (Put under water and brought out of water).

But the Scriptural meaning goes much deeper than that—the act must have been performed by Divine Authority.

So, John the Baptist, (the only Baptist at the time), was the only man on earth with Scriptural authority to baptize and make Baptists (baptized ones). This brings us to our main question.

### WAS THE FIRST CHURCH BAPTIST?

We realize that the many who are prejudiced against Baptists, but would cry to high Heaven that, "there is not a prejudiced bone in my body," will say that our next statement is bordering on, if not outright, blasphemy.

But we wouldn't be too upset or lose too much sleep over their claim. We claim that the Lord Jesus was a Baptist.

He was baptized by the first Baptist preacher, who had authority from Heaven to make Baptists (baptized ones). "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him" (Matt. 3:13).

Let us notice that John also baptized, made Baptists of, a lot of others. In fact, he baptized all those whom the Lord chose to be His apostles (John 15:16; Acts 1:2, 21-22).

Since the apostles were baptized by John, with the same Divine authority by which he baptized the Lord Jesus, they too became Baptists (baptized ones). These became the charter members of the first Baptist Church of Jerusalem; and of such, the Lord said, "I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18).

So, my friends:

### THE BRIDE WILL BE BAPTIST!

We have already noted that John the Baptist was the first Baptist preacher, and that he was "sent

from God" with authority to "baptize" in water (Matt. 2:13-17).

Now, let us notice that he, in addition to baptizing the Lord Jesus, baptized a multitude of others. "Then went out to him (John the Baptist), Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan" (Matt. 3:5-6). These all became baptized ones—Greek BAPTISTES (Baptist).

Of course, we do not say, nor do we mean to infer, that John's baptism made children of God out of these people, because that is a work of God (John 1:13). And surely we would not claim that the Lord Jesus was in need of John's baptism in order to become "the only begotten Son of God" (John 3:16). Nor do we claim that John's baptism put them in the Church, because baptism does not put one in the church; the Lord adds to the church (Acts 2:47).

Some people claim that on the day of Pentecost, the Church consisted of 120 members. We believe it consisted of 11. But, allowing that there were 120 or even "above five hundred brethren" (I Cor. 15:6) this number could never measure up to the multitudes who were baptized of John, or by the Lord Jesus, through His apostles.

The question then arises, "What happened to those multitudes who were baptized?" The answer is very simple: On the day of Pentecost it is said, "They that gladly received his (Peter's) word were baptized, and the same day there were added unto them about three thousand souls" (Acts 2:41).

We would ask you to closely examine this text and then tell us that the whole three thousand were baptized that day.

The ones gladly receiving the word were baptized, but it does not say that all three thousand were baptized. (Notice) "And the same day . . ."

So, it is our conclusion that there is no contradiction in Scripture. There is no such thing as "John's baptism" in opposition to "Christian Baptism." John's Baptism was Christian baptism, because he had Heaven-sent authority to baptize.

Some would claim such authority for themselves, but we find no Scriptural warrant. In fact, the Bible is very clear that the authority was given to the Church (Matt. 28:19-20).

Now, we are aware of the false teaching of some that these words were spoken to the eleven apostles, as individuals, and this constitutes a universal individual authority. Some claim the commission died with these apostles. But let us remember that the Lord was talking to them, when He said, "I will build (build up) my church, and the gates of hell will not prevail against it."

Then, we need to look at Ephesians 2:20-22. Here the Church at Ephesus is said to be "built upon the foundation of the apostles." Which could mean nothing less than the Church of which the apostles were the charter members (foundation). And only the eleven were called "Apostles," except for Judas who was dismissed before the crucifixion of our Lord.

The term is used, after Pentecost, of Paul and others, but the above text was written by Paul and he did not include himself in that first group, who were said to be the "foundation" of which the Lord Jesus was the "chief corner stone."

So, it seems that our opening text not only suggests, but very definitely speaks of the local Baptist church at Corinth as being a representative bride of Christ.

Of course, there was always that possibility that she might prostitute her love and affections to others, under the seductions of Satan, even as Mother Eve was seduced by Him (II Cor. 11:3-4).

