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

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## INFALLIBILITY: IN CHURCH, POPE OR SCRIPTURES

By J. L. CURRY

Jabez Lamar Monroe Curry was born in Lincoln County, Ga., June 5, 1825. At the age of 13 he moved to Alabama. In 1843 he graduated at the University of Georgia and in 1845 completed his legal course at Harvard Law School, having as classmate President Hayes.

In 1846 he served in the Mexican war with Hayes's Texan Rangers. Returning from Mexico, he represented Talladega County for several years in the Alabama Legislature. He also represented his district in the 35th and 36th Congress. On the secession of Alabama he was appointed in 1861, by the convention of that State, a deputy to the Southern Convention, which met in Montgomery in February that year. In August 1861, he was elected a delegate to the first regular Congress of the Confederate States from the Fourth Congressional district of Alabama. The address to the people of the Confederate States, signed by every member of Congress, was the production of his pen. Upon the adjournment of Congress, he joined the army of Gen. J. E. Johnston and served until the close of the war.

He was president of Howard College from 1865-68, and Professor at Richmond College from 1868-81. He was a pioneer and promoter of education for white and Negro. Curry addressed superbly every legislature in the South, where he had "a greater personal influence than any other man."

He was United States Minister to Spain (1885-88) and Ambassador Extraordinary (1902). He died in Richmond, Va., Feb. 12, 1903. His figure was placed by Alabama in Statuary Hall, Washington.

came into the world as an idea," and that time was required for its full comprehension and perfection. Facts in the history of the Church of Rome verify very fully the



By J. L. CURRY

1. Christianity is a revelation embodied in the Scriptures, and rests upon evidence of fact. Holy men wrote the Bible, as they were inspired by the Holy Ghost. "All Scripture is given by inspiration of God." Apostles and other writers were informed by inspiration, and, being informed of the facts and doctrines of Christianity, wrote and taught. God reveals His thoughts and will in nature, but in a somewhat different and higher sense reveals Himself also in His Word. The CONTINUANCE of revelation is guaranteed against perishing, and its PURITY is guaranteed against corruption. "The gates of hell," the counsels and machinations of the wicked, "shall not prevail against it."

2. By Romanists, who boast of unity of faith, very contrariant opinions are held as to the finality and completeness of the New Testament as a divine revelation. Every half instructed person knows that the popes have often and flagrantly contradicted one another; and so have Roman Catholic writers of acknowledgment ability and learning. Two directly conflicting hypotheses are put forward in the Roman Church on the completeness of the New Testament. One party holds that the whole of the Christian faith was revealed entire from the first. Dr. Wiseman says, "We believe that no new doctrine can be introduced into the Church, but that every doctrine which we hold has existed and been taught in it ever since the time of the apostles." Quotations of similar tenor could be made abundantly from European and American divines of the Romish faith. On the other hand, John Henry Newman, lately appointed cardinal, whose secession from the Church of England Gladstone says has never been estimated to the "full amount of its calamitous importance," insists that the whole of the Christian faith has been a development from the first; that "Christianity

hypothesis of development, of successive increments of revelation.

3. Conceding the divine origin of the Christian religion and the full inspiration of the New Testament, a question of serious import arises—whether there is not lodged somewhere an infallible inter-

preting power, some unerring living authority to decide EX CATHEDRA upon the meaning of revelation. Not a few men, engaged in business, with minds preoccupied, have expressed a wish for some competent tribunal to decide authoritatively on revelation, and save them the trouble of investigation and decision. Some persons, to be saved from incertitude, are quite willing to accept a vicarious guide. In matters involving eternal interests it certainly is of vast importance to know and be assured of the truth. With much arrogance and a sublime contempt for history and reason the Roman communion proclaims that there is lodged in it an infallible interpreting power. It must be conceded that Roman-

(Continued on page 3, column 1)

## PRIESTHOOD DOCTRINE

Someone has well said that you cannot understand a subject until you understand it historically. Therefore, before we go further into this treatise, I want to define the term priest and give a brief history of the priesthood from both the Old and New Testaments and church history.

The word "priest" in the Old Testament is a translation of the Hebrew word KOHEN which means a minister or one officiating. It may have come from an Arabic root which is equivalent to the Hebrew root GARAB which has the meaning of to draw near. In scriptural terminology it has reference to the one who draws near the Divine presence while others remain afar off. Exodus 19:22 speaks of "the priests . . . who come near to the Lord."

The presence of sin necessitates a priesthood. Sinful man feels his inability to draw near a holy God. He seeks someone who is likely to be more acceptable than himself to make intervention in his behalf. This mediator must offer his prayers, thanksgiving, and services. He is man's representative in things pertaining unto God. The one who fills such an office is a priest.

### THE PRE-MOSAIC PRIESTHOOD

In the Patriarchal Age the office of a priest was occupied by the father of a family or the leader of the tribe. Job filled the office of a priest for his household (Job 1:5; Ex. 12). Noah (Gen. 8:20), Abraham (Gen. 12:7; 13:18; 26:25) and Jacob (Gen. 33:20; 35:1-2) built altars and offered sacrifices for themselves and their families.

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## PREDESTINATION

RICHARD FULLER

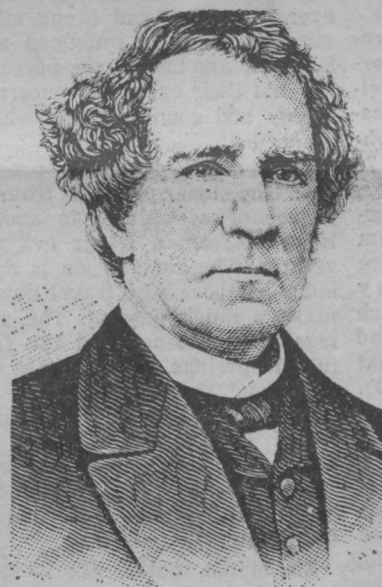
### PART III

True wisdom is always humble. The wisdom which descendeth from above is so profoundly humble that it at once confesses its ignorance and says, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." It feels that all our present knowledges are only puerilities which will be put aside

when we become men—a sort of nescience which "shall vanish away" when our minds are emancipated from darkness. There is a region of truth inaccessible to argument and logic; there is a "sea of light" before whose excess of brightness our feeble intellects are dazzled into utter

impinge upon the clear doctrines of revelation.

A profound philosopher has well remarked that "the wall of adamant which bounds human inquiry has scarcely ever been discovered by any adventurer until he has been roused by the shock which drove him back." All which is necessary to the perfect repose of a devout mind, is the knowledge, either that the truth has been ascertained, or that it is inaccessibly concealed in the abysses of light in which God dwells. As to the abstruse topic upon which we have been meditating, we may, therefore, rest from all speculations with perfect confidence. If we attempt to explain and reconcile the doctrines of predestination and free agency, we find impassable barriers hemming us in, and sharp adamant striking us back. But the proofs of these doctrines are irrefragable. Their harmony we must leave with God; it is an ultimate fact transcending our thoughts; but clear to that Intellect which is the supreme fountain of all light and love.



RICHARD FULLER

II. So much for our text treated doctrinally. The few moments which remain I devote to the practical lessons of our subject, for these are very important; darkness serving us for light; darkness teaching us more than light—even as night reveals more of the starry glories of the firmament than the day.

And, first, it will not be in vain that I have conducted you through the intricacies of this discussion, if, once for all, we learn the folly of human wisdom, when in the presence of the deep things of God; if we are convinced that the philosopher must discard his "oppositions of science falsely so called," and must, with the peasant, meekly receive the communications which God has vouchsafed to man. Those who cavil at the mysteries of revelation, and those who pretend to solve them, always

(Continued on Page 6, Column 1)

## Women And Their Place In Church And Home

DON SCHUNCK  
Jonesboro, Georgia

Who should run your home? or church? or set national policy? The wisdom of men has replaced the sovereign Creator's infallible Word in this godless age. Of late the news media has been filled with appeals of Women's Lib, the E.R.A. (Equal Rights Amendment), and screams from all sides wanting and demanding that women be considered equals with men on every hand. This action is in direct opposition to what God's Word has to say about women and their role in this world. We don't write this article in order to promote a "better world" or to help "bring in the kingdom," but just to warn Christians of the most potent weapon Satan has ever had: upsetting the God-given order and balance between the sexes. The world isn't going to get any better, but as God's children we have an obligation to conduct our own homes and churches in the way our Lord has said.

Many don't consider the place of women very important when it comes to matters of religion, but we need to always be mindful that no portion of God's Word is unimportant. Many so-called Christians have gone as far as to call the Apostle Paul a woman-hater because of what he said concerning women. To call Paul into question is to call God into question as his portion of Scripture was inspired entirely by the Holy Spirit of God—God breathed and settled in Heaven forever (See II Tim. 3:16).

### IN THE GARDEN OF EDEN

To find out why women should be in subjection to men we have to travel back 6000 years to the Garden of Eden. It was there that God put man (Adam) in order that he might dress the garden and keep it (Gen. 2:15). Adam was also given charge of all the animals and he gave them their names (vs. 19-20). Woman had not even been formed yet. It was in this garden that God created the first woman

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## The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

## THE DESTRUCTIVENESS OF SIN

(Preached on the Independent Baptist Hour July 1, 1979).

"As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death" (Prov. 11:19).

In human affairs it is a mark of true wisdom to reflect on consequences. King Solomon wrote: "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished" (Prov. 22:3). The cause of so many being involved in circumstances of embarrassment and disgrace is the want of forethought.

The same is true in spiritual matters. A depraved man hates the investigation of his own con-

duct and generally shuns it. Sinful man fears to contemplate the ruinous powers of sin. Hence he widely rushes down the road to disease, disorder and disgrace. By indulging in sin he is fitting himself for destruction. The more violent a man is in pursuits the more eagerly bent he is upon his own destruction. The termination of his earthly career shall be marked by dying regrets and painful memories.

### THE NATURE OF SIN

Sin is a trespass against the Almighty Lawgiver; it is anarchy

against the moral order of the universe. It is a departure from God. It is a transgression of His righteous law: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (I John 3:4). Sin is acting contrary to His wise and holy will.

Sin has its source in the depraved heart of a man. This evil heart is the source of all evil desires, thoughts, and actions. Man is possessed of "a revolting and rebellious heart" (Jer. 5:23) against the Lord. Jesus said: "For from

(Continued on page 2, column 1)

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## Destructiveness . . Sin

(Continued from page one)  
within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7: 21-22).

The evil heart of man is the corrupt nature which he received from Adam. This heart is like an impure fountain sending forth filthy streams—like a corrupt tree which brings forth worthless and bad fruit. Paul spoke of it as "sin that dwelleth in me" (Rom. 7:17, 20). This nature in man works all manner of concupiscence (Rom. 7:8). This Adamic nature reigns as a great King in the mortal body of a man. It subjugates the whole man to its will and pleasure (Rom. 6:11-14). The reign of King Sin is the reign of the worst tyrant on earth.

This depraved nature in a man is manifest in "the works of the flesh" (Gal. 5:19). It can often be seen in such things as a violent temper which explodes like a boom if all things do not go right. At other times it is manifest in intemperance in eating or drinking. Sometimes it is seen in vulgar language against either man or God, or both. To others it is love of worldly amusements and other vanities of this world. Still to others it appears in delight for worldly associations and resorting to dens of wickedness. In some cases it prompts people to commit crimes against society which results in imprisonment and execution by the civil authorities.

This evil nature in a man "is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). The natural man cares not for the Lord's Day, the Lord's tithe, or the Lord's Supper. He believes service to God is a vain and foolish thing. There is often contempt for God's Word and a hatred for His people. He despises the faithful and tender advice of Christian people. He does not care if the church swims or sinks. His entire life is given over to the fulfilling of the lusts of the flesh.

Oh, how evil is this thing we call sin! So many things speak of the

evil of sin. The separation from God and the union with Satan speak of the evil of sin. The condemnation of the whole world by the sin of Adam speaks loudly of the awfulness of one single sin. The fire of Hell speaks of the horribleness of sin. The tormenting conscience speaks of it. But above all, the blood of sprinkling speaks of the evil of sin. If the filth of sin be so great that nothing but the blood of Jesus Christ can wash it away, how great, how heinous, how sinful must this evil of sin be!

### THE PURSUIT OF SIN

Our text declares the sinner's pursuit: "He that pursueth evil." His sinful, wicked life is the result of his own choice. The sinner loves to sin. Job 15:16 says filthy man "drinketh iniquity like water." It is as natural for a man to commit sin as it is for him to drink water. And it seems the more he sins, the more he wants to sin. He possesses an unquenchable thirst for sinning.

A duck loves water. A dog delights in his bone. A sow runs to wallow in a mudhole. Even so, the unregenerate man loves to indulge in sin. Though sin is degrading, shameful, and ruinous, the sinner loves it more and more each day. He chooses sin in preference to that which is real, substantial, and blissful. He chooses husks rather than the living and true Bread—death rather than life—the world rather than Christ—gold rather than God—perdition rather than Paradise!

Day after day, night after night, the sinner rushes headlong into all forms of sensual pleasures. He lives only for "the lusts of the flesh, and the lust of the eyes, and the pride of life" (I John 2:16). The covetous man runs after his glittering gold. The sensualist jumps to his momentary indulgence. The pleasure-mad person speeds after his amusement. The drunkard is greedy for the cup of intoxication. All these make every sacrifice and break all restraints for their imagined good. So eager are they in the pursuit of sin that their care and concern for family and country is not what it should be.

The pursuit of sin is progressive. The sinner proceeds from one degree of wickedness to another. He goes from a lesser evil to a greater. The road to sin is downhill, and those who travel down it make a quick descent. The strivings of conscience and the faithful whisperings of shame are soon gone, and then men become bold sinners. Sin becomes familiar to them. They become "past feelings," and their conscience is "seared with a hot iron." Such incorrigible sinners are brands for the burning.

Sin to the soul is like gangrene to the body. It spreads and infects the whole man with a deadly venom. The sinner waxes worse and worse. He throws himself upon all sorts of outrage and enormities. Such acts become frequent and repeated, till they settle into a custom and fix themselves immovably forever in a man's behavior. How awful the sinner's case! Farewell holy virtue, which made foul things look hideous and good things lovely! Farewell integrity, joy, rest, and happiness! Farewell all opportunities of escape! But for the sovereign grace of God, all men would perish in this awful state.

Solomon declared: "For the ways of man are before the eyes of the Lord, and he pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction, and in the greatness of his folly he shall go astray" (Prov. 5:21-23). Man cannot quit sin when he pleases. Repetition forms a habit, and a habit becomes the ruling principle in one's life. Every lust deals with the sinner as Delilah with Samson—it not only robs him of his strength, but it leaves him bound with strong cords. Proverbs 29:6 says: "In the transgression of an evil man there is a snare." Psalms 9:16 declares: "The wicked is snared in the work of his own hands."

Oh, sinner, what is done cannot be undone! You cannot push back the wheels of time and make yesterday come again, so as to make

## BRIEF NOTES

If you are interested in a sound, scriptural school, you might consider the Illinois Missionary Baptist Institute and Seminary in Washington, Illinois. It is a school where you can better prepare yourself for the work to which God has called you. It stands for all the truths of God's Word without apology. Its students do not have to endure the teaching of modernism, universal churchism, Arminianism, or religious gimmickry.

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\* \* \*

Elder Ray Hiatt is now working with the Sovereign Grace Missionary Baptist Chapel of Ft. Myers, Fla. This is a mission effort of the King's Addition Baptist Church of South Shore, Ky.

Bro. Hiatt is working out of the King's Addition Church as a missionary and if anyone wishes to assist in his support, the church would appreciate it. For more information please contact Elder James Hobbs, Box 634, South Shore, Ky. 41175.

The King's Addition Church now has the tapes ready for the 1979 Bible Conference. There are 9 tapes in the series and cost \$2 each. Each tape has two sermons. For individual titles please contact Pastor Hobbs.

\* \* \*

Elder Rosco Brong has resigned as Dean of Students at Lexington Baptist College, and he is available for work wherever the Lord may lead. His mailing address now is: Box 5675, Lexington, Ky. 40555.

\* \* \*

The Citrus Missionary Baptist Church of Inverness, Fla., and Pastor Virgil Davis will conduct revival services August 3-5. Services will be at 7:30 p.m. with Elder Ed Pierce of Bradenton, Fla., as guest speaker. The church invites all within driving distance to attend these services.

\* \* \*

The Memorial Heights Baptist Church, 521 Carroll Blvd., Perry, Ga., and Pastor Gordon Buchanan will conduct special services August 6-10. The editor will be the speaker. The church invites all within driving distance to attend.

right wrong. What was done yesterday, yesterday will keep. You cannot change the past. You cannot make it less or greater; if it is crooked you cannot make it straight. You cannot rewrite the book of your life. What you have written, you have written. Your past sins are "graven with an iron pen and lead in the rock for ever" (Job 19:24).

The sinner frequently pursues sin in opposition to conviction and the accusations of conscience. These say, "Do thy self no harm,"

but he still pursues. Providential visitations, such as personal afflictions and family bereavements, cry, "Escape for thy life," but he rushes on to commit acts of sin. The gospel says, "Flee from the wrath to come." But he reckons it all a delusion. But he is the deluded one, for future events in his life will prove that sin finally brings forth death (Jas. 1:13-15).

### THE AWFUL TERMINATION OF SIN

Sin has its seedtime, its growth, and its harvest. The text said: "He that pursueth evil pursueth it to his own death." Sin is the murderer of the human race; it is the destroyer of the souls of men. One leak sinks a vessel and drowns the crew. One wound may kill the body. A little heresy corrupts sound doctrine. Even so, one little sin damns the soul for eternity. Sin is a Trojan horse with death and destruction in its belly. Like Judas, it kisses and kills; like Joab, it salutes and slays. Just as there is salt in every drop of sea water, even so there is disease and death, Hell and wrath in every sin.

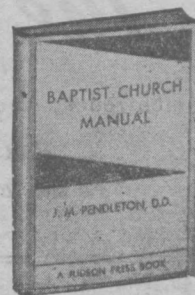
Sin is death to the reputation: "Righteousness exalted a nation: But sin is a reproach to any people" (Prov. 14:34). Sin rots a man's name in the courts of the world. It blights the fairest characters and degrades those once highly esteemed. There is nothing honorable about sin. If a man is not ashamed of his sins, he shall be put to shame by them. "A wicked man is loathsome, and cometh to shame" (Prov. 13:5). What is honorable and attractive about a swearer, a liar, a drunkard, or a pothead? Where is the reputation of an extortioner, a miser, or an oppressor? There is none, for there is no honor connected with sin!

Sin is death to mental vigor. Sin can destroy the mind by darkening the understanding (Eph. 4: 18). Sin has been known to produce insanity in some cases. Some sinners come down to old age with the golden seedtime of mental improvement gone forever. They have pursued evil until it has destroyed their mental vigor. Why the nervous excitability? Why those childish fears and the gloomy imaginations? Why the stammering speech? Why? Because the intellect is under the power of death!

Moral evil is frequently the death of health. Virtue lengthens human life while vice tends to shorten it. The more sins a man commits, the more he hastens his own death. Excessive worldliness wears out the spring of life (Eccl. 5:10-12). Sin may bring one to an untimely end: "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened" (Prov. 10:27). Psalms 55:23 states: "Bloody and deceitful men shall not live out half their days."

Evil is pursued by sinners to their own death. An excessive life of sin impairs the constitution, wastes the body, and induces premature old age and death. Many might have lived longer had they lived better. They might have enjoyed a good old age had it not been for their youthful folly. Now the wasted years have caught up with them. Now they are dragging out their existence, filled with the sins of their youth, which will lie

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down with them in the grave (Job 20:11).

Iniquity is the death of happiness. This is obvious from what I have already said. Isaiah declared: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God, to the wicked" (Psa. 57: 20-21). Wicked men are like the restless sea. There is no calmness in their soul. The conflicting passions and pride in their heart make peace of mind and conscience impossible. Many of them have no rest day nor night as they contemplate the future wrath their sins deserve.

Evil has frequently caused the infliction of death in the way of judgment. God has removed some from this world while in the very act of sinning against Him. It was so in the case of Belshazzar and his nobles at the drunken feast in Babylon. Ananias and Sapphira died with a lie upon their lips. Herod hastened out of this world in the midst of his blasphemy smitten by an angel. If we have an inspired record of our own times, we would find the destruction of many transgressors the result of Divine judgment.

Sin destroys the soul. It is written in Proverbs 6:32: "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. The soul that sinneth, it shall die" (Ezek. 18:4). If sin is not destroyed in the soul, sin will destroy the soul. Divine Wisdom has said: "But he that sinneth against himself, he hath hated his own soul: all that he hate he love death" (Prov. 8:36). Sin puts a spot upon a man's soul and renders him odious in the eyes of God. The sinner deceives himself, disturbs himself, and destroys himself. The sinner is eternally separated from God because he desires to be. He is guilty of playing with sin, the destroyer of mankind. God is not responsible for the death of the sinner. Upon the tomb of the lost sinner should be inscribed: "Here lies a man who wilfully murdered himself by sin."

### CONCLUSION

Men must learn to estimate things according to their final results. Salvation from sin by Jesus Christ must be viewed this way as well as the pleasures of sin. One then shall a man be brought to realize the truth of Proverbs 14: 12 which says: "There is a way which seemeth right unto a man; but the end thereof are the ways of death" (Prov. 14:12). Sin seems to be so wrong! The ways of sin are the ways of death. "The wages of sin is death" (Rom. 6:23).

Oh, sinner, let the pursuit of evil be abandoned by repentance and faith in Christ. Jesus Christ forgives the sinner and delivers him from the ruinous powers of sin. He saved "His people from their sins" (Matt. 1:21). Sin today sin is your pleasure, but it is soon to be your perdition. Repent, and turn yourselves from your transgressions; so iniquity shall not be your ruin" (Ezek. 18:30).

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## Priesthood Doctrine

(Continued from Page One)

Melchizedek seems to have been a priest to more than his immediate household. He is called "the priest of the most high God" (Gen. 14:17-20). To acknowledge the divine priesthood of Melchizedek, Abraham gave him a tithe of the spoils of war when returning from his victory over Chedorlaomer. Melchizedek's priesthood was "without father, without mother, without descent, having neither beginning of days, nor end of life" (Heb. 7:3). There was no record of his genealogy or predecessor. This was hidden that he might typify the eternal priesthood of Christ (Ps. 110:4).

The Bible mentions Potiphar (Gen. 41:45) and Jethro (Ex. 2:16) as priests in the pre-mosaic age. There were some who exercised priestly functions in Israel before the appointment of Aaron and his sons (Ex. 19:22). They held their priestly office by natural superiority of rank, either as elders or as firstborns (Gen. 4:7).

### THE HEBREW PRIESTHOOD

The essential idea of Hebrew priesthood is seen in Numbers 16:5 which declares: "And he spake unto Korah and unto all his company, saying, Even tomorrow the Lord will shew unto him, and who is holy; and will cause him to come near unto him." Three truths are seen in these words about the Hebrew priesthood: First, a priest must be chosen of God. Second, he must be holy. Third, he is allowed to approach God.

Upon these three essential elements, the character of the whole covenant people is based. The entire nation of Israel was chosen as God's peculiar people. Deuteronomy 7:6 declares: "The Lord thy God hath chosen thee to be a special people unto himself." God said of the children of Israel in Leviticus 26:12: "Ye shall be my people."

The whole nation of Israel was regarded as an holy nation. Deuteronomy 7:6 says: "For thou art an holy people unto the Lord thy God." "All the congregation are holy, every one of them" (Num. 16:3). Exodus 19:6 calls them "a holy nation."

At first the whole nation of Israel stood in a priestly relation to God. They were all given the noble title of priests. To them the Lord said in Exodus 19:6: "And ye shall be unto me a kingdom of priests." The Targums render it "kings and priests," and the Septuagint gives it "a royal priesthood and a holy nation." This language is found again in I Peter 2:9. We learn from Exodus 19:6 that Israel collectively was a royal priestly race, a dynasty of priests, a people near to God (Ps. 148:14).

The priestly position was contingent upon Israel's obedience to the covenant. This can be seen by reading Exodus 15:6-21:28. The demand of the covenant was obedience (Jer. 7:21-28). Israel's sinfulness prevented the realization of the whole nation being priests. When brought before Jehovah at Mount Sinai, they could not endure God's presence and asked Moses to act as their mediator (Ex. 20:18).

Shortly after this the Aaronic priesthood was instituted. God by an act of sovereign favor committed the priesthood to Aaron and his sons (Ex. 28). This priesthood was a service gift from Jehovah (Num. 18:7). The tribe of Levi was assigned to the priests as their servants and assistants (Num. 3:5-13; 8:14-19). Aaron and his sons were committed the charge of the sanctuary and altar, while the Levites were to take care of everything else about the tabernacle.

Was God defeated in purposing to make all Israel priests? No. God cannot be defeated (Dan. 4:35) nor can His purpose fail (Isa. 46:10-11). The priesthood promise in Exodus 19:6 will be realized in the Millennium: "But ye shall be named Priests of the Lord: men shall call you the Ministers of" (Continued on Page 4, Columns 4 and 5)

### Infallibility

(Continued from page one)

ism, in asserting divine vicegerency and the possession of the supernatural gift of infallibility, has commended itself to many persons, perplexed by painful doubts.

4. There are two schools which equally assert the authority of human guidance in matters of faith and, of consequence, the infallibility of the Scriptures as a rule of faith and practice.

5. By the theory of one school a transmitted residuary authority to interpret infallibly the Word of God is supposed to be deposited in "the Church." The "Holy Catholic Church" is claimed to be the visible, audible, recognizable, mystical body of God on earth and the fountain of infallibility. This "Holy Church" exists with superhuman prerogatives in its apostolical ministry. The Greek Church holds that the Church universal, in a truly ecumenical council, is infallible. "Gallicanism," says Dr. Schaff, "secures a periodic and intermittent infallibility, which reveals it-

self in an ecumenical council." Archbishop Kenrick said, in his speech prepared for the Vatican Council, that "General Councils, in declaring the faith, can not err." Puseyism, in England, in "Tracts for the Times," held that if private interpretations of the Scriptures were yielded to the sense of the Church Catholic, all difficulties in the interpretation would be removed, or nearly so. Dr. Forbes, in his inaugural as dean of the general Theological Seminary of the Episcopal Church of the United States, said: "To the Church and her teachings we are bound, under all circumstances, to adhere claiming only for ourselves, individually, the right we accord to others, namely, the right of private judgment in all those matters in which God and His Church have left us free." To the young ministers, the dean said: "Begin early to pursue the road which the Church dictates. You must no longer think your own thoughts, or form your own plans, but learn what the Church teaches and obey what she commands."

6. This claim of Church infalli-



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For August 5, 1979

II Peter 3:1-7.

Intro.: A final exhortation to the saints to be faithful in view of the second coming of Jesus Christ, especially in view of the scoffers who stand vehemently and boastful in opposition to this coming. If so then, how much more now as the day approaches?

#### VERSE 1

"This second epistle." Deemed necessary by the inspiring work of the Holy Spirit (II Pet. 1:21). Therefore to be received in the same manner as the first epistle and to be used to the glory of God (I Thess. 2:13).

"Beloved." Herein we find the primary reason for this epistle, as "faith cometh by hearing and hearing by the word of God" (Rom. 10:17), so always a basic need of the saints.

"I now write unto you." In proximity to and to parallel the first. The whole Bible is a Book of unity, both time wise and truth wise.

"In both which I stir up." This epistle, as all of God's Word, was written for a specific purpose (II Tim. 3:16, 17). A moving word sent to move the saints.

"Your pure minds." Minds sanctified by the regenerating power of the Holy Spirit (Mark 5:15; Rom. 12:2). Minds not polluted by the in-

bility was, prior to 1870, the creed of the Romish Church, as it is now of the Greek Church and of some very High-church Episcopalians, although a Church, in corporate capacity, or an aggregation of Churches, is gifted with no supernatural of interpreting power denied to the private believer in Christ. The Church—whatever may be understood by that term—has no information, nor means of enlightenment, nor grace, that is not equally accessible to every individual Christian.

From Acts of the Apostles and the Epistles it is clear that the early converts did not continue as isolated believers, but organized themselves into local and separate Churches. The union grew out of fraternity and Christian sympathy and the spiritual nature of the teachings of Christ. Christianity is not a national religion nor a mere creed or collection of opinions, but a new relationship, a brotherhood, by virtue of a common union with Christ, the elder brother. When the great Head and Teacher withdrew Himself, His followers, by an elective affinity, and as a result of Christian doctrine and principle, formed themselves into Churches, organized communities for Christian worship, mutual help and sympathy, and the propagation of the new religion.

Christ had taught and impressed the principles of brotherhood, of an elect assembly, of separation from the world. He inculcated the duty and privilege of diffusing the light of the Gospel, and His loving disciples were drawn necessarily into Churches. The inspired writings refer to the various Churches which early grew up as admitting members, as enforcing discipline, as dispensing alms, as sending missionaries, and there is not the slightest intimation of a universal Church with any powers, much less with infallible wisdom, nor of local Churches subordinate to some higher organization.

The primitive Churches are nowhere, in the New Testament, spoken of as the holy, apostolical Church. There was then no Catholic Church nor Ecumenical Council to which was intrusted the interpretation of the Scriptures or the decision of doubtful questions. The New Testament will be searched in vain for a scintilla of evidence that any one or more of the Churches ever, in a single instance, assumed to interpret in-

(Continued on page 4, Col. 2)

fluence of the world. We are to gird up the loins of our minds (I Pet. 1:13).

"By way of remembrance." To remember, means they had previously been taught and now only need to be reminded. This is the beginnings of a revival. To remember, means a repentance and a renewing.

"That ye may be mindful." To keep before your spiritual eyes continually.

"Of the words which were spoken before by the holy prophets, and of us the apostles of the Lord and Saviour." Here, we have the co-equality of the Old and New Testament and the value of both. Just as Jesus considered the words of Moses and His own words to be equal (John 5:39, 40). How important it is that we keep in mind that the Word of God, both Old and New Testament, is one Book with one Author and one story (Acts 24:14; II Tim. 3:15-17; John 20:31; I Thess. 2:13).

#### VERSE 3

"Knowing this first." True and certain knowledge only comes as we listen to the voice of the prophets and apostles from God's Holy Word. To fail to heed these words is to remain in darkness and ignorance. It is to be unprepared as a soldier of Jesus Christ.

"That there shall come." The Lord forewarns of future events. He doesn't tell us every detail, but He does relate the major events which will dominate.

"In the last days." The period of time primarily referring to the close of this age (II Tim. 3:1).

"Scoffers." The descendants and followers of the enemies of the Lord Jesus Christ Who gave Him a mock trial and nailed Him to the cross. These are more open and more vocal as well as more in number. It is to be a vivid characteristic of the last days; intensifying as the end draws near and preparing for the antichrist to appear.

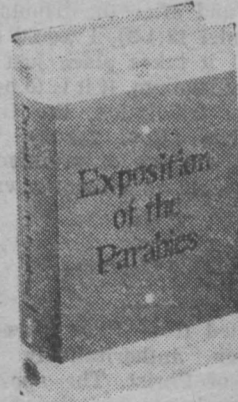
"Walking after their own lusts." Possessed by a fallen nature, they march to the tune of the world and of the prince of the power of the air (Eph. 2:2, 3). They will let nothing interfere with their sensual appetites and therefore have no respect for anything decent or worthwhile.

#### VERSE 4

"Any saying." Their opposition is not merely marching, but vocal. They have listened to the false prophets and are following their "pernicious ways;" and therefore

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the way of truth is evil spoken of (II Pet. 2:2).

"Where is the promise?" The promises of God to the believer are exceeding great and precious (II Pet. 1:4) and bring peace and assurance (Titus 1:2; Heb. 6:17-20; Acts 27:25). However to the unbeliever, they bring forth a contrary response. It is the same thing as saying, "Where is thy God," or "Who is the Lord that I should obey Him?" Ungodly men neither want to acknowledge the God of creation nor the God of inspiration as well as the God of salvation.

"Of His coming." Herein lies the hope of the Christian in relation to the future. This is the dawning of the day referred to in the first chapter, verse nineteen. Even the Old Testament saints were expecting this event (Heb. 11:10, 13-16). Jesus taught His disciples this great truth (John 14:1-3). These are the words of comfort given by the Apostle Paul (I Thess. 4:13-18) and finally by the resurrected exalted Saviour in Revelation 22:7, 12, 20. "His coming" is a predominate part of the entirety of the Word of God. In relation to the unsaved, it is to be then a time of righteous judgment (I Thess. 5:1-3; II Thess. 1:7-9).

"For since the fathers fell asleep, all things continue as they were from the beginning of the creation." Those faithful fathers who had declared publicly and warned repeatedly and who looked forward expectantly to His coming are looked upon as religious fanatics. The reason stated here is because His coming hasn't happened yet and there is no outward indication, as far as they are concerned, that it will.

#### VERSE 5

"For this they willingly are ignorant of." They, in their depravity, have closed their eyes to the fulfilled facts of prophecy and seek to refute the inspired record. The world will cling to the straws of man's wild speculation while turning from God's inspired revelation.

"That by the word of God the heavens were of old, and the earth standing out of the water and in the water." God spoke the world into existence and by Him all things consist (Col. 1:17). He separated the dry land from the waters.

#### VERSE 6

"Whereby the world that then was, being overflowed with water, perished." In righteous judgment God Who had separated the dry land from the water, now submerges it. He that stayed the waters removes the restraint in judgment. This is what the scoffers are doing their eyes to and are willingly ignorant of.

#### VERSE 7

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The application is evident. God's judgment will soon be executed against these scoffers and ungodly men just as surely as in the days of Noah. One hundred and twenty years went by in the days of Noah while the scoffers had a field day, but the flood came. Likewise, the scoffers are having a field day now, but their "joy" shall be turned to sorrow.

Conclusion: Are you looking for "the manifestation of the sons of God" relying on and expecting the fulfillment of the promise (Rom. 8:18-25)?

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 11, Box 1198, Fort Myers, Fla. 33908.)

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JULY 28, 1979  
PAGE THREE

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Where is the judgment seat of Christ? When does it take place?"—Summerlees, W. Va.

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If there is anything in the Book that says specifically where the judgment seat of Christ is, I have never found it. But since it takes place between the time of the rapture, and His bringing us down to the earth, and since Matthew 5:12 says, "great is your reward in Heaven," I am persuaded that it will be in Heaven. So far as I am able to see, we will never be in Heaven (the third Heaven) again after we come back to the earth to reign with Christ.

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Our Lord's ascension glory lifted Him from the mount called Olivet, and seated Him at the right hand of the Majesty on high, where His ministry of intercession for the saints is carried on without suffering (Acts 1:12; Heb. 1:3; Heb. 7:25).

It is from His intercessory throne He steps out into the atmospheric heavens to receive His blood bought saints in the air, "and so shall we ever be with the Lord" (I Thess. 4:17). In the rapture the believer receives his house not made with hands, eternal in the heavens, in which house sin can never enter which speaks the fact that Christ's intercessory work on the cross and on His Father's throne in their behalf fully satisfied the law of God. This meeting in the air is in great measure answer to Christ's prayer, wherein He said, "Father, I will that they also, Whom Thou hast given me, be with Me where I am that they may behold My glory . . ." (John 17:24).

The first stop of the raptured saints is the "Father's house," where they will behold their glorified Lord on His judgment (Bema throne) seat. "For we all must appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). This measuring of rewards will be done somewhere in the Father's celestial house, exactly where in that infinite abode has not been revealed, but it is enough to know that it is in the presence of Christ.

When shall they be rewarded? Upon arrival in their Father's house, or soon thereafter. In Luke 14:14, recompensation is associated with the resurrection of the just, and we see from Revelation 19:7 that "the marriage of the Lamb is come" is in the aorist tense, denoting a consummated act. The expression, "His wife hath made herself ready" (Rev. 19:7), has for its basis the faithfulness of the church while on earth, and her glorious reception at the bema of Christ. The "fine linen" which we see the church arrayed in (Rev. 19:8) was granted her at the bema of Christ, by which she excels in beauty all the guests at the wedding. The

"righteousness" of Revelation, 19:8 is not imputed righteousness, but good works which is the fruit of the imputed righteousness of Christ, and which passed through the fires of the bema seat (I Cor. 3:10-15).

Moses said to Israel, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us" (Deut. 6:25). The Lord has spoken to the church, saying, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

Place: "Great is your reward in heaven" (Matt. 5:12).

Time: Somewhere between the rapture of the saints and the revelation of Jesus Christ. The tenor of Scripture seems to place it as the first event following the arrival of the saints in glory. The church goes to Heaven as the "espoused" of Christ (II Cor. 11:2) and returns to earth, "the Lamb's wife" (Rev. 21:9). Having received the heavenly bema's highest honors, the betrothal having ended in the eternally glorious union of the virgin church with Him Who purchased her with His own Blood, we then see the Lamb and His wife returning together (Rev. 19:11-14) to take possession of the earth.

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To my knowledge, there is no direct Scripture that answers either part of this question. I do not wish to be dogmatic on matters that are not explicitly revealed. Since the "bema" (the Greek word for judgment seat) was the place of reward for the winners in the Grecian games in Athens (2 Cor. 5:10; Heb. 12:1-2), and was placed at the finish line and not in some other place; and, since, the Bible declares three times that Christ will have His rewards with Him when He comes (Isaiah 40:10, 62:11; Rev. 22:12); I assume the judgment seat will be either here on earth or at our meeting Him in the sky.

Comparing Luke 14:14, which clearly states that we will be rewarded at the time of our resurrection, with Revelation 20:4-6, which indicates the "first resurrection" comes after the binding of Satan and after the tribulation (Note Daniel 12:1-3), I would conclude that it takes place just before the millennium. If it is to occur before the tribulation, the tribulation saints (Rev. 7:9-17), who are given a place of prominence in glory, would be without reward.

## Infallibility

(Continued from Page Three)  
fallibly or authoritatively the teachings of Christ. The apostles were divinely commissioned to utter divine truth, the Holy Spirit was given to them in special measure therefore, but when they passed away they left no successors as such, and the canon of inspiration was closed.

7. In 1870 the Vatican Council, convened and held under Italian and Jesuitical influence, decreed the infallibility of the pope, so that, what has been known as the Roman Church, becomes, in truth, the Papal Church. The decree recites, "That the Roman Pontiff, when he speaks EX CATHEDRA—

that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrine, faith, or morals; and that, therefore, such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the Church."

Prior to the decree above cited the dogma was not, however, a doctrine of faith, nor contained in the symbols, nor was its belief made essential to salvation. Gallicans and liberal Catholics repudiated it. In 1810, the National Synod of Ireland declared that no Roman Catholic could be required to believe or profess that infallibility. Bishop Baynes, in 1822, published as his belief that no one in his communion, throughout England and Ireland, believed in the infallibility of the pope. The bishops and clergy of the Roman Communion in Ireland, in 1825, under oath and under circumstances calling for transparent frankness, put on record their denial that the infallibility of the pope was an article of the Catholic faith.

Preceding councils had asserted in unmistakable form the peccability of errability of popes. Roman standards declared that papal decisions were not binding, unless prescribed by the body of the Church. Many ecclesiastical dignitaries, before and during the council, protested against papal infallibility as contradicting history, tradition, and the Scriptures. Now "a perpetual divine oracle in the Vatican" is accepted by the Roman Church, and all who reject it do so at the risk of eternal damnation! It is not easy to write calmly, or repress pious indignation, when this deification of an erring mortal, this ascription to a man, possibly to such a monster as Pope Alexander VI, of infallibility as the vicar of Christ and the organ of the Holy Ghost, is proclaimed as a truth of equal authority and obligatoriness with any precept in the New Testament.

The IPSE DIXIT regarding faith or morals, of an old man who exhibited petulance and impatience at the loss of temporal authority, and ridiculously pretended that he was a prisoner when he was set free to come and go as any man in Europe, was put by the council on a plane of verity with the utterances of Jehovah. Catholic belief is hereafter not a mere moral certainty, but an absolute certainty, admitting of no possibility of doubt or mistake of criticism, because authenticated by the infallible warrant of a mere man invested with the tiara. Not merely Pius IX, but all future and past popes have official utterances on matters of faith and duty put on an equality of authority and inerrability with the Sermon on the Mount.

Papists distinguish betwixt infallibility and impeccability, but by what process is not readily seen. Apprehension of spiritual truth is not merely an operation of the intellect. Sin taints, blinds, distorts the mental vision as well as the moral character, and is to be excluded; "for every sin," says Christlieb, "tends to develop in a wrong direction the moral, and thereby also the intellectual, faculties of man." It would be easy to cite numerous instances of corruption or depravation of moral judgment growing out of the misdirection of moral sentiments.

8. But why an infallible human interpreter? Why is it absolutely necessary that there should be some supreme arbiter, to whom difficulties in Scriptural interpretation are to be carried, and who can prevent the evils apprehended  
(Continued on p. 5, Col. 1)

## Priesthood Doctrine

(Continued from Page Three)

your God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isa. 61:6). Isaiah 66:20-21 speaks of the time when Israel shall be brought "out of all nations" to Jerusalem. Concerning these returning Israelites, the Lord says: "And I will take of them for priests and Levites." Israel will become a kingdom of priests (Ezek. 42:13-14; 43:18-27; 44:15-16) when they become a regenerate people who keep God's laws (Ezek. 36:24-38).

Modern New Lighters contend that the priesthood of Israel has been permanently revoked and that Israel's Aaronic priesthood has now been committed to the Baptist church (See *GOD'S PRIESTHOOD ON EARTH*, p. 42, par. 5 and to the end of par. on p. 43; p. 51, par. 1). They also contend that the Baptist church has an unchangeable priesthood (*Ibid.*, p. 52, par. 1, line 9). New Lighters ignore those passages in Isaiah and Ezekiel which mention the priesthood being restored to Israel in the Millennium, or they explain them away by Augustine amillennialism while some fly the banner of premillennialism.

### NEW TESTAMENT PRIESTHOOD

As the Old Testament canon of Scripture was closing, the priesthood became a money-making profession. Every ministerial act was performed for a consideration (Mal. 1:10). They "corrupted the covenant of Levi" (Mal. 2:8) and forgot the idea that the priest was the messenger of the Lord (Mal. 2:7). They lost their influence and became "base and contemptible before all the people" (Mal. 2:9). Hence a new kind of priesthood was sorely needed.

In the New Testament the priesthood of Aaron and his son is replaced by Jesus Christ and the Levitical priesthood by the priesthood of all believers. The sacrifices of the old order are superseded by the Sacrifice of Christ; the old priesthood is surpassed and a new priesthood inaugurated by a New Covenant. A change is made in the law governing the priesthood (Heb. 7:12). Before priests must have come from the tribe of Levi, but Christ is from the tribe of Judah (Heb. 7:14). The priesthood of Christ as to order is after that of Melchisedec and as to work is like that of Aaron.

Today Jesus Christ is "a priest forever after the order of Melchisedec" (Heb. 5:6; Ps. 110:4). No more sacrifices are needed on Jewish altars since the Son of God has become the Sacrifice (Eph. 5:2; Heb. 9:26; 10:12) and the Mediator between God and man (I Tim. 2:5; Heb. 8:6; 9:15). Since His advent there is no room for any other sacrificing priesthood. The priesthood of the New Testament is ruled by a single Priest—Jesus Christ.

Christ is the great High Priest (Heb. 2:17; 3:1; 4:14; 5:5; 6:20; 8:1; 9:11; 10:21) and all Christians are priests under Him. All true believers are included in Christ's Priesthood for they are all included in His Sacrifice (Rev. 1:6; 5:9-10). It is the sacrifice of Christ which constitutes the priesthood of all who believe on Him. It is only through His Sacrifice that believers are enabled not only to claim their priestly privileges but to fulfill their priestly tasks. Our spiritual sacrifices "are acceptable to God by Jesus Christ" (I Pet. 2:5), not by the Baptist church as modern New Lighters would have us to believe.

Every blood-bought saint has conferred upon him the title of "priest." Under the New Covenant all believers are unconditionally constituted a kingdom of priests (I Pet. 2:5-9). Royal priesthood is the right of all the spiritual seed of Christ, just as every qualified Levite was born to the priesthood. Those who participate through faith in Christ's atonement share the priesthood which is His and theirs till the end of time.

All Christians are priests in the New Testament and all have the right to do the priestly work of sacrificing. Under the old dispensation the Holy of Holies could only be entered by the high priest once every year on the Day of Atonement (Heb. 9:7; Lev. 16:11-17). When Christ died, completing a never-to-be-repeated atonement, the veil between the Holy Place and the Holy of Holies was rent (Matt. 27:51), showing that Christ had made "a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:20). Now any blood-washed believer has free access to God (Rom. 5:2; Eph. 2:18; 3:12). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19). Our Divine right to worship and offer spiritual sacrifices is owing to "the blood of Jesus," not baptism at the hands of some Baptist preacher!

What are the spiritual sacrifices of believer priests? First, there is the sacrifice of self (Phil. 2:17; II Tim. 4:6; I John 3:16). Romans 12:1 commands us to offer our "bodies a living sacrifice." Second, there is the sacrifice of singing (Heb. 13:15-16). Third, there is the sacrifice of substance (Acts 24:17; Phil. 4:18). Fourth, there is the sacrifice of souls converted to Christ (Rom. 15:15-16). Fifth, there is the sacrifice of supplication (Rom. 8:26-27). Believers have unhindered access to God on the ground of Christ's blood, thus they can make intercession  
(Continued on page 5, columns 4, 5)

## Infallibility

(Continued from page four)

from private interpretation? Who can assume to lay down rules for God's dealings with man? How can we A PRIORI anticipate or infer what Omniscience is likely to do in any given case? There are ten thousand insoluble mysteries in human life. Ignorance and sin and crime abound. Why not compel obedience to divine laws, as well as provide an interpreter of them? Men refuse to accept and obey what they do understand; why not coerce acceptance? These questions border on the sacrilegious.

In His providential relations with man, God has never established such as infallible human exponent. According to the present constitution of the human mind He can not so utter Himself, directly or through representatives, as that doubt shall not at times darken the human understanding. In the realm of nature, infallibility is not to be found. In the ordinary affairs of life, probable evidence is the only guide that exists. The acquisition of knowledge, the ascertainment of scientific truth, is by slow and painful processes, after tentative efforts and repeated failures. The progress of Christianity is slow. It was three centuries before Christianity spread over the Roman Empire. It now makes headway with such feebleness against hoary superstitions and corrupt religions that good man cry out, How long, O Lord, how long? The hasty impatience is repressed by the remembrance that God reigns, and that His ways are not as man's ways.

Under the typical, abumbrating, educatory dispensation of the Old Testament, God appointed no vicergerent to whom His people might always and infallibly apply. Priests and prophets could aid, but not supercede, investigations into the written law and testimony. Under the new covenant all are directed to search the Scriptures, which are able to make wise unto salvation through faith in Christ Jesus, and the obligation is individual and universal. The New Testament makes no mention of infallible teachers. The passage ordinarily cited by Romanists are susceptible

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ible of an easy, contrary interpretation, and Romish commentators differ widely in their expositions of them. Peter, from whom the succession is claimed, had no official primacy, and no instance of authority by him over other apostles can be adduced. No inspired writings are further removed than Peter's from the hierarchical or episcopal spirit. Paul at Antioch "withstood Peter to the face, because he was to be blamed" (Gal. 2:11). The primitive Churches had neither infallibility nor indestructibility, for they exhibited a sad lapse of faith, and perished. History is fruitful of similar examples. It is a bald assumption that the gift of infallibility in Church or man is taught in the Bible, or is demonstrable as a necessary element of Christian revelation.

9. Christianity and the Scriptures are inseparably identified. Christianity has no real or vital existence apart from the inspired records. Our knowledge of Christian facts and Christian doctrines is dependent on the Scriptures. Inspired men are no longer commissioned to declare the oracles of God. The Savior taught the infallibility of the Scriptures, and they, rather than Church or pope, are an infallible guide to religious belief and practice. Committed to his followers, to one no more than to another, they are of universal obligatoriness, and pope or Church has, in corporate character EX OFFICIO, no sources of information, no illumination from the Holy Spirit, which are not equally within the potential attainment of thousands of Christians. Each man is endowed with conscience, intellect, will, and personal responsibility, and he is commanded and privileged to search and to study.

The revelation of the Divine Mind, as embodied in the Bible, is conclusive of all questions of religious belief, and binding on every life. The simple and sole study of the Bible, candidly, intelligently, prayerfully, reverently, under guidance of the Holy Spirit, will lead into all truth, necessary for salvation and the government of moral conduct. Every Christian has the promise of the continued presence and the assurance of the help and guidance of the Holy Spirit. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." To hold the rational mind in conference with God, asking and heeding, with intelligent assent, the teaching of the Spirit, is a surer guide than decision of pope, synod, or council. The true Christian will thus find in the Word an abundant satisfaction for all spiritual desires.

10. Whenever the insufficiency of the written Word is directly or covertly assumed, the mind is separated from the only infallible standard, and the most mischievous consequences ensue. By authority of the Roman Church sprinkling has been substituted for immersion in baptism. The Douay Bible, with Haydock's Notes, specially approved by Pius IX, and commended by various cardinals, archbishops, and bishops, published in New York in 1852, has this note on Matt. 3:6: 'BAPTIZED. The word baptism signifies a washing, particularly when it is done by IMMERSION or by DIPPING, or PLUNGING, a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the Church, which can not change the least article of the Christian faith, is not so tied up in matters of discipline and ceremonies. NOT ONLY THE CATHOLIC CHURCH, BUT ALSO THE PRETENDED REFORMED CHURCHES, HAVE ALTERED THIS PRIMITIVE CUSTOM IN GIVING the sacrament of BAPTISM, and now allow of baptism by pouring or sprinkling water upon the person baptized; nay, many of their ministers do it nowadays by flipping a wet finger and thumb over the child's head, or by shaking a wet finger of two over the child, which it is hardly enough to call a baptizing in any sense.'

What incalculable evils have resulted from this tampering with infallible truth! So the Romish Church has developed transubstantiation or the extension of the

incarnation into the bread and wine of the supper, invocation of saints, prayers for the dead, auricular confession, baptism regeneration, sacerdotalism in the ministry, immaculate conception and worship of the Virgin Mary, and infallibility of the pope. Earth and humanity groan under these departures from infallible truth.

11. Every appeal to human authority, to public opinion, to convenience or worldly propriety, to excuse disobedience to commands, or pilliate a modification of the strictness of divine law, is a departure, more or less criminal from what has been prescribed as the all-sufficient rule. An appeal to the Scriptures is the safe test, and the only unerring standard. In all revivals, in all honest efforts for reforms of religious or ecclesiastical errors, the New Testament has increased study and homage. Luther, in his conflict with Rome, found the Word of God the source of personal strength and the best weapon of warfare, and he failed just in so far as he did not quadruple all his doctrines and opinions by the unerring rule. All creeds, to be correct guides of religious belief and action, must be clearly derived from the Word.

Christians are successful permanently in contests with errorists, just as they rely on the pure truth. Popular acquaintance with the New Testament, and cheerful recognition of its authority, instead of being dangerous or leading to schisms, promote true religion and unity, preserve soundness of doctrine, and prevent heresy. What has been accomplished for popular liberty, in elevation of the masses, in true civilization, in genuine progress, is attributable not to submission of intellect and will and conscience to Church and papal vassalage, but to individual study of the Bible, and reliance upon it as the divine and only infallible standard of morals. As a source of national power and prosperity, as security for national honor and greatness, as a defense of civil liberty, as a means of popular enlightenment, no agency is comparable to general acquaintance with the Bible and a cordial acceptance of its teachings as the complete and authoritative guide of religious belief and personal conduct.

12. The completion of the Scriptures is not inconsistent with their better understanding, their larger unfolding, or the law of gradual growth, of progressive development. In one sense, and a good sense, the law of development harmonizes with an inspired and completed divine record. As Christianity was to operate on human life and thought, it must develop itself. Christian truth is capable of clearer explanation, of more vigorous and general application. Ideas of Christ's office and work, of the brotherhood of man, were enlarged and clarified, even in apostolic days.

From small beginnings there have been manifested increasing capabilities and adaptabilities. This is not in the sense of progress from Judaism to Christianity, from law to grace. It is not a change of dispensations or the developing of the preparatory and shadowy and incomplete. Christianity, complete in itself, is slow in manifestations and in its reception. The ignorant and superstitious and hostile take hold reluctantly. Even the enlightened and pious advance in comprehension and appreciation. Although the records are complete, Christianity is not stagnant and lifeless. There is a growing adaptiveness to environments. As civilization improves, as education becomes more general, increased fitness is seen. There are some categories of thought, A PRIORI cognitions, having the criteria of universality, necessity, and originality, which exist in the mind before they are explicated by conscious exertion of the intellect, and yet are dependent upon experience as the occasion of their development. They underlie the commonest observations of the most untutored mind, (Continued on page 7, column 4)

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JULY 28, 1979

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## Priesthood Doctrine

(Continued from Page Four)

cession at any time (1 Thess. 5:17).

### THE PRIESTHOOD OF THE EARLY CHURCH

Writing of the foundation for the constitution of Christian communities in the apostolic age, Augustus Neander wrote:

Christ, the Prophet and High Priest, for entire humanity, was the end of the prophetic office and of the priesthood. There was now the same High Priest and Mediator for all, through whom all men, being once reconciled and united with God, are themselves made a priestly and spiritual race; one heavenly King, Guide, and Teacher, through whom all are taught of God; one faith, one hope, one Spirit which should quicken all; one oracle in the hearts of all, the voice of the Spirit proceeding from the Father; — all were to be citizens of one heavenly kingdom, with whose heavenly powers, even while strangers in the world, they should be already furnished. When the Apostles applied the Old Testament idea of the priesthood to Christianity, this seems to me to have been done invariably for the simple purpose of showing that no such visible, particular priesthood could find place in the new community; that since free access to God and to heaven had by the one High Priest, even Christ, been opened once for all to believers, they had by virtue of their union to Him, become themselves a spiritual people, consecrated to God; their calling being none other than to dedicate their entire life to God as a thank-offering for the grace of redemption, to publish abroad the power and grace to Him, who had called them out of the kingdom of darkness into His marvelous light; to make their life one continual priesthood, one spiritual worship springing from the temper of faith working by love—one continuous testimony for their Saviour. 1

The early church fathers taught the priesthood of all believers. It was not only their view but their unanimous consent until the time of Origen and Cyprian. So prominent was it that it was a rare thing for a church writer of importance to be silent about it.

Polycarp (A.D. 70-156), bishop of Smyrna, affirmed that all believers were saints. This proves too much for modern New Lighters who affirm there are no saints but those in Baptist church capacity. In his Epistle to the Philippians he wrote:

Now may the God and Father of our Lord Jesus Christ, and the eternal High-priest Himself, . . . and may He grant unto you a lot and portion among His saints, and to us with you, and to all that are under heaven, who shall believe on our Lord and God Jesus Christ and on His Father that raised Him from the dead. 2

Justin Martyr (A.D. 100-165), the Christian apologist, writing in his Dialogue with Trypho, asserted the priesthood of believers. Neander cites his writings thusly:

Instead of any reference to a particular priesthood, we find the mention of the universal Priesthood. . . . He says, 'God receives sacrifices from no one unless through His priests; but all Christians when purified from their sins are the true priestly generation.' 3

Irenaeus (A.D. 125-202), bishop of Lyons, also wrote of a priesthood of all justified by faith in the blood of Christ:

And therefore did the Lord say to those who were blaming His disciples because they plucked and ate the ears of corn, rubbing them in their hands. 'Have you not read this, what David did, when himself was an hungered; how he went into the house of God, and ate the shew-bread, and gave to those who were with him; which it is not lawful to eat, but for the priests alone?' justifying His disciples by the words of the law, and pointing out that it was lawful for the priests to act freely. For David had been appointed a priest by God, although Saul persecuted him. For all the righteous possess the sacerdotal rank. 4

### TWO NEW LIGHTERS APPEAR

The Christian world might have continued in wondrous harmony on the priesthood of all believers, if two New Lighters had not been born. The first priesthood of the church man was Origen, the Alexanderian theologian. He sought to explain the truths of the Bible according to the tenor of the Platonic philosophy. He explained the Bible by the same allegorical method that the Platonists explained the history of the gods. Mosheim tells us about him in the following words:

. . . he alleged, that the words of Scripture were, in many places, absolutely void of sense; and that though there were indeed, certain notions conveyed under the outward terms according to their literal force and import, yet it was not in these that the true meaning of the sacred writers was to be sought, but in a mysterious and hidden sense arising from the nature of the things themselves. This hidden sense he endeavours to investigate throughout his commentaries, neglecting and despising, for the most part, the outward letter; and in this devious path he displays the most ingenious strokes of fancy, though always at the expense of truth, whose divine simplicity is scarcely discernible through the cobweb veil of allegory. 5

His heresies even shocked the already corrupt Catholic Church of his day. He maintained that Satan could be saved, and Heaven was not considered a safe place because man's free will might rebel against God. He spiritualized away the resurrection of the body, denied Hell, repudiated pre-millennialism, speculated about pre-existent souls and world cycles, and dissolved redemptive history into timeless myth by using the allegorical interpretation. Origen was condemned with his followers at the fifth general council at Constantinople (A.D. 553) and listed among ancient heretics. A man must have been a terrible heretic to have been declared such by the Great Whore!

What did Origen believe about the priesthood? Writing in his commentary on John, he says:

Now, both of these two things, the temple and the body (Continued on Page 6, Columns 4 and 5)

## Predestination

(Continued from page one)

affect superior wisdom and penetration; but in fact they only betray a want of thought. "I do not understand everything connected with this proposition, therefore I cannot believe it." The man who reasons thus will have a very short creed, for what truth is there, even in nature, which does not involve mysteries?

Such language is simply foolish. For, whatever be the obscurities and difficulties of the Gospel, there is nothing in them unworthy of a religion which is divine, they are "mysteries of Godliness" inspiring sacred veneration, teaching us to be holy. And whatever system we may seek to substitute for the Gospel—the religion of nature, infidelity, atheism—we cannot escape mysteries; we can explain nothing; we can only lose ourselves in fresh obscurities and difficulties. In Heaven God promises that all shall be explained, as far as finite intellects can comprehend His conduct and perfections; but at present, every reflecting mind confesses that we are surrounded on every side by inexplicable enigmas. If anything be certain, if anything be true, elevating, worthy of all our confidence, it is the revelation contained in the Bible. Abandon that and we must surrender ourselves to universal scepticism.

There is, even among those who profess to be Christians, a want of that full confidence which the Bible challenges as a revelation from God. We must correct this lurking infidelity. When we consider God's relation to us, and the incompetency of nature and reason to instruct us as to our future destiny, a communication directly from Heaven seems to be an indispensable part of the divine intercourse with this earth. And supposing that God's goodness and justice would cause Him to make a revelation to man, there are only two ways by which it can be authenticated. These are, first credentials conclusive to the mind; and secondly, internal evidence which convinces the heart—for the heart has its reasonings and in religion they are prompter and surer than the deductions of the intellect.

Now, examined by each of these tests, the Sacred Oracles establish at once and forever their divine origin; and reason tells us that her highest office is to receive in all their integrity the things which "eye hath not seen, nor ear heard, neither have entered into the heart of man, but which God hath revealed by his Spirit." To require God to reveal nothing which we cannot comprehend is to demand of Him more than He has done for unfallen angels, more than He can possibly do for any finite being. These pretexts are the stale cavils of philosophy flown with vanity and conceit. They are not only insane, but impious; for have these men any claims upon God? In a word, they are manifestly but the shifts and mere subterfuges of an evil heart; since if these objectors knew all they demand to know, their duty could not be made any plainer than it now is.

Theological prejudices are proverbially inveterate, and I do not expect that the arguments urged in this discourse will detach a

single partisan from the creed to which he has long been bigoted; but surely the incomprehensibility of the divine mind ought to rebuke the fierce controversies which too often embitter the hearts of Christians; in waging which they entirely forget the admonition, that—though we understand all mysteries and all knowledge—we are nothing without charity.

Marcellus said that, with all his imperial power, Tiberius Caesar could not give currency to a new word. Sectarian gladiators have unhappily invented and consecrated a good many new words, which have become the shibboleths of strife, bitterness and persecution. The two parties whom I have called Libertarians and Necessarians are well known in the churches by other names. And they have often been arrayed in hostile attitudes against each other, urging a war of uncompromising intolerance; for this is a melancholy fact that it has generally been about polemical abstractions, scarcely ever about moral duties, that theologians have fulminated their anathemas. Each of these factions has much truth; but each overlooks the fact that, as a mist is more dangerous than darkness, so partial truth is one of the most dangerous forms of error; that the most effectual method of perverting the Bible is to garble its teachings; and each has pushed its system so far as to trench upon other truths.

How much uncharitableness, strife, hatred, malice would be avoided,—what peace, love, harmony would adorn the churches—if these partisans loved their dogmas less, and the unmutated Scriptures more; if they would conquer their prejudices; if instead of presumptuously seeking to reconcile God's ways, they would remember that what seem discords to us, are only hidden, pre-established harmonies, which shall one day fill us with admiration and adoration; if, in short,—instead of a mistaken, harsh, hard orthodoxy—they possessed more of that reverence which is the sublimest faculty of man's nature, before which self is humbled into nothing, and God's ways are a vast infinitude edged with intolerable radiance—eternity spreading all around it and stretching far away as its background?

The subject we have been discussing applies to our duties. Let us pray for grace that we may acquiesce in all the mysteries of God's sovereignty, and yet hold inviolate all the strenuous activities of the life of faith. In a revelation from Heaven there must be some mysteries; there will be much that no thought of man can fully reach—since it is wrapped in the very light in which God dwells unapproachably. But we would expect His will concerning us to be distinctly announced. And so we find it. Whatever is obscure, we clearly see our duty. In the narrative before us, there was no sort of doubt as to what was to be done. The assurance from Heaven not only did not relax the earnestness of the Apostle and the seaman, but it inspired fresh strength and ardor. And thus, if we are sincere, will it be with us in our religious duties.

Take prayer for example. God promises to answer prayer, and we know He does answer prayer. Let

## IS "THAT" IN THE BIBLE?



Question:—

WHAT MOB SHOUTED ONE SENTENCE TWO HOURS?

Answer:—The Ephesian populace, Acts 19:34.—". . . all with one voice about the space of two hours cried out, Great is Diana of the Ephesians."

us not perplex ourselves by curious speculations as to the manner in which our petitions can be granted, and how the prevalence of our supplications can consort with God's unchangeableness. Prayer is the cry of human weaknesses, guilt and misery. If we are thoroughly in earnest, we will be encouraged by God's promises; nor can any objection be drawn from the divine immutability, which would not equally prevent our planting, or toiling, or employing any means whatever to attain an object.

Again, we are under the most solemn obligations to seek the salvation of men; and we are only folding about us a fatal illusion, if we hope to escape this responsibility by pleading any decrees of God. When Paul was vehemently opposed in Corinth, the Lord said to him, "Be not afraid, but speak, and hold not thy peace, for I have much people in this city." Does the Apostle argue that if God had much people in the city, it was unnecessary for him to labor and expose himself to suffering? Just the reverse. He devotes himself with renewed zeal to his work, and in this he furnishes a pattern to us, and a reproof to that antinomianism which has too long been a pretext for indolence, covetousness, perfidiousness in the churches.

Lastly, and above all, let us learn to work out our "own salvation with fear and trembling." As a motive to this duty, the Scriptures assure us that "it is God who worketh in us." Let us admit all the force and comprehensiveness of this motive. God worketh in me; then I can work. God worketh in me; then I must work.

Amidst all our ignorance and weakness, what we most clearly perceive is, the transcendent importance of religion, the love of God, the atonement of the Cross and salvation through that atonement. Jesus Christ has come into the world to save sinners. His blood cleanses from all sin. The Holy Spirit can deliver us from all our corruptions. The gospel is adapted to all our wants, and offers us its treasures without money and without price. All this we know. And we know, too, that God's hidden decrees do not at all affect our conduct and character. You are shocked at the guilt of Judas and of the murderers of Christ. No ingenuity can persuade you that they were innocent because their passions were overruled and accomplished what God had foreordained. Your conscience, then, seconds the declarations of the Bible on this subject.

And your reason seconds your conscience; for, after all your syllogisms to prove that the divine purposes hold and control man, nobody could induce you to leap into the sea, or to throw yourself from the summit of a precipice.

Apply this reasoning to the concerns of your soul. Lost and ruined as we are, a great salvation has been provided for us, and it is yours by faith in Jesus. God repels no imputation with such intense abhorrence as that which charges Him with desiring the death of any sinner. "Oh, Israel," He exclaims, "thou hast destroyed thyself, but in me is thy help." "As (Continued on page 8, column 1)

## Priesthood Doctrine

(Continued from Page Five)

of Jesus, appears to me, in one interpretation at least, to be types of the church, and to signify that it is built of living stones, a spiritual house for a holy priesthood, built on the foundation of the Apostles and prophets, Christ Jesus being the head cornerstone; and it is, therefore, called a temple. . . . The body is the Church, and we learn from Peter that it is a house of God, built of living stones, a spiritual house for a holy priesthood. 6

Let modern priesthood of the Baptist church men ponder carefully the words of this ancient heretic. Here is the doctrine that they espouse and teach as God's truth. Here is the father of their religious system. Hence their dogma of the priesthood of the church is an old teaching which originated among an ancient heretic in the Catholic Church! Their teaching is post-apostolic in origin and like infant baptism and legions of other despicable heresies which now plague the world. It was first taught by Catholics, not Baptists.

But another New Lighter came on the scene who was destined to make this awful heresy rank heresy. He was Thascius Caccilius Cyprianus (A.D. 195-258), bishop of Carthage. He was a bitter enemy of Novatus and his followers who were Baptist in principle. From him a new idea of the priesthood emerged. He surpassed Origen who had a church priesthood. He conceived that the bishop had a special priesthood and a special sacrifice to offer. The universal priesthood of all believers gave place to an actual sacrifice offered to God in the Eucharist. Here was the beginning of the whole sacerdotal theory.

In the process of time the Cyprianic doctrine eclipsed the priesthood of the church of Origen and the apostolic idea of a priesthood of all believers, a doctrine so highly treasured by Christians in the first two centuries after Christ. At the first council of Carthage the doctrine of the priesthood of the believers vanished in the Catholic Church and was not revived by the Church until the appearance of Martin Luther in the sixteenth century.

What had suddenly happened? For the first two centuries after Christ it was believed that every person who shared the benefits of Christ's sacrifice was a royal priest and responsible to offer spiritual sacrifices to God. In these first two centuries the priesthood of all believers was considered something spiritual and internal—each believer's body being a temple in which spiritual sacrifices were offered. Origen suddenly made the priesthood material and external, and Cyprian not only restricted it to a visible church but to a priestly class in the church! Depraved men had now succeeded in making an earthly priesthood which stood between the human soul and the Saviour. Salvation was now placed in the hands of the priesthood of the Catholic Church. This pernicious error threw a dark shadow over the world and corrupted pure religion as no other one thing has ever done! It was this new light of Origen and Cyprian which brought about the Dark Ages!

Commenting upon this sudden change, George Park Fisher says:

In accordance with the theocratic idea, the priesthood was more and more regarded as representing the visible church, as the link between the kingdom of God on earth and its divine head, and as the channel through which the Holy Spirit was communicated to the world. 7

John Lawrence Mosheim, writing of this change in the thinking of some professed Christians near the end of the second century tells us:

The Christian doctors had the good fortune to persuade the people, that the ministers of the Christian church succeeded to the character, rights and privileges, of the Jewish priesthood; and this persuasion was a new source both of honours and profit to the sacred order. 8

Augustus Neander, writing of this same event, relates:

The central point of the theocratic church system was the idea of a visible, outward priesthood, serving as the medium of connection between Christ and the church; of a sacerdotal caste distinctively consecrated to God, and requisite for the life of the church,—through which order alone the influences of the Holy Spirit could be diffused among the laity. This idea had, in the previous period, become already a dominant idea in the church, and had exerted the greatest influence in changing and modifying all ecclesiastical relations. Though this idea was employed by such church teachers as Chrysostom and Augustus only for the purpose of setting in its true light the religious and moral dignity of the spiritual order, of the bringing home to the hearts of such as were intending to form themselves for this order, and though such men meant by no means to disparage thereby the dignity of the universal Christian calling, yet thus the germ of many other errors came to be once introduced. Hence the false antithesis now set up between spiritual and secular, which had so injurious an influence on the whole Christian life, and by which the lofty character of the universal Christian calling was so much lowered. 9

1—Augustus Neander, GENERAL HISTORY OF THE CHRISTIAN RELIGION AND CHURCH, (London, England: Henry G. Bohn, 1853 edition), Vol. 1, p. 249.

2—J. B. Lightfoot, THE APOSTOLIC FATHERS (Grand Rapids, Mich.: Baker Book House), p. 99.

3—Augustus Neander, LECTURES ON THE HISTORY OF THE CHRISTIAN DOGMAS (London, England: Henry G. Bohn, 1858 edition), pp. 238-239.

4—ANTE-NICENE FATHERS (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co.), Vol. 1, p. 471.

5—John Lawrence Mosheim, ECCLESIASTICAL HISTORY (Rosemead, CA.: Old Paths Book Club) Vol. 1, pp. 75-76.

6—ANTE-NICENE FATHERS, op. cit., Vol. 1, pp. 400, 404.

7—HISTORY OF THE CHRISTIAN CHURCH (New York: Charles Scribner's Sons, 1924 edition), p. 101.

8—MOSHEIM, op. cit., p. 50.

9—Neander, op. cit., Vol. III, p. 207-208.

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

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THE BAPTIST EXAMINER

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PAGE SIX

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

Three singing performances by Anita Bryant have been canceled by officials of the Central Canada Exhibition. The singer's agents say the officials were intimidated by homosexuals opposed to her stand against homosexual rights.

In Afghanistan, which has become Communist, 25,000 Moslems were killed in one night (DAILY TELEGRAPH, Britain, 3-23). The small Christian community was entirely wiped out (JESUS TO THE COMMUNIST WORLD, 6-79).

Ethiopian children are taught to pray:

"Our Party which rulest in the Soviet Union,  
Hallowed be thy name,  
Thy kingdom come,  
Thy will be done in Ethiopia and the whole world.  
Give us this day our daily bread,  
And don't forgive the trespasses of the Imperialists as we will not forgive,  
And may we resist the temptation to abandon the fight,  
And deliver us from the evils of Capitalism. Amen."

Over the radio, they read a Satanist version of the Bible. I Corinthians 13 sounds like this:

"Though I speak all the languages and have no enmity against the landlords and capitalists, I have become as sounding brass. Class hatred suffers no exploitation and is brutal,  
Class hatred envies their riches and vaunts itself with the successful revolutions in many Socialist states.  
And now abide faith, hope and class hatred  
But the greatest of these is revolutionist hatred."

(JESUS TO THE COMMUNIST WORLD, 6-79).

MEMPHIS, Tenn. (EP) — A bearded 21-year old white man with disheveled hair and shirt open to the waist accosted Adrian Rogers during his first appearance in the pulpit since his election as president of the Southern Baptist Convention.

William E. Cotton of Memphis was forcibly restrained by staff and choir members of Bellevue Baptist Church, on Sunday, June 17, who intercepted him near the pulpit. Cotton was scheduled to appear in city court later in the week on charges of disturbing a religious assembly and two counts of aggravated assault.

Rogers was preaching a televised sermon on "The Christian's Relationship With This World" when Cotton, shouting at the top of his voice, bounded through a side door and leaped onto the platform. Rogers said he threw up his hands, and Cotton stopped. "I feel he was stopped by the power of God," Rogers declared.

After a momentary pause, the assailant struck Leonard Garland, a choir member and former "Golden Gloves" champion who leveled him with a round house left which, Rogers said, was "thrown from Desota County, Mississippi." Rogers said he tried to calm the young man with prayer as church leaders held him, but Cotton began raging incoherently again when he was released, so police were called.

WASHINGTON, D.C. (EP)—A deprogramming attempt by TED PATRICK has in effect been upheld by the U.S. Supreme Court. The high Court has in effect been upheld by the U.S. Supreme Court. The high Court has refused to consider an appeal by LESLIE WEISS, 26, a member of the Unification Church who charged that Mr. Patrick and ALBERT TURNER had attempted to deprogram her from the group in 1974.

Mr. Patrick, who was once a community-relations aids to former Gov. Ronald Reagan of California, is the best known deprogrammer of young members of religious groups. Mr. Turner is produce

manager of a Providence, R.I., grocery store. The case was the first involving deprogramming ever brought before the U.S. Supreme Court.

RALEIGH, N.C. (EP)—Fundamentalist church leaders who succeeded in getting church-operated schools exempted from North Carolina state regulation have failed in a similar effort to exempt church-run day care centers.

A bill by State Sen. Robert Swain to exempt church-run day care centers from state licensing was voted down 9-6 by the Senate Human Resources Committee. Later, when the bill's supporters presented the committee's minority report to the full Senate, it was again voted down, 28 to 16.

FRESNO, Calif. (EP)—Resolutions affirming the inerrancy of the Bible and the vital importance of marriage and the family were approved as the 95th annual conference of the Evangelical Free Church of America drew to a close at the Fresno Convention center. In conference elections, Thomas A. McDill of Minneapolis was elected to a second three-year term as president of the 700-church denomination.

MIDDLEBURY, Vt. (EP)—His sad eyes full of remorse, Russian Baptist Pastor George Vins insisted he was not a "dissident" and that he did not want to leave the Soviet Union for freedom in the United States.

In an interview here, Mr. Vins disassociated himself from the other four Russian "dissidents" exchanged for two convicted Soviet spies. He said that he was not really a part of the Russian human rights movement, but rather that he was campaigning for religious freedom and separation of church and state, not human rights.

He also made a distinction between the fight for religious freedom being waged by "Reform Baptists" in the Soviet Union, and the fight for the right to emigrate by Russian Jews. "Russian Baptists do not want to emigrate," Mr. Vins said. "We only want separation of church and state as guaranteed in the Soviet Union constitution, and the freedom to preach the gospel."

In the interview at Middlebury College here, Mr. Vins said he did not want to come to the United States. "I was stripped of my citizenship and forced out of the country I love," he said. "I was very sorrowful, for I did not want to leave my work and my brothers in Russia."

SCOTSDALE, Arizona (EP)—In the face of Malaysia's expulsion of Vietnamese refugees boat people, and threat to "shoot on sight" those who attempt to re-enter, Food for the Hungry announced here today that its rescue ship "Akuna" is cruising international waters off the Malaysian coast with food, fuel, water and medicines.

"We are grateful to God that we have been able to rescue several hundred of the refugees from almost certain death in recent weeks," states Larry Ward, president of Food for the Hungry, "and we are preparing to continue whatever the costs and dangers." Mr. Ward states that he "deplores" the new tough stance taken by the government of Malaysia. "This is regrettable because it completely overshadows the fine spirit of humanitarian concern displayed by Malaysia during the early months of the refugee influx," he states.

In addition to the threat of Malaysian gunboats and planes, says Mr. Ward, "The refugees face the danger of dozens of pirate ships. Last month the Akuna came on the scene as a Thai pirate ship was actually ramming a tiny refugee boat jammed with 113 refugees. They had robbed them and raped the women and apparently now

were trying to sink the little refugee boat and destroy the evidence."

GORLITZ, East Germany (EP)—For the first time in 13 years, two West German evangelists have been officially allowed to hold evangelistic meetings in East Germany, according to the German Evangelistic Alliance. From June 18 to 24, the author and pastor Gerhard Bergmann, Halver, and the Director of the Bible School Bergstrasse, Wilfried Reuter, Seeheim, spoke in the 2,000-seat "Peterskirche" (St. Peter's Church) in Gorlitz.

The printing of 6,000 hymn booklets, 500 posters and 20,000 invitation cards for the meetings under the motto "Come to God" has also been permitted by the authorities. The outreach has been planned since 1977. The last person from West Germany to preach legally in East Germany was the evangelist and youth pastor Wilhelm Busch, Essen, who visited the GDR in 1966.

HOLLAND, Mich. (EP)—Ordination of women has been officially approved for the Reformed Church in America (RCA). The denomination's General Synod, meeting here (June 11-15), cast a favorable vote of 150-115, resolving an issue that has come up nearly every year since 1958.

Specifically, Synod at its 173rd annual session approved recommendations of the Committee on Judicial Business regarding complaints of three Eastern jurisdictions of the Church concerning two women who were ordained and another whose particular synod refused permission to be ordained. Crux of the determination was the interpretation of "persons" in the Book of Church Order as referring to female as well as male, whereas traditionally "persons" had been assumed to be male.

## Women And Their . .

(Continued from Page One)  
And He formed her from one of the ribs of man. "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man" (Gen. 2:21-22). God, just in His order of creation, made woman to be in subjection (I Tim. 2:13). Adam's wife was formed to be an helpmeet (vs. 18). In other words she would have special qualities and talents to complement the man and be his helper and his company instead of leaving him alone. She never was created to be the boss (or even equal) to the man. "Neither was the man created for the woman; but the woman for the man" (I Cor. 11:9).

The next thing to happen was when Satan took on the form of a serpent and persuaded Eve to eat of the forbidden fruit. He knew man would be harder prey and being wise and subtle he chose the weaker vessel to attack. Needless to say it worked for him. Paul said that Adam wasn't deceived when he deliberately disobeyed God, but the woman was. "And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:14). Satan has been using this device for thousands of years and is quite an expert at undermining homes and destroying churches through his sneak-attacks on the women.

Now because of the disobedience and weakness of Eve, God placed Eve under the absolute rule and authority of her husband. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). There are those that say that this doesn't apply anymore, but notice what God said to Adam: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in

sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19). There are still thorns and thistles, and men still have to work in order to be able to eat and until I see that man's curse has been taken away I can't believe that the woman's has been either.

**WOMAN IN THE HOUSE**  
"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:23-24). God Himself sanctioned and established the holy institution of marriage. He performed the first marriage ceremony there in Eden as He "brought Eve unto the man." In Israel the Jews took the institution of marriage seriously and the husbands were the heads of their homes. Abraham commanded his house after him. And we are Abraham's spiritual descendants, are we not? Shouldn't we do likewise? "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement" (I Peter 3:5-6). Women are to obey their husbands in the Lord. Husbands should "give honor unto the wife, as unto the weaker vessel" and "dwell with them according to knowledge . . . that your prayers be not hindered" (I Peter 3:7).

The wife represents a type of the Lord's bride, His Church. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:22-24). According to these verses of Scripture there should be no doubt as to who should be the head of the house. Wives should be in subjection to their husbands as the church is in subjection to its great Head, the Lord Jesus Christ. And the husbands should "love your wives even as Christ also loved the church and gave himself for it."

It's been said marriage is a partnership, and that's true, however the man had better be the senior partner or the home is headed for trouble. He should have, under Christ, the final say on finances, raising children, spiritual activities (provided he's a saved man) and anything else that needs to be decided. Yet he should accept his responsibility and perform his duties with love and in fear of God. A woman's place in the home is, if possible, at home with the children and performing her family duties.

Peter gives advice to women married to unsaved mates. "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives: while they behold your chaste conversation coupled with fear (I Peter 3:1-2). The word conversation here refers to their conduct and daily walk. Saved wives must be a witness in their spiritual walk that God might be pleased (Continued on page 8, column 3)

## Infallibility

(Continued from page five)  
and are applied also in the loftiest and abstrusest speculations of Kant and Kepler, of Bacon and Calhoun.

So the New Testament or Christianity, in its perfect form, finds constantly renewing and most beneficent application in the highest attainments of the human soul. The more humanity is enlightened and sanctified, the superior the

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fitness of the ever-unfolding truths of Scripture. Let the march of mind, of science, be what it may; let questions of rights in most complicated forms of civil polity arise; let casuistical difficulties occur with the most sainted; all these never transcend, but find harmony and solution in, the Word of God.

13. These Scriptures, of divine origin and supernatural communication, remaining as they were with the death of the last inspired writer, are better understood in the nineteenth century than ever before. Christians of the present day know more of the Bible than their predecessors did. The common appeal to the Fathers for elucidation of Holy Writ is most unreasonable. They were not inspired, and had no more succession of the peculiar powers and functions of the apostles than equally pious and intelligent Christian men and women of the present day. They lived in times of superstition and paganism, and labored under more disadvantages than we do. There were then Jewish prejudices and predilections and very inadequate opportunities for reading and studying the Bible. Some of the Fathers, while rebuking heresies rife in that day, were themselves maintainers of egregious errors.

Now there is an ever-improving interpretation of the Scriptures. The means of study are greatly increased and improved. Effort and money and piety and learning are bestowed on the ascertainment of the text. Every scientific discovery throws light on and harmonizes with revelation. God, as author of all truth never contradicts Himself. All the substantiated discoveries—not vague speculations and hypotheses—instead of being hostile to Christianity and the New Testament, add proofs of both, and emphasize their indispensable necessity for man.

An "infallible" Church or "infallible" man may condemn Galileo to death, approve Bartholomew massacres, anathematize Magna Charta, liberty of the press, liberty of conscience and worship, common-schools, unification of Italy, modern progress, and civilization, but the infallible Scriptures are pure and spotless, have no admixture of error, contain the seeds of all good, the inspirations for all nobleness and virtue and holiness. (BAPTIST REVIEW VOL. I. 1879 pp. 189-200).

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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, Hemphill, 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

Predestination

(Continued from page six)

live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, for why will ye die?" Having—at such expense—wrought out a wonderful atonement, Jesus now calls you to turn to Him and accept a full deliverance; He assures you He is not willing that "any should perish, but that all should come to repentance." "Come unto me," He cries, "and him that cometh I will in no wise cast out."

But, still—as Paul said to the centurion and to the soldiers, "Except these abide in the ship ye cannot be saved"—so I tell you this day, that unless you are found in Christ, you cannot be saved. It has been well remarked, that any fool can ask questions which no wise man can answer; and the simplest man in that laboring vessel might have proposed just such impertinent inquiries as we now every day hear. If God has decreed that all of us shall be saved, how can the escape of the sailors reverse that decree? If Infinite Wisdom and Power have predetermined that "not a hair shall fall from the head of any of us," why need we take some meat? why "lighten the ship and cast out the wheat into the sea"? "why loose the rudder bands and hoist up the mainsail to the wind"? Why need some "swim" and the rest seize upon "boards and broken pieces

of the ship"?

These and similar questions any idiot might have asked; but no man was idiot enough to waste time in such casuistry. On a sinking vessel people find very little edification in metaphysical dialectics; they are altogether too much in earnest to bewilder their minds with these unprofitable subtleties. In the hour of danger, he would be regarded as a lunatic, who should stop to reason as our pretended philosophers reason. Had any one of the passengers refused to bestir himself and resolved to stand by his orthodoxy, he would certainly have been drowned, in spite of all his unanswerable logic. And so, my friends, if you neglect the great salvation, you cannot escape; you will perish, and all your pleas and pretences will only expose you to shame and everlasting contempt.

Be warned, be wise, before it is forever too late. O, think, how short and uncertain your life is. Consider how perilous it is thus to defer that surrender to Jesus, which the word and providence and Spirit of God have so long been urging, and which you have so often secretly resolved upon. What is the great concern? "What?" you reply, "Why! the salvation of my soul, certainly. To abandon sin, to overcome the fatal spirit of procrastination, to receive the Gospel on the terms of the Gospel, to take up the cross and follow Jesus—this is the first great concern." Such, my dear hearer, has been your confession a hundred times;

such is your confession now. But what then? Alas, you have lived, and you will leave this house to go on living, as if salvation were the only affair unworthy of your serious attention. Lay these things solemnly to heart. Go not all the way to the judgment, to discover that your destruction is unnecessary and willful and wanton.

Or, if you are bent on self-destruction—if no entreaties from God, no restraints of His providence, no solicitations of the Spirit, no exhortations, no tears of your Saviour can stop you—at least do not insult Heaven by pretending that you are waiting for more effectual influences. This plea admits that you feel some strivings of the Holy Ghost; why do you not comply with these? Why resist these and desire more powerful movements? What is this but openly to proclaim that you will try conclusions with the Almighty? That you are resolved to strive against your Maker, to yield nothing to Him willingly, to defy Him as long as you can, and only to submit to a sad necessity when He shall compel you? Is there anything in revelation—do you seriously think there is anything in the secret counsels of eternity—to justify the hope that God will thus be appeased? What, my beloved friend, what can you expect from such deliberate, unrelenting opposition to the Sovereign of the Universe? What must be the issue of such an unequal, disastrous, desperate conflict?

Let us adjure you—by the mercies of God and by the unspeakable danger of your soul, with only a brief and uncertain remnant of life left you—to adopt a different course. "Hear ye and give ear; be not proud, for the Lord hath spoken. Give glory to the Lord your God, before he causes darkness, and before your feet stumble upon the dark mountains." He is the incomprehensible Jehovah; but the mysteriousness of His counsels casts no obscurity over His wisdom and love. It is a subliming, rejoicing exercise of faith, to feel that in God's ways there are heights and depths far out of our sight; to submit wholly to Him; to ascribe all honor and salvation to Him—of whom and through whom, and to whom are all things; to whom be glory forever. AMEN (BAPTIST DOCTRINES, pp. 479-516, 1880 edition).

Women And Their . . .

(Continued from page 7)  
to use their witness to bring their husbands to Christ.

WOMEN IN THE CHURCH

In the last few decades greater numbers of Christians, even "Baptists" have gone farther and farther away from God's Word on what women can and can't do in a New Testament church. First of all they are not called of God to preach, pastor, evangelize or any other ordained office of God. For a "Baptist" church to ordain a woman is to mock God and ridicule His commandments. Protestants and the rest of the religious world can do what they please, for they don't have Christ as their Head. They are just following Rome in disobeying God's Word at every point.

Qualifications for a bishop (pastor) and deacons are found in I Timothy 3. Among the things mentioned are the bishop must be "the husband of one wife" and he must "rule his own house well." Notice it says his house . . . and I've never yet seen a woman that was the husband of one wife.

Neither are women to teach men or speak during the church services. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (I Cor. 14:34-35). This is God's command to His churches. Women that speak during church services or teach in

a mixed assembly are in direct disobedience to God's command. Churches have no right to change what God has commanded. I've heard about some "Baptist" churches that permit their women to speak, teach mixed Sunday School, lead singing and even preach. This is a disgrace to the name Baptist and a reproach on the name of Christ.

There are some things God has told the women in the church to do. "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things: that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5). If the women would keep busy with what God has given them to do they wouldn't have time to be out of order in the church. We thank God for godly women that obey Him and take their rightful place.

SYMBOLS OF SUBJECTION

God has given us two symbols of woman's subjection to man. One is a natural symbol, a woman's hair. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Cor. 11:14-15). Men disgrace themselves by wearing their hair long and the women do likewise by cutting their hair up short like a man's. This isn't popular, but it's still the Word of God anyway.

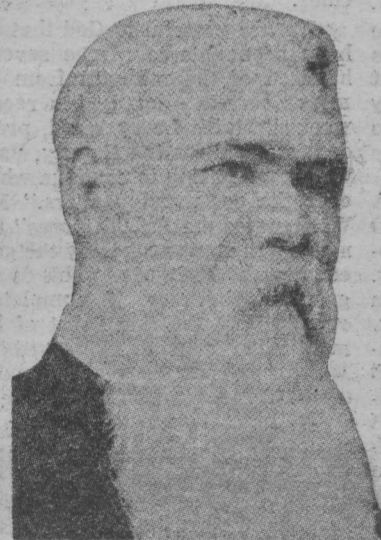
The second symbol is a symbol of a spiritual nature to show that a saved woman is in subjection to the men in her church, and her husband. This second symbol is a veil of head covering to be worn when in public worship. Because of modern fashion policies and the attitude of women (and weak-kneed preachers) this doctrine has nearly been discarded altogether. "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power (symbol of subjection) on her head because of the angels" (I Cor. 11:5-10).

Notice 4 reasons for a woman to be covered in public worship.

1. It dishonors her head . . . her husband.
2. It's the same as if she were shaved bald.
3. Woman was created for the glory of man. Paul did not base his arguments on fashion or tradition, but creation.
4. The angels are present in God's assemblies and are watching.

AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL



Elder B. H. Carroll was a widely

ing us and learning from us.

A word against often heard objections. First, the woman's long hair is not the covering here spoken of. The Greek words in verses 6 and 15 are not the same ones. If you are truly desiring to know God's will about this, find out the different meanings behind these two words. Second, that this does not permit women to pray and prophesy if they are covered. If it did it would contradict other very plain Scriptures. No, Paul is using praying and prophesying as representatives of the things women are NOT to do publicly. Both of these acts are authoritative acts. By one, God is represented to the people; by the other man is represented to God. Women are not to usurp authority over the men. Women should pray silently as the men lead in the worship service and certainly should wear a head covering (I Tim. 2:12).

CONCLUSION

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven" (Matt. 5:19). The place of women in relation to men is probably not the least of God's commands, but even if it was we should still obey it. Women should dress, act, walk and talk like women and leave the pant-wearing to the men, whom God has given it to. Women that insist on wearing men's clothing reject, at least in symbol, their husband's authority (I Tim. 2:9-10; Deut. 22:5).

Men, on the other hand, need to take their responsibility seriously both in the home and church. We can do no better than to close with these remarks from Mark Fension's Booklet . . . "Baptist Women Exalted".

"God has ordained that the woman be a symbol of what Christ loved and gave His own life for and some day will come and take to be with Him forever. What an honor and privilege our Baptist women have in true New Testament Churches to teach the world the true character of the Bride of Christ. She teaches the angels in heaven by her modest dress and obedience the loveliness of His Bride. If Baptist men would teach and preach these truths in the same spirit that Paul did (Eph. 5:21-33) there would be less strife in our churches concerning the place of the woman. To be in the place God has assigned you is to be exalted to the highest position which you can attain. To rebel against the position and place God has assigned you is to lower yourself to the lowest position you can attain. Such is the comparison in (I Cor. 11:5-6) concerning the obedience to the wearing of an head-covering! Obedience to the command lifts a woman up before the angels and churches of God to the place and position of a real lady, the Bride of the Lord Jesus. Disobedience to this command brings her down to the level of an harlot or whore as far as symbolic teaching." "If you love me, then keep my commandments."

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