

The Baptist Examiner

Baptist Is Our Middle Name

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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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WHOLE NUMBER 2259

CURSE OF THE CHURCH PRIESTHOOD

OSCAR B. MINK
Crestline, Ohio

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied" (1 Peter 1:1-2).

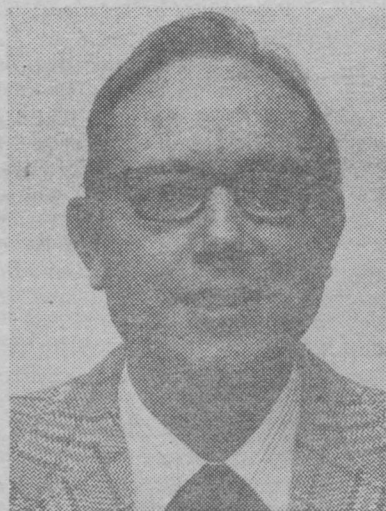
I Peter 2:9 says: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light."

In the salutation of First Peter (vv. 1-2) we find the words of the text are addressed to the "elect" of God. They are particularly, but not exclusively, addressed to the elect of God in the five provinces of Asia Minor, mentioned in verse one. In that habitual or extended carnality which is incongruous to the nature of a child of God, he will not be long this side of Holy Spirit regeneration before he finds himself to be a "stranger" in the world. All a person need experience to make him a stranger in this world is, the birth from above. The adjectives "stranger" and "elect" are used synonymously in Peter's salutation of his First Epistle, and in the generic or broad sense refer to the people of God in or out of the church in every place and ensuing time.

This assertion is diametrically opposed to the position of the New Lighters; their contention is, "Everything written or spoken by Divine inspiration was and is spoken to people in church capacity." I would much rather try and find the grave of Moses than try and prove every word of the New Testament was spoken to Baptist churches exclusively. I cannot believe the shepherds in the fields who received the glad tidings of Christ's birth from angels were in

church capacity (Luke 2:8-11). We allow there is much in first Peter which applies to the church only, but to say all therein applies exclusively to people in church capacity is to border on absurdity.

A father away from his wife and children may write home a letter, and may address the most of his words to his wife, but if there is a single admonition, exhortation, or



OSCAR B. MINK

instruction given to the children, then the father's words must be considered a family letter. There is much in First Peter which applies directly to the church, or Bride of Christ, then too, there is much that is applicable to all Christians. This in no way infringes on the glorious fact that the Lord's church is the "pillar and ground of the truth."

The commission given the church by her Head, Jesus Christ, presupposes a hearing of the truth contained therein by people outside the church. All of God's sheep hear His regenerative voice, and some while as yet unbaptized are caused to see the importance of church membership and that baptism is necessary thereto. Oh, that the Holy Spirit would cause more unbaptized saved people to see this God-glorifying truth, and submit thereto.

W. A. Jarrell said in that monumental book authored by him, entitled, BAPTIST PERPETUITY OR HISTORY, pages 470-471, "With Christian love to all blood-washed souls with joyful recognition of the broken and mixed fragments of truth held by others and the good fruits they bear, let us work and pray for the blessed time when all others have planted themselves on the whole truth and nothing but the truth as it is plainly in the New Testament."

Spiritual truth outside of the Lord's church is at best fragmentary, but it is, whatever the meas-

ure, truth. To say the church is the repository of truth does not mean all spiritual truth is absolutely shut up in the church, but that all authority for the official handling of Bible truth is restricted to the church. The church receives divine truth by Holy Spirit revelation, and in obedience to the commission enjoined, the church proclaims the truth to the world. To contend that none can receive the Word of God except those in church capacity would limit the membership of the church to the original church Christ organized out of the disciples of John the Baptist.

A church which receives gospel truth and does not disseminate it will soon be afflicted with the Sardis spirit, it may have a name that it lives, but the Lord knows that it is dead (Rev. 3:1). There is an inviolable law, a healthy organism will reproduce itself. Thus it is with the Lord's churches, they make disciples, baptize them, and in due season reproduce itself by organizing new churches out of them. It is readily seen, that preaching the gospel to lost sinners, and the perpetuity of the church are inseparably connected. (Continued on page 3, column 1)

DEATH, LAST ENEMY TO BE DESTROYED

ROBERT HALL
(1764 - 1831)

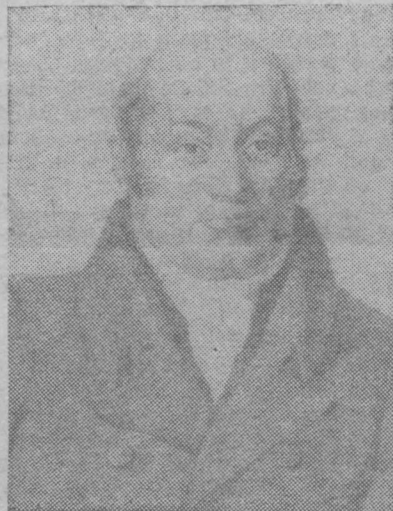
"The last enemy that shall be destroyed is death" (1 Cor. 15:26).

In this chapter the apostle directs the views of Christians to the final consummation of all things; when the mediatorial kingdom of Christ, in our nature, having answered the ends for which it was established, shall be surrendered, "and God shall be all in all."