Now, this actually happened to a great number of these representative brides in about the third century. Some of these churches—representative brides—left their first love, and gave their affections to the heathen state of Rome, and soon became the bride of the state, rather than wait for the return of the Bridegroom. They became known as the (Continued on page 8, column 3)



## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By

I. M. HALDEMAN

408 Pages

\$6.95

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

P.O. Box 71, Ashland, Kentucky 41101

THE BAPTIST EXAMINER

JUNE 2, 1979

PAGE SIX



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

The Sunday School Board has done it again. This time one writer sought to prepare the young adults in their churches for the one-world church. In the February 25 lesson printed in the "Sunday School Young Adults" quarterly, it referred to Methodists, Presbyterians, Lutherans, Catholics, Episcopalians, Mormons, Jehovah's Witnesses, and Baptists, and said, "No matter what our background or denominational preference, we all believe in one body (the church), one spirit (the Holy Spirit), and hope (the resurrection), one Lord (Jesus Christ), one faith (Christianity), one baptism (public profession) and one God (Yahweh). We would argue about our modes of baptism, our church policy, our governmental structure, and so on. But on these seven points few, if any, would disagree. In fact, they are the basis for worldwide Christian unity."

Robert E. Lee, interim pastor of the Elm Street Baptist Church in Knoxville, Tenn., mailed out 4,000 copies of a two-page criticism called "Lies in Our Literature." The president of the Southern Baptist Sunday School Board has acknowledged an "error" in the lessons. Grady Cothen acknowledged that "there is no question but that we made an error in the 'Sunday School Young Adults' quarterly to which Lee referred. It is a misstatement, acknowledged by both the author and the editor, to group all those demonstrations together and say they believe the same thing."

To put Baptists on the same level with Pedobaptists is a very serious error, for the true churches are found today among the Baptists. Pedobaptist societies are not churches of Christ, having human founders and grave doctrinal errors. But to compare Baptists with Catholics, Mormons, and Jehovah's Witnesses is unforgivable. To assert that Pedobaptists, false cults, Catholics and Baptists are all agreed on the fundamental doctrines is a lie. Any informed person knows this is untrue.

WASHINGTON, D.C. (EP) — The ban against churches in Uganda, established by dictator Idi Amin in September, 1977, is expected to be lifted quickly when the new government under Yusufu K. Lule comes to power.

Webster Carroll, a Southern Baptist missionary in Uganda who sought refuge in Kenya during the Ugandan revolution, talked with President Lule when invited back into the country to help with reconstruction and the distribution of food and medicine, according to a report from the Baptist World Alliance.

C. Ronald Goulding, coordinator of relief and development for the Baptist World Alliance, said the \$10,000 has already been dispatched to Uganda for medical supplies, and that the Alliance also will work with BWA Vice President Arthur Kinyanjui of Nairobi, and the Kenyan Baptist Convention in relief projects in Uganda.

Carroll told Baptist mission officials in Richmond (USA) that he expected the reopening of all churches closed by the 1977 Amin edict. He also said that the new cabinet of President Lule is expected to be wholly Christian. Uganda's population of more than 12 million persons, predominantly black, is estimated to be 50 percent Christian, 35 percent animist, and 15 percent Moslem.

CHARLOTTE, N.C. (EP)—PTL President Jim Bakker's televised appeals have resulted in thousands of protests deluging the Federal Communications Commission, which is investigating the financially troubled religious networks based here.

An FCC official who asked to remain unidentified said, "We've gotten thousands of letters from PTL supporters and hundreds of calls from congressmen making inquiries about the case."

The FCC is looking into alle-

gations that the network solicited money from viewers for specific overseas work and then spent it for other purposes, which is against FCC regulations. It has subpoenaed Mr. Bakker and six other PTL officials to testify about the network's finances.

Mr. Bakker has called the FCC probe a "witch-hunt" and refused to voluntarily supply the financial records requested. He has insisted there was nothing improper done by the network, however, and has said the probe is by a bunch of bureaucrats intent on destroying his ministry.

AUGUSTA, Maine (EP)—The "cardinal" and "bishop" of the Temple of Bacchus in the Town of Wells have told state tax officials here that their "divine feasts" should be exempt from the five percent state sales tax.

"Bishop" Carlisle Estes and his partner, "Cardinal" Vincent J. Morino, came to the capital to try to convince Bertrand St. Germain, supervisor of the Taxation Bureau's Sales and Use Tax Section. Mr. Bertrand said a decision will be made shortly.

"If they turn us down, we'll call our Mother Church in Modesto, Calif., and they'll take it up in federal court," promised Mr. Estes, who sports a clerical collar and an ornate metal crucifix suspended from a chain around his neck. The Temple has mail-ordered credentials and is exempt from federal taxes, Mr. Estes claims.

ST. PAUL, Minn. (EP)—A bill that would have required courses on creation if the theory of evolution also is taught has been rejected by the education committee of the Minnesota House of Representatives. Representatives of major religious groups opposed the measure.

The bill would have required schools to teach the theories of evolution and creation "with reasonably equal emphasis." It also would have prohibited a teacher from lowering the grade of a student who accepts one theory over the other. The bill's sponsor, Rep. Paul Aasness, claimed that schools are teaching evolution and virtually denying the possibility of creation. This discredits the religious beliefs of many students, he said. But educational and religious leaders spoke out against the Aasness measure.

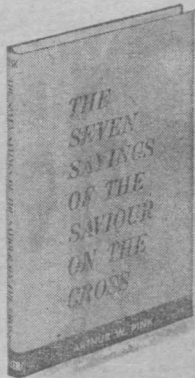
NEW YORK (EP)—The release of five Soviet political prisoners was welcomed by Christian and Jewish leaders, but some disapproved of the procedure of exchanging them for two Soviet spies.

"We rejoice in the release of Georgi Vins and all other prisoners of conscience," said Robert S. Denny, general secretary of the Baptist World Alliance.

Bertram Gold, executive vice-

### SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS

By ARTHUR W. PINK



134

pages

Price

3.95

Payment Must Accompany Order.

There have been many books written on the seven last statements of Christ as He hung on the cross, but we believe this one tops them all.

— Order From —

CALVARY BAPTIST CHURCH BOOK SHOP  
P.O. Box 71 Ashland, Ky. 41101

## Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions  
c/o Calvary Baptist Church  
P. O. Box 71  
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,  
RT. 1, Box 153, Garrison, Kentucky 41141.

President of the American Jewish Committee, said that "one cannot but welcome the fact that persons long in jail for seeking to exercise their basic human rights or to monitor human rights have been released. Even if we must deplore the method by which this was achieved let us hope that the Soviet government will rapidly free all those others still unjustly in jail for these very same reasons."

Pastor Richard Wurmband, founder of Jesus to the Communist World, a missionary group based in Glendale, Calif., said: "I am happy they are free but the method of doing so gives free reign to their spies." He said the U.S. "made a bad bargain."

"It's a dangerous precedent" to free religious dissidents in exchange for spies, Pastor Wurmband said. He said the U.S. should abolish wheat sales and halt trading with the Soviet Union to press for the freedom of dissidents.

George Vins, 51, is the leader of the dissident Baptist group that broke away in 1965 from the officially recognized All-Union Council of Evangelical Christian-Baptists. He was imprisoned in 1975 on charges of harming interests of Soviet citizens under pretext of carrying out religious activities and defaming the state.

The other freed prisoners of conscience are Eduard S. Kuznetsov and Mark Dymshits, Soviet Jewish emigration activists, convicted in 1970 of plotting to hijack a Soviet plane to go to Israel; Valentin Moroz, a Ukrainian historian and nationalist imprisoned since 1965 for anti-Soviet activities; and Aleksandr Ginzburg, the well-known Russian Orthodox human rights activist. The five were stripped of their Soviet citizenship and sent to the U.S. on April 27 in exchange for two convicted Soviet spies.

INDIANAPOLIS (EP)—One of two "church freedom" measures passed by the Indiana General Assembly has been signed into law by Indiana Governor Otis R. Bowen.

The bill will remove from the Commission on General Education the authority to determine whether a child attending a private school is receiving an education equivalent to that available in a public school. The measure rein-

THE BAPTIST EXAMINER

JUNE 2, 1979

PAGE SEVEN

## HAMARTIOLOGY—THE DOCTRINE OF SIN

TIM DAY  
Hebron, Kentucky

Hamartiology is a topic that concerns all of the human race, because "all have sinned and come short of the glory of God." Men are sinners by nature and by choice, and it is with this in mind that this paper is written. Before hamartiology can be pondered, a definition of sin must be developed. Having a definition of sin, it is possible to discuss the fall of man. In particular, the fact of the fall, the nature of the fall, the results of the fall, and the responsibility for the fall will be covered. The nature of sin will be examined, along with the permanence of sin. The paper will conclude with a description of sin and a summary.

Sin is the lack of conformity to the moral law of God, either in act, disposition or state. Strong says that sin "is not merely a negative thing or absence of love to God. It is a fundamental and positive choice or preference of self instead of God, as the object of love and the supreme end of being." The sinner does not surrender to God and make God the center of his life. The sinner worships himself and sets himself against God, therefore sin is selfish. It has four main characteristics:

1. Self-sufficiency instead of faith.
2. Self-will instead of submission.
3. Self-seeking instead of benevolence.
4. Self-righteousness instead of humility.

From our definition of sin, we realize that sin can only be committed by "rational and voluntary" beings. The sin-offering for sins of ignorance (Leviticus 4), the trespass-offering for sins of omission (Leviticus 5), and the burnt offering for the general sinfulness (Leviticus 7) are evidence that sin is not limited to act only, but that it includes something more permanent and deep.

Man was created innocent and holy. He did not remain in that state long, however. Before Eve was created, Adam was under a law. God had said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16-17).

After Eve was created Adam told her of the law that God had enacted. It was after this that the serpent came to Eve and caused her to doubt God's Word. The woman ate of the forbidden fruit and gave it to her husband, Adam, and he did eat. Eve sinned when she conversed with the serpent about the fruit. What was she

states a provision of law that was inadvertently stricken by the 1978 legislature.

Another bill, also signed by Governor Bowen, establishes an "Indiana Educational Facilities Authority." The new seven-member commission could issue bonds to fund new construction or improvements of buildings for private educational institutions.

NASHVILLE (EP)—The Sunday School Board of the Southern Baptist Convention has completed negotiations to purchase America's oldest Bible publisher, the Philadelphia-based A. J. Holman Division of the J. B. Lippincott Co. from Harper and Row Publishers of New York for \$2.2 million, effective May 1.

LONDON (EP)—Britain's Baptists at their annual Assembly here condemned the World Council of Churches \$85,000 grant to the Rhodesian Patriotic Front guerrillas but decided to stay in the world ecumenical body. David S. Russell, the Union's general secretary, said it was far better for the Baptists to bear witness from within the WCC and avoid the Baptist voice being muted. The three-day Assembly of the Baptist Union brought together representatives of 178,461 Baptists in 2,086 churches.

doing so close to the tree anyway? She also sinned when she gave credit to what the serpent said, "Ye shall not surely die." She also committed the sin of lust. Adam sinned when he failed to detect the temptation of the devil. He sinned when he listened to his wife and ate of the fruit. The fall of man is not a myth or an allegory, it is a fact.

The nature of the fall is downward. Not only did man fall away from God, but he also fell down. Evolutionists believe that man evolved from a germ, and that he is getting better and better. This is not the case. Man was created holy and in the image of God. Man sinned and fell and has been getting worse ever since.

As a result of the fall, sin and death entered the world. Adam and Eve lost their original righteousness and became full of unrighteousness. Guilt appeared on the conscience of Adam and Eve, and from this guilt came fear and shame, as Adam and Eve fled from God. They lost their fellowship with God. They were thrown out of the Garden of Eden. As a result of the fall, God cursed Adam and Eve, the serpent and the creation.

In Genesis 3:14, God curses the serpent. Even today, the serpent is the most hated creature to man. The serpent was the instrument of the devil. Satan is accused and destined to spend eternity in the lake of fire. The serpent had been

(Continued on page 8, column 4)

## KREGEL REPRINTS

DIVINE INSPIRATION OF THE BIBLE

By L. GAUSSEN



Cloth Bound — 382 pages

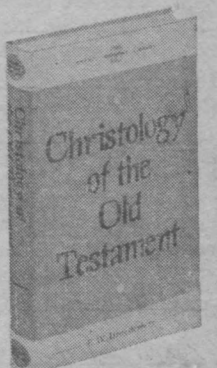
This is one of the books which was recommended most highly by Mr. Spurgeon as it defended the doctrine of Divine Inspiration.

Mr. Spurgeon said, "Gausson charms as he proclaims the divine veracity of the Scripture. His testimony is clear as a bell."

Price \$5.95

## CHRISTOLOGY OF THE OLD TESTAMENT

By E. W. HENGSTENBERG



This is another of the Kregel reprints. It is a marvelous study of the Person and work of Christ as seen in the pages of the Old Testament. It is undoubtedly the greatest work on the Messianic Prophecies of the Old Testament.

Price \$9.95

— Order From —

CALVARY BAPTIST CHURCH BOOK SHOP



## Halliman's Report

(Continued from page one)  
sion patrol into this tribal group to investigate their request to have Baptist services started among them. I drove the vehicle as far as I could go, about 40 miles, taking this man on his missionary journey. From there he started walking, and walked for another two days until he reached the place where a group of people were waiting for him. His report was that the terrain was extremely rough and the going was very hard. There are numerous rivers to cross and many of them have no bridges at all. Over the years, the trees have been cut for bridges close to these rivers until now there are none suitable that are close by, so the native folk that live in the area just get across any way they can. Also, the area is very mountainous and extremely hard to negotiate from this standpoint.

The people live in houses high off the ground, some being built in trees and some on very long posts, with a long ladder for access from the ground to the house. This is done for three reasons. One, that their enemies do not have immediate access to them. Two, it is very hot in this particular area and the houses being high off the ground, allows air to circulate underneath and through the houses and thirdly, they use the bottom as a shelter for their hogs and storage for other things. Perhaps this is where the bi-level and tri-level houses came from here in our country.

Our missionary learned that it was not due to the lack of mission influence in their area that they had sent for us, for the Catholics and Seventh Day Adventist have been in the area for some time. But, like so many other places where we have mission work, and in many of these places we now have Baptist Churches, the folk said that some of their people had been out to where some of our services were being

TUNE IN TO				
THE INDEPENDENT BAPTIST HOUR				
Station	Time	Dial:	Watts:	
WCAK, Catlsbrg., Ky.	Sun.— 8:30-9:00 a.m.	92.7	3000	FM
WFTO, Fulton, Miss.	Sun.— 1:00-1:30 p.m.	1360	2500	AM
WFTA, Fulton, Miss.	Sun.— 1:00-1:30 p.m.	101.7	3000	FM
KAWS, Hamphill, Tex.	Sun.— 7:30-8:00 a.m.	1530	1000	AM
*KYHM, Gilmer, Tex.	Sun.— 1:00-1:30 p.m.	1060	10000	AM
*WYRD, Syracuse, N.Y.	Sun.—12:30-1:00 p.m.	1540	1000	AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500	AM
*Clear Channel				

conducted in other places and that we preached so completely different they wanted to know more of what we believed and preached. Many times, the native folk have a hard time finding illustrations to express their feelings to folk of our society, but when it comes to trying to make a comparison of the Baptist services with those of the Catholics or Protestants, they almost invariably use this illustration. They say all other preaching services as compared to the Baptists is about like trying to compare a bowl of weak soup with strong meat that has the bone in it. This may sound like a crude illustration, but to me it gets the point across quite well.

The missionary spent almost a week among the people, preaching several times a day before he left to come back. He was so impressed with their request and desire for Baptist services, that he promised them we would start services on a regular basis, just as soon as we could find a preacher that would be willing to come and work with them (as I write this the folk are having regular services).

Beloved, we do not know what may come of this new work or whether it will ever make very much progress or not, but a preaching point has been established among them. They live in one of the most unacceptable areas in the world. At present, the only way to reach them and make physical contact is either by walking or by

helicopter. There are about two thousand people and as yet, not even a government patrol post among them, due mainly because they are so hard to reach. There has been some talk of the government building a small airstrip somewhere in their midst and set up a patrol post and service it by aircraft.

Over the years, we have asked you our readers and supporters only to hold the rope for us, while we go down into the well and do the work, we are asking no more of you in this case as we try under difficult conditions to carry the gospel to these people. We definitely feel that some of God's elect are among them and as the Word is preached, they will be called out one by one. We have never felt, as so many do, that we have to have great numbers to preach to before we go into an area, even one that is as hard to reach as this one is, but where there is an earnest desire for one or more individuals to hear the truth, we feel **constrained by the love of Christ**, (II Cor. 5:14), therefore seeing the "... necessity laid upon me (I Cor. 9:16).

Pray for us beloved, for our needs are great, but our God is greater than all our needs and we have this confidence that He will, "... supply all our needs according to His riches in glory" (Phil. 4:19). We are thankful that God has been pleased to use His precious saints for this purpose over the years.

We will soon have a report on the Baptist work in Bougainville, as we have recently spent a week with the brethren there.

## The Bride Of Christ

(Continued from page six)

"Holy Catholic Church." Then, about eleven hundred years later, she gave birth to some daughters, known as Protestants.

But, all during this time there were many of these potential brides of the Bridegroom, who kept on making themselves ready for the great wedding in the sky. And they kept on reproducing after their kind. You see, they never stained their garments, or became a part of the "Old Whore." And Baptists are not Protestants, for they had nothing from which to protest. They simply kept at the business of faithfully "**contending for the faith, once delivered to the saints.**"

Believe it or not, Catholics are actually Baptist - Protestants; they went out protesting Scriptural (Baptist) baptism, and the authority of the individual local church. Someone asks us a question something like this: "Does membership in a Baptist Church guarantee that one will be in the bride which will occupy the New Jerusalem?" Our answer is a definite "No"; one must be a member of, faithful in, and continue to be in a true Baptist Church, if he or she is to be a part of the glorious bride for whom the Bridegroom is coming to receive to Himself (John 14:3).

"If we suffer" we shall also reign with Him; if we deny Him, He also will deny us" (II Tim. 2:12).

And Paul wrote to the church at Philippi, and said, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). So, for an individual to be part of the "house of God, which is the Church of the living God, the pillar and ground of the truth" (I Tim. 3:15), he or she

must, "**hold fast the confidence and the rejoicing of the hope firm unto the end**" (Heb. 3:6).

One does not "hold fast" in order to become a child of God, nor does he keep on holding fast in order to become a member of the Church "in glory," which is the "Lamb's bride—wife" (Rev. 21:9-10).

Yes, to dwell in the New Jerusalem (Rev. 21:2) one must have remained pure and true in one of the Lord's true Baptist Churches while living on this earth. The Apostle Paul feared that he might be refused that privilege (I Cor. 9:27).

The story is told of some preachers who were making a trip to the Holy Land. The Methodist said to the Church of Christ, "If you were not a Church of Christ preacher, what would you be?" He supposedly answered, "I guess I'd be a Methodist." Whereupon the Church of Christ preacher turned to the Presbyterian and said, "If you were not a Presbyterian, what would you be?" He replied, "I guess I'd be a Church of Christ." Then they all turned to the Baptist and said, "If you were not a Baptist, what would you be?" To which he replied, "I'd be ashamed of myself."

So, dear friends, whatever you are, if you are a child of God, you always will be His child. But being a child of God is one thing, and being a faithful child of God is another. You can never lose that relationship, but we can lose our position.

We are proud of our heritage, and we long to have others share it with us.

May God bless His Word to the hearts of all who read these lines.

## Hamartiology —

(Continued from page 7)

an upright or flying creature, but because of the curse of God, the serpent was made to crawl on his belly. The serpent began eating dust.

John Gill believes that when the serpent was upright he ate herbs and plants as other creatures, but when he began crawling on his belly he could not avoid eating dirt when he captured and ate his food.

Next, the woman receives the curse of God. God promised to multiply the sorrow of the woman in conception or pregnancy. From conception to birth, women undergo many disorders and pains. Among these are nausea, dizziness and other pains. In addition to the pains of childbirth, woman is to be subject to the authority of her husband.

Man was the last to sin and is also the last to be cursed. Man listened to the voice of the woman rather than the voice of God. God had originally given the commandment, not to eat of the fruit, to the man. Because of man's sin, the ground was cursed. Thorns and thistles grow automatically, while by the sweat of his face man must grow his food. The curses of God on the serpent, Adam and Eve,

Satan and creation show that the responsibility of the fall lay on Satan and Adam and Eve.

The nature of sin is threefold. First of all, sin is selfish. The sinner does not consider God, since he is concerned more with himself and with fulfilling his own lusts. Not only is sin selfish, but it is also immoral. Sin is the opposite of God's righteousness. Man left on his own will always go away from God. It is not until God opens the sinner's eyes and draws him, that the sinner will seek God. Thirdly, sin is naturalistic. Sin is natural. It is inherent in man. All men are born sinners, because of Adam's sin.

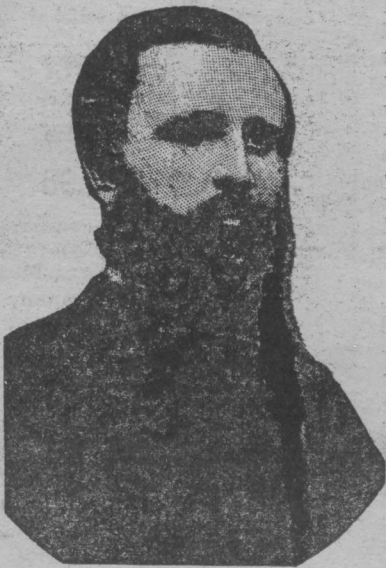
Romans 8:7-8 shows the sinfulness and permanence of sin. Paul says that the carnal mind, the natural mind, is enmity against God. The carnal mind is not subject to the law of God, nor can it be because of sin. Natural man in the flesh cannot please God. The permanence of sin is shown in the fact that sin is naturally transmitted from the parents to the offspring. In I Corinthians 2:14, God says that the natural man, sinful man, cannot receive the things of the Spirit of God. The reason that man cannot receive those things is sin. Sin has clouded man's thinking and understanding. Jeremiah 17:9 says that the heart is "**desperately wicked.**" This wickedness has come from sin.

To describe sin, one must first look on the appearance. Appearance can be misleading. Sin can look like good. If someone gives money to the poor, it is a good act. If, however, the motive is sinful, sin has been committed. We cannot tell what the motive is many times. Certain attitudes can be sinful. Attitudes of foolishness and pride or unbelief are sin.

Sin is a dreadful thing, and is mentioned throughout the Bible. The Old Testament catalog of sin appears in Proverbs 6:16. God hates a proud look, a lying tongue, hands that shed innocent blood, a heart that devises wicked imaginations, feet that are swift in running to mischief, a false witness, and he that soweth discord among the brethren. The New Testament catalog of sin appears in I Corinthians 10. Idolatry, fornication, Christ tempting, and murmuring are sins that Christians should not commit. We conclude with a quotation from the book, **Plague of Plagues** by Ralph Venning:

"Now the law not only forbids the doing of evil, whether by thought, word or deed, but also commands the doing of good. So to omit the good commanded is sin, as well (or ill) as is the doing of the evil that is forbidden. Against the fruit of the Spirit there is no law, but against the works of the flesh (for the antithesis holds) there is law, for they are all against the law, as the Apostle tells us (Galatians 5:19-24). Whatever then transgresses the law of God—in whole or in part (James 2:10)—is therefore and therein a sin, whether it break an affirmative or a negative precept i.e. whether it is the omission of good or the commission of evil."

## A GREAT NEW BOOK BACK IN PRINT! "BAPTIST CHURCH PERPETUITY"



ELDER W. A. JARREL

Calvary Baptist Church Book Store has republished "BAPTIST CHURCH PERPETUITY" by W. A. Jarrel. Elder Jarrel's book sets forth the continuous existence of Baptist churches from the apostolic age to 1894. It was written to answer the more liberal "HISTORY OF THE BAPTISTS" by Thomas Armitage in 1887. The liberals will never answer this book.

It is the opinion of the editor that "BAPTIST CHURCH PERPETUITY" is the greatest history of the Baptists in print today. Jarrel was more in agreement with our views than almost any other historian. It is an excellent book for seminaries and Bible colleges to use.

Place your order today for this great Baptist classic. It is a fine gift to give young preachers. The price is \$8.95 each. Available in hardback only.

## At Least Five People To Whom You Can Send TBE

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. BOX 71 — ASHLAND, KENTUCKY 41101

SEND US 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

**5 SUBS . . . . \$10.00**

Have This Paper Delivered Every Week — For a Whole Year!

- (A SINNER)

Address \_\_\_\_\_

Zip Code \_\_\_\_\_
- (A PREACHER)

Address \_\_\_\_\_

Zip Code \_\_\_\_\_
- (A SUNDAY SCHOOL TEACHER)

Address \_\_\_\_\_

Zip Code \_\_\_\_\_
- (A CHURCH MEMBER)

Address \_\_\_\_\_

Zip Code \_\_\_\_\_
- (A YOUNG PERSON)

Address \_\_\_\_\_

Zip Code \_\_\_\_\_

Enclosed \$ \_\_\_\_\_ for \_\_\_\_\_ Subs

Your Name \_\_\_\_\_

Address \_\_\_\_\_

**GIVE US READERS**  
**We Will Give Them The Truth**

THE BAPTIST EXAMINER

JUNE 2, 1979

PAGE EIGHT

ORDER FROM CALVARY BAPTIST CHURCH BOOK STORE

P. O. BOX 910 — ASHLAND, KENTUCKY 41101