This kingdom is, in the meantime, progressive, and will be so till all enemies shall be subdued and placed under His feet. The apostle brings in the words of the text as an instance of this general proposition; but it may be proper here to remark somewhat of inaccuracy in our common version. That rendering does not seem to sustain the conclusion to which the apostle had arrived. It was his purpose to establish the perfection of our Saviour's conquest, the advancement of His triumphs, and the prostration of all enemies whatever beneath His power. Now, to say that "the last enemy that shall be destroyed is death," by no means affords proof of this position. Though death might be destroyed and be the last enemy that should be destroyed, it would not thence appear but that other enemies might remain not destroyed.

But the proper rendering is, "Death, the last enemy, shall be destroyed."

Having made this observation, I would now direct your attention to



ROBERT HALL

the import of the proposition; and I will consider—

I. The nature of that enemy that shall be destroyed; and why he is called "the last enemy."

II. The manner and the successive stages in which our Lord Jesus has already conquered in part, and will completely conquer, this last enemy.

was one of, if not the most humble and forgiving man, a part from the Man Christ Jesus, that I have ever read after.

We do not attempt to use Joseph as a standard to measure other people by, as he virtually stood alone in these two characteristics even in his day, but what a different world we would live in if all men possessed these same two characteristics to the same degree as Joseph did. I know one thing, my life would be much different if I did.

I will now try to bring you up to date on things as they are happening here on the mission field. I have already briefly made mention of the fact that I fell and hurt my left leg. Since it was 22 days ago today that this happened, I feel that I can give you a fairly accurate report of how I am coming along and what the outcome might be, the latter, of course, is only guess. As already mentioned, I did not break my leg in the fall. At the end of the 12 foot fall, I landed on a rock with the outside of my left knee making the initial contact. It was only by the sovereign grace and mercy of the Lord that I was able to keep my head upright so that it did not make contact with the rock first. I look upon this as nothing short of a miracle inasmuch as I was falling head first. Had my leg hit any place either above or below the knee it would have shattered the bone but hitting at the knee joint the joint being flexible moved toward the inside of my leg and absorbed the shock without breaking.

The knee joint was damaged considerably, but under the healing hand of the Lord, is gradually re-

(Continued on page 5, column 4)

AN IMPORTANT LETTER TO EDITOR

January 3, 1980

To: Churches of the Living God

Dear Brethren:

This is a letter of information concerning Sister David O'Neal, wife of the pastor of Grace Missionary Baptist Church of Tulsa, Oklahoma.

Sister O'Neal is in need of a cataract operation. The cost of this operation, including the doctor's fee and hospital costs, will range between \$2,000 and \$3,000.

Due to the lack of hospitalization insurance, the O'Neal family is in need of financial assistance.

It is imperative that the operation be performed within the next few months to prevent possible permanent damage to the eye.

The Sovereign Grace Baptist Mission of Duncan, Oklahoma, Eld. Jarrell E. Huffman, pastor, has voted to send forth this letter of information to churches who believe the doctrines of free and sovereign grace. Brother O'Neal is known personally by many of you.

Your prayer and response are needed.

Please mail any offering to:
Elder David O'Neal
Grace Missionary Baptist Church
2750 South 53 West Ave.
Tulsa, OK 74133

Done in regular conference, Jan. 2, 1980. Elder Jarrell E. Huffman, moderator.

Yours in sovereign grace,
JARRELL E. HUFFMAN

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

WHO HAS THE CROWN RIGHTS TO THE THRONE OF DAVID?

(PREACHED ON THE INDEPENDENT BAPTIST HOUR DECEMBER 30, 1979)

PART II

Today I will continue the topic of the crown rights of David's throne. Last week I taught upon the Davidic Covenant found in II Samuel 7:8-17. Much time was spent elaborating on the everlasting throne promised to King David and his descendants. I showed from the Psalms how David expected the fulfillment of this covenant in his promised seed, Jesus Christ. The Old Testament prophets looked for the Messiah to be the heir to the Davidic throne and to rule from

Jerusalem in an everlasting kingdom.

In the New Testament we saw Jesus born as the promised Heir to the throne of David. The Davidic kingdom was not set up because the Jewish nation rejected the Heir to the throne. The kingdom was taken away from Israel because of this. During this time of partial judicial blindness on the part of Israel, God is visiting the Gentiles to take out of them a people for His future kingdom. At the second advent Christ will return to earth

and restore the kingdom of Israel. In the future Messianic kingdom on earth Christ will rule the world from David's throne in Jerusalem.

THE KINGDOM OFFERED TO ISRAEL

The Davidic kingdom was offered to Israel by the preaching of John the Baptist, Jesus Christ and the disciples of Christ. Their ministry was confined in the main to the Jewish nation. John the Baptist preached "in the wilderness of Judea" (Matt. 3:1), and his ministry

SPIRITUAL BABIES WHO REMAIN JUST BABIES

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ" (1 Cor. 3:1).

In verse 14 of the preceding chapter the apostle distinguishes between the natural man and the spiritual. In this verse he distinguishes between spiritual and carnal. In the preceding chapter he says that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." And then he adds, "But he that is spiritual judgeth all things."

When the apostle speaks about the natural man, he has in mind the unconverted man, the man of the world, the man who is still in a state of nature.

Sometimes we use the word "na-

(Continued on page 8, Column 4)

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL — Editor
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Crown Rights ...

(Continued from page one)
was to "many of the children of Israel" (Luke 1:16). "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers" (Rom. 15:8). He declared during His personal ministry: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24).

The apostles under the limited commission were forbidden even to preach to the Gentiles. Jesus told them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:5-7). There was no reason for such a command unless these people had a message which concerned Israel and not the Gentile nations.

To the Jewish nation it was announced that the kingdom of Heaven was nigh. John the Baptist preached: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Jesus preached: "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). On another occasion our Lord said, "I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke 4:43). The Jewish nation was responsible to receive the King and the restoration of the Davidic kingdom (Matt. 11:14) upon the condition of repentance (Matt. 3:2; 4:17; Mark 1:14-15). Due to Israel's failure to repent and to receive the King, God removed the kingdom from the Jewish nation.

The nation of Israel demonstrated during the personal ministry of Christ that they were utterly unprepared to receive the Davidic kingdom under the Messiah. They despised and rejected their King (John 1:11) and chose Caesar (Luke 23:2-3). Instead of recognizing Christ as David's final Heir, they spit upon Him, crowned Him with thorns, mocked Him as a king and crucified Him outside the city walls of Jerusalem. Jesus Christ in no sense reestablished the kingdom of David at His first advent, nor did He take His seat upon David's throne in Jerusalem. But all of this humiliation and suffering were according to David's own predictions concerning his Heir (Ps. 22). Such

sufferings were a necessary prelude to Christ reigning in the age to come.

THE KINGDOM REMOVED

Toward the close of His personal ministry Christ preached the kingdom of God was not nigh. As soon as the representatives of the Jewish nation conspired to execute our Lord, He told these leaders of the Jews: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). This can mean nothing short of the removal of the kingdom from Israel due to their rejection of their King. The kingdom referred to was David's kingdom which they expected to be set up at this time.

Kingdom in Matthew 21:43 does not refer to God's rule in the heart nor to Christ's rule over the church in this verse, for these unsaved Jews were in rebellion to Christ and outside of His church. The kingdom taken from them was not the gospel, nor was it admission into the church, because none of these things were entirely taken away from Israel. What was taken from the Jewish nation was the covenant kingdom in the Old Testament. The result of their failure to repent was the casting out of the children of the kingdom (Matt. 8:12).

The disciples clearly understood the kingdom had been removed from Israel. Before the King of Israel ascended to Heaven His disciples asked: "Lord, wilt thou at this time restore again the kingdom to Israel?" This question presupposes that the kingdom was already removed from Israel. Then it also suggests the disciples of Christ, then members of the church, expected the kingdom to be restored to Israel. This would involve Christ laying claim to the rights to the throne of David and ruling the world from Jerusalem.

The reply of Christ is found in Acts 1:7: "It is not for you to know the times or the seasons, which the Father hath put in his own power." If God never intended to restore the kingdom to Israel, this would have been an excellent time for Christ to have said so. If the church had become the kingdom covenant to David in the Old Testament, it would have been an ideal time for Christ to have made this plain to Jews who expected it to be restored. Christ did not even rebuke them for their expectations of a restored kingdom. Rather, He plainly told them the times and the seasons of this restoration were fixed by the Father. He left them to believe the ruined kingdom of David would be restored to its former state of glory—that a rebuilding of the throne of David was yet future.

THE KINGDOM TO BE RESTORED

During His ministry on earth Christ often spoke of a future kingdom to come. He taught His disciples to pray: "Thy kingdom come." This kingdom to come was not the church, for Christ had already organized His church when this teaching about prayer was uttered. This was a future kingdom to come — the kingdom promised by the Old Testament prophets.

Christ made a number of references to the future time when He would claim the crown rights to David's throne in Jerusalem, fulfilling the Davidic Covenant. When the Master instituted the Lord's Supper He told the eleven: "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark 14:25). "Until that day" points to the future reign of Christ on David's throne. This is made emphatic in Luke's account: "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come" (Luke 22:18).

CHRIST'S APPEARING AND KINGDOM

At the second coming Christ is going to return and to claim the crown rights to the throne of His earthly father David. Israel shall mournfully receive their great King (Zech. 12:13). The generation of Jews living at the second advent will repent and become fit subjects for the Messiah's kingdom. In Luke 21 Christ foretold evil days to come upon the earth before His return.

He said men would have failing hearts and see fearful signs (Luke 21:25-26). Then He immediately said: "And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27).

After giving the fig tree sign, He added: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." This last verse is very significant. The kingdom which Christ and John preached as being nigh is no longer viewed as being nigh. It would not be nigh again until the Great Tribulation and the second advent of Christ. Here is clearly a kingdom to be set up at the second advent.

The Apostle Paul spoke of this future kingdom to be set up at the appearing of Christ the second time on earth: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (II Tim. 4:1). To argue that the kingdom here is the church is foolish. For Christ will build no church at His second advent. The language clearly indicates Christ will set up a kingdom at His second advent. The appearing of Christ is antecedent and preparatory to the kingdom and to Christ executing judgment. That golden age is still future. It will be ushered in by the Lord's return from Heaven in power and glory to reign on David's throne in Jerusalem for 1,000 years.

LUKE 19:12-17

In Luke 19 there is found the parable of the pounds. It was spoken when Christ "was nigh Jerusalem and because they thought that the kingdom of God should immediately appear" (Luke 19:11). Consider especially the first part of it: "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading" (Luke 19:12-15).

This parable was given to correct the belief of the immediate setting up of David's kingdom and to prove it would not be established until an undefined period of time had elapsed. The nobleman is clearly Christ in this parable. It is Christ who has gone to Heaven to "receive for himself a kingdom and to return." The kingdom Christ went to receive was not the church or the gospel dispensation, for both of these existed on earth before Christ spoke this parable. Christ has gone into Heaven to have the crown rights to David's throne confirmed in the highest court in the universe. In the absence of the King His servants are to occupy till He returns. After an unknown period of time Christ will return from Heaven to set up His kingdom and to punish the disobedient.

DAVID'S THRONE REBUILT

In Luke 1:31-33 there are seven shalls uttered by the angel concerning Jesus Christ: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and his kingdom there shall be no end." The first four "shalls" have been literally fulfilled as all agree. I maintain the last three "shalls" will also be literally fulfilled. This necessitates Christ's return to earth to reign on David's throne in Jerusalem.

This is precisely the teaching of James at the great Jerusalem council: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fall-

en down; and I will build again the ruins thereof, and I will set it up" (Acts 15:13-16).

Note some facts stated in this return a second time to earth. The passage. First, God is presently is going to come back to a mountain near Jerusalem where David's them a people for His name. This (Continued on page 5, column 1)

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Curse Of Priesthood

(Continued from page one)

Ephesians 3:21 says: "Unto Him be the glory in the church by Christ Jesus throughout all ages, world without end. Amen." The words of this text should serve to buoy up any church that has a faltering spirit, but let us not press the text beyond measure, and try and make it say what it does not say. It does not teach that all of God's glory is without exception shut up in the church. While I am convinced there is nothing in the whole universe that even comes close to bringing as much glory to God as His blood-purchased church, nay, not even the elect angels in Heaven. Yet, I recognize the fact, the Bible teaches that all creation exists primarily for the glory and pleasure of God (Rev. 4:11). Hell redounds to the glory of God even as Heaven does, and it will ultimately be seen that the devil and his rebellion was governed by God's determination to glorify Himself.

It does not demean the ordinance of baptism to acknowledge there are some saved people on the outside of a New Testament church who feebly, but spiritually glorify God. A man asks, "Do you believe a person can go to Heaven without being a member of a New Testament church?" I answer with an emphatic "Yes." But go on to add that I also believe a man can ride a bicycle from New York to California, but he will be more tired on arrival than the man who took the Jet Airplane.

It being experimentally accepted in the Beloved (Eph. 1:6) that gives the believer the initial strength to serve and glorify God. Their original vitality may be minimal, but it is honest. They are babes, but they are babes in Christ. A case in point is the Demoniac of Gadara out of whom the Lord cast the Legion of demons (Mark 5). See him sitting, clothed and in his right mind, desiring to follow the Lord. A person in their right mind will desire to follow the Lord and this desire glorifies God. The advocates of the doctrine of the exclusive priesthood of the church are sincere, and are zealous in their efforts to preserve the doctrinal and moral purity of the church but the doctrine has had an antithetical affect.

THE DOCTRINE OF THE EXCLUSIVE PRIESTHOOD OF THE CHURCH ABORTS THE HISTORY AND HERITAGE OF THE TRUE CHURCH FOR ITS ROOTS ARE IN THE SLIME BED OF ROMANISM, AND IS THEREFORE A CURSE TO THE BLOOD-SOAKED HISTORY OF TRUE BAPTISTS.

There is no priestly distinction in the New Testament between believers in the church and believers out of the church. It was almost two hundred years after the canon of Scripture was closed that the erroneous distinction was originated. It gained great impetus with the coming of the Roman Catholic Church and was shut up in that harlot system until Campbellism

came along.

There is a pure line of Baptist history advocating the priesthood of all believers running all the way back to the apostles and forward from the apostles through Polycarp who established the church at the foot of the Tiber. From Polycarp forward through the Novatians, Montanists, Paulicans, Donatists, Henricans, Ana-baptist, and on to the Baptist of England, represented by men like Kiffin and McClaren, then across the Atlantic to America where we find the Land-markers of Philadelphia owning the priesthood of all believers, in which place they said, "This office of Mediator between God and man is proper only to Christ . . . and may not be either in whole, or any part thereof transferred from Him to any other" (PHIL. CONFESS. OF FAITH).

The other stream of history, that of the exclusive priesthood of the church will find its infamous links in Campbellism, Roman Catholicism, and on down to the spiritualism of Origen and Clement of Alexandria. Origen, Clement, and Cyprianus were instrumental in perpetuating the doctrine of the Nicolaitanes and they laid the groundwork upon which the despotic hierarchy of Roman Catholicism was built.

Men like Origen, Clement, and Augustine are not to be trusted as scriptural guides. Origen, straining to win a debate, became reckless, and said, "Noah's ark was twenty-five miles long, and three-quarters of a mile wide" (THE HARMONY OF SCIENCE AND SCRIPTURE, p. 212, H. Rimmer). Augustine said, "I would not believe the New Testament if the church did not command me to" (BAPTIST CHURCH PERPETUITY AND HISTORY, Jarrell, Introduction, p. 11). Another of the Origen, Clement, and Augustine stripe, Loyola, founder of the Baptist hating Jesuits, said, to his students, "If you see a black cow in the field, and you know it is black, but if the church says it is white, then you know it is white."

The doctrine of the priesthood of the church leads toward such dangerous errors as infallibility of the church, and private interpretation of Scripture. In the introduction to Jarrell's book (ibid), W. W. Everts, said, "Baptists have always insisted not only on a holy ministry . . . but also on the ministry of all believers" (Pg. 9). The witness of Baptist history is overwhelmingly against the theory of an exclusive priesthood of the church. The Old London (1644) Confession of Faith — Particular Baptists of England, says that Christ gave the "Priesthood to His elect, namely, to the subduing and taking away of their sins to their justification and adoption of sons . . . strengthening in all their conflicts against satan, the world, the flesh" (Art. 19, Recorded in BAPTIST CONFESSIONS OF FAITH, Lumpkin, pg. 163).

THE DOCTRINE OF AN EXCLUSIVE PRIESTHOOD OF THE CHURCH PLACES A CURSE ON



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For February 10, 1980

Ephesians 1:3-6.

Intro.: To study chapter one of Ephesians carefully and prayerfully will give us a detailed outline and complete salvation. This is so lacking in most pulpits, as many preachers deliberately or ignorantly neglect to preach all of the counsel of God.

VERSE 3

"Blessed be." Herein is the basis for true worship, adoration, praise and thanksgiving. It is ascribing honor to whom honor is due. It is the recognition of the source and the circumference of our blessings. Surely, in view of this, we should say with Paul, "we are bound to give thanks always to God" (II Thess. 2:13); and with John, "Thou art worthy, O Lord,

THE AGGREGATE BODY OF CHRIST.

It has brought division within the ranks of true Baptist churches. There is nothing in my thirty years as a Baptist that has polarized and split the unity of Baptist churches as the doctrine of the priesthood of the church.

This division has gendered an attitude of superiority and bitterness with some, and dis fellowship and isolationism are becoming the order of the day.

The cause of division is chargeable to the priesthood brethren, for every one to a man, until recently held to and preached the doctrine of the priesthood of the believer. The Lord does not look with favor upon those who divide His churches (Prov. 6:16-19).

The priesthood brethren have been the aggressors. They have steadfastly propagated the priesthood doctrine in books, church papers, and have been most vociferous in presenting it from local church and conference pulpits.

However, all the blame does not lie with our church priesthood brethren, part of the guilt must be borne by Sovereign Grace Baptists who believe in the priesthood of believers. Our inaction and silence in the face of this error has been subversive to the cause of Christ and His churches. The silence of Baptists who take variance with the church priesthood doctrine may be construed as approval of the doctrine. Therefore, it is past time that those N.T. Baptists who disagree with the doctrine, let their voices be heard, and their disapprobation be known. Ecclesiastical affiliation between the two schools is at this time acutely abbreviated, and the only hope of restoring the great fellowship we once experienced is to Biblically disallow the position, and to take a firm and uncompromising stand against it. Such a stand may eventually in a total break in spiritual intercourse with those we love in the church priesthood camp, but this would be a small price to pay to prevent further erosion of the Lord's churches.

Let us, while opposing the church priesthood error not go to the other extreme, and grant Arminian Baptist churches ecclesiastical equality with the Lord's churches. To do so would be a far greater evil, yea, it would be an adulteration of all church truth. This is the allegation already brought against us by the priesthood brethren, the charge is not only untrue, but it is ridiculous in the light of Baptist history, and the contemporary practices of Landmark Baptists. The Landmark Baptist doctrine of the priesthood of the believer does not give any credence to the universal invisible theory of the church. On the contrary, our kind of Landmarkism has done more in refuting this heresy than all Catholics and Priesthooders combined.

The doctrine of the exclusive priesthood of the church is in the true light, untitled sacerdotalism, (Continued on page 4, column 4)

to receive glory and honor and power."

"The God and father of our Lord Jesus Christ." God, in relation to the humanity of Christ, (Matt. 1:20) the Father, in relationship to His Sonship (John 3:16). He is therefore qualified to be the total Saviour. Notice also the personal and positive thought, "our Lord Jesus Christ."

"Who hath blessed." Stated as a completed act because in the purpose and promise of God, it is as good as done (Heb. 11:13). In the eternal covenant, (Heb. 13:20) Jesus stood as a Lamb slain, although accomplished in time in reality.

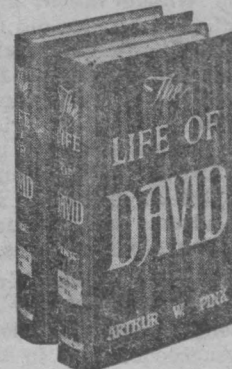
"Us." Referring to a particular group described and defined throughout this chapter and in other parts of the Word of God. Study closely, "He hath chosen us" (Eph. 1:4); "having predestinated us" (Verse 5); "He hath made us" (Verse 6); "having made known unto us" (Verse 9); "the exceeding greatness of His power to us-ward who believe" (Verse 19). We will emphasize these thoughts as we continue our study. Also notice Hebrews 9:12; Revelation 1:5; I John 3:1; II Peter 3:9; Romans 8:31,33.

"With all spiritual blessings." All of our needs (Phil. 4:19) is met by all spiritual blessings. These are the things freely given us in Christ (Rom. 8:32). Of course, these blessings are found revealed in the "all scripture" given by inspiration (II Tim. 3:16).

"In heavenly places." This expression further emphasizes the preciousness and the certainty of the blessings. Our blessings are spiritual because proceeding from above (James 1:17; John 3:3), they originated with God in purpose, they were procured by Jesus Christ in redemption, and they were carried to us by the Holy Spirit in application. Further, our position is heavenly (Phil. 3:20). Our inheritance is reserved in Heaven for us (I Pet. 1:4). Our Forerunner has entered into Heaven for us (Heb. 6:20; 9:12; 4:14). So we are to come boldly to the throne of grace which is in Heaven (Heb. 4:16). We are to set our affection on things above (Col. 3:1,2; II Cor. 4:18) knowing we are pilgrims and strangers on the earth.

"In Christ." When God told Abraham, "In thee shall all families of the earth be blessed" (Gen. 12:3), He meant of course, in His seed, the Lord Jesus Christ (Col. 3:16). Follow this little word "in" throughout this chapter. Apart from the Lord Jesus Christ, there are no spiritual blessings.

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VERSE 4

"According as." Even as, which makes the blessings spiritual because they proceed from the heavenly fount of the grace of God, therefore they are unconditional in relation to anything worthwhile in man.

"He hath chosen us." This is at the top of the list in the setting forth of the "all spiritual blessings" as they proceed from God. Because of this, God is clearly seen as the Author of salvation. Because man cannot logically explain this, and because it is contrary to human reasoning and offensive to the flesh, men as a whole, seek to set this doctrine aside or explain it away. Notice, it is not merely a plan God chose, but individuals. Experimentally, calling comes first, but doctrinally, we were chosen before we were called (Rom. 8:29, 30; II Thess. 2:13,14; Acts 13:48).

"In Him." This is the basis for full assurance. We were given to Christ to redeem (John 17:2, 6, 9; Matt. 1:21).

"Before the foundation of the world." God's purpose was not hastily drawn up nor did He wait to see how things were going to turn out. To illustrate: God didn't wait to see if Mary was going to have a child, then elect or choose, but He chose for her to have a child. Nor did He merely foresee she would have a child (II Tim. 1:9; Eph. 3:11; Acts 15:18).

"That we should be holy and without blame." As a result of our being chosen unto salvation the end result is we shall be conformed to the image of the Lord Jesus Christ (Rom. 8:29; Jude 24,25).

"Before Him in love." God bestowed His love on us (I John 3:1) and His love is shed abroad in our hearts (Rom. 5:5), so we shall finally be before Him in love. We love Him because He first loved us (I John 4:19).

VERSE 5

"Having predestinated us unto the adoption of children." The elect were marked off beforehand to the adoption of children. Salvation means more than just delivered from the wrath to come. It means to be placed positionally into the family of God and to be given the nature of our heavenly Father by a new birth (Gal. 4:4-6; II Pet. 1:4; John 3:3).

"By Jesus Christ to Himself." This is the reason and also the means that God determined before to accomplish His purpose.

"According to the good pleasure of His will." Why should He love me so? Merely because He wanted to do so. "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 2:5).

VERSE 6

"To the praise of the glory of His grace." "We do hear them speak in our tongues the wonderful works of God." God will be glorified in all His creation. Truly the grace of God is exceeding abundant in the salvation of wretched sinners (Rom. 5:20).

"Wherein He hath made us accepted in the beloved." We are graciously received in and because of the Lord Jesus Christ, and on this basis only (II Cor. 5:21). It is in the Beloved we are made to be the beloved sons of God (II Thess. 2:13).

Conclusion: Our hearts should leap with joy, and our tongues should be filled with praise as we climb the holy mountain of the grace of God, and we should fall in humility at His feet.

(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. 22, Box 1198, Fort Myers Fla. 33908.)

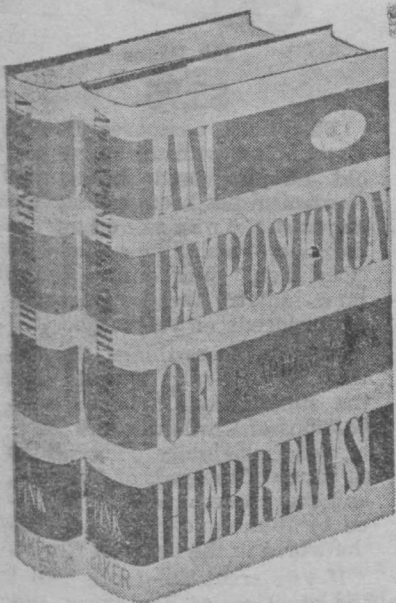
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Was Melchizedec Christ?—Stumptown, VA.

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I find some ten different Scriptures referring to Melchizedec, but none of them lead me to believe that he was Christ. Practically all of them are found in the Book of Hebrews. And most of them speak of Christ as being after the order of Melchizedec. Here the word "order" comes from the Greek word TAXIS which really means to arrange, or draw up in order.

Hebrews 7:15 speaks of Christ arising after the similitude of Melchizedec. This speaks of a likeness of Melchizedec. And Hebrews 7:3 speaks of Melchizedec as not having father nor mother, and "without descent" (or genealogy), having neither beginning of days, nor end of life." This does not mean that Melchizedec had none of these things. Rather it means that so far as the record goes he did not have them. In this way he was to be a clear type of Christ. In Genesis 14:18-20 we see him meeting Abraham, but we are told absolutely nothing about his beginning nor about his ending. We are not told that he was begotten by such a man, nor are we told that he died. So the record of him typifies Christ. But he was not Christ.

his relatives like the Levites; they came from the loins of Abraham. There is no account which shows when he was born, or when he died, and in this he was a type of Christ. Verse six shows that Melchizedec had a lineal descent, though it was not known and he was a more proper type of Christ, who belonged to the tribe of Juda rather than Levi. Verse fifteen says, "And it is far more evident: for that after the similitude of Melchizedec there ariseth another priest." Notice the words, after the similitude of Melchizedec. Another priest has risen, even Jesus, one not of the family or tribe of Aaron, but one like Melchizedec.

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There has been in the time interim from the writing of the book of Hebrews until now much speculation as to who or what Melchizedec was, and I am sure it shall continue to be so until the Lord Jesus Christ, the anti-type of Melchizedec returns in glory to establish His priestly throne in the earth. Various have been the opinions of men as to the identity of Melchizedec. Some have thought that he was an angel, another that he was a pre-Edenic creature. Others have guessed he was either Shem or Job, and a great many believe the person who stood between Abraham and God (Gen. 14:17-24) was none other than the Lord Jesus Christ in a pre-incarnate manifestation. The proof text cited for this contention is Hebrews 7:3, especially the part of the text which says of Melchizedec that he was "without father, without mother, without descent, having neither beginning of days, nor end of life." Yet, the remaining part of that verse makes it plain that he was not the Son of God: but was made like unto the Son of God." To contend that Christ and Melchizedec are one and the same is to make the Scriptures compare Christ with Christ, or self with self, and the statement, "was made like unto the Son of God" (Heb. 7:3) is made to read, "was made the Son of God."

In every place in Scripture where Melchizedec is referred to, he is seen to be an official person, and if we would study this O.T. character in the light of his official status "King of Salem . . . the priest of the Most High God" (Gn. 14:18), we would more readily understand Hebrews 7:3. "Without father, without mother." (Melchizedec did not realize his priestly office by natural ancestry, but by Divine decree. His father nor mother was in the priestly line. To be a Levitical priest pedigree was the prime factor but Melchizedec had no official recorded pedigree, and his priesthood antedated the Aaronic and Levitical priesthood by hundreds of years.

Melchizedec was a "without descent." The text does not say he had no descendants, but that none of his sons succeeded him in the priestly office. Bear in mind, the Scriptures are talking about Melchizedec's official status, "Having neither beginning of days, nor end of life." This statement is to be considered in the light of the fact that the Levitical priest must be born in the priestly line, he must have an incontestable pedigree. He must attain thirty years of age before being inducted into the priesthood ministry (Num. 4:3,47), and there was a definite time for the

retirement of the Levitical priest (Num. 4:3,47).

The Melchizedec order of the priesthood was not supplanted by the Aaronic or Levitical priesthood; it was held in abeyance until the time of Christ. Christ's priesthood was by Divine Mandate, and knows no terminus or dormancy. He is a priest "for ever after the order of Melchizedec" (Ps. 110:4). "He abideth a priest continually" (Heb. 7:3). While there are many striking resemblances between Christ and Melchizedec, there are also some differences:

1. While nothing is said of Melchizedec's mother, except the one negative statement, there is much said about Mary, the mother of Christ. She is referred to as "His mother" (John 19:25).

2. Melchizedec had nothing to do in Abraham's victory over Chedorlaomer, and the kings that were with him. Paul says it is Christ who gives His people the victory (I Cor. 15:57), and it is our High Priest, Jesus Christ Who bears the sword in the destruction of His enemies at the close of this age (Rev. 19:11-16).

3. Jerusalem accepted Melchizedec as its Priest-King, and rejected the King, Jesus Christ, Who shall one day reign over all the earth.

4. Melchizedec was a king of righteousness, Jesus Christ is the believer's righteousness (I Cor. 1:30).

5. Melchizedec was superior to Abraham from whom he received tithes, and Levi who sprang from Abraham was below him in excellence and dignity. Yet, all of these men were infinitely inferior to the Lord Jesus Christ, in whom they lived, moved and had their being. While we rightfully consider the greatness of Melchizedec, let us remember that no where in Scripture is the power of forgiveness of sins attributed to him. Jesus Christ alone has this power, and He is the ONE Mediator between God and men (Mk. 2:10; I Tim. 2:5).

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We can only go as far as the Bible goes in respect to a question such as this.

The lesson of Melchizedec is an interesting one. Let us notice some of the things relative to this man.

(1) He was a king and priest. "And Melchizedec king of Salem (Jerusalem) brought forth bread and wine and he was the priest of the most high God" (Gen. 14:18. See also Heb. 7:1).

(2) He was called King of righteousness and peace. "To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace" (Heb. 7:2).

(3) He was without father, mother, birth or death. "Without father, without mother, without descent, having neither beginning of days, nor end of life . . ." (Heb. 7:3).

(4) He was made like the Son of God. "Made like unto the Son of God" (Heb. 7:3b). Now let us see some similarities:

(1) Christ is King and Priest. God has translated us into the kingdom of Christ (Col. 1:13). He will reign in Jerusalem—see Revelation 22:3.

(2) He is King of righteousness and peace—see I Corinthians 1:30.

(3) Christ is a priest forever after the order of Melchizedec. " . . . Thou art a priest forever after the order of Melchizedec" (Heb. 5:6).

Whether Melchizedec was a separate person or Christ in the form of man, I cannot say. The Bible

doesn't say so. I will say that all evidence certainly points that way.

Curse Of Priesthood

(Continued from page three)

and the view that baptism is the means of induction into the priesthood is at least a distant cousin to Roman Catholic sacramentarianism. The error, if not corrected, will be the mother of ecclesiastical bigotry, as with Roman Catholics and Campbellites, and the antagonism born of this bigotry, if not providentially hindered, will create an impassable and permanent gulf between the divergent churches. God forbid!

THE DOCTRINE OF THE EXCLUSIVE PRIESTHOOD OF THE CHURCH PLACES AN UNDUE HARDSHIP AND CURSE ON THE NEW CONVERT AND UNBAPTIZED BELIEVER.

One church priesthood luminary writes, " . . . All glory must come through the church . . . there is no glory outside of the church . . . then no believer outside of the church could bring glory to the name of Jesus" (Austin Fields — THE COMFORTER, Oct. 1974). In support of this contention, Ephesians 3:21 is quoted, but this text does not teach that ALL glory resides in the church. I agree and preach that there is no ecclesiastical glory to be found outside of a properly constituted Baptist church. However, there are born-again people beyond the perimeter of a N.T. Baptist church who do, spiritually and by design, glorify God.

I love the Baptist church, and no other. I love her ordinances and order of function. Baptism cannot be performed, nor the Lord's Supper observed outside the official assembly of a Baptist church. Nor can any church function with the favor of God except a Baptist church. Simply, no organized church can ecclesiastically glorify God, lest it be a Baptist church, but there are saved individuals in false and heretical churches (Rev. 18:4; I Cor. 6:17), who, while as yet are ignorant of the ill state of their church, will one day we hope and pray be awakened to the fact and become true Baptists. In doing so, they will glorify God by renouncing their false church, they will glorify God by making application for membership in a N.T. Baptist church, and these two actions precede baptism and greatly glorify God.

The watery grave of Campbellism does not make the subject a Christian, nor do the vestments of Romanism make the wearer thereof a priest with God. Neither does the symbolic water of a Baptist baptism make one, or even help make one a priest with God. It is joyously owned that baptism is the door to infinitely greater service unto God, yea, it is the door to bridal status, but to make it the door to ALL acceptable service is to put a dangerous strain on its hinges and is to warp the door.

Did not your sweetheart ever do anything pleasing to you before you became engaged to be married? Affirmed. So it is with those whom the Lord calls to a betrothal relationship with Him. They, prior to putting on the spiritual engagement ring (baptism), were in some measure pleasing to the Lord. Then when you carried your beloved bride across the marriage threshold what inexpressible joy you both experienced. So it is, with the Lord's precious bride, the marriage consummated in Heaven. He carries her across the threshold and through the door from Heaven to the millennial earth where she shall reign with Him, serve Him, and bring incomparable glory to Him (Rev. 21:9-11).

When one man, such as a Catholic priest, or when ten men, or any given number of people take to themselves the connotation, "Official Priesthood," they dangerously infringe on that office which eternally and exclusively belongs to Christ. "For there is one God, and one Mediator between God and men, the Man Christ Jesus" (I Tim. 2:5). The Christian's entry into the most holy place is by the blood of Christ, and not by baptism, be it ever so correct. Baptism in its place and purpose

is a most cherished ordinance, and Landmark Baptists by the millions have died cruel deaths to preserve its place and purpose. The place of baptism is to be found only in a N.T. Baptist church, and the purpose of baptism is to symbolically manifest the gospel of saving grace, and for admission of the subject to church membership.

Intimacy with Christ begins with baptism, but interest in God begins with the new birth. It is Holy Spirit cultivation of this interest that leads to baptism and the Lord's Supper. The believer comes to the church through Christ and not to Christ through the church as Romanism and Protestantism teaches. It is ALWAYS blood before water, and it is ALWAYS God-pleasing evidence of salvation before baptism. The God-called pastor will without exception ask the baptismal candidate about his or her salvational experience, and when the candidate manifests a quickened spirit and a desire to serve Christ in His blood-bought church, does that not please and glorify God? The church in this case is not acting as a mediator between the candidate and God, but as a mediator between the man and his baptism. No earthly medium can intercede between God and man, not even the Bride of Christ, but Jesus only (I Tim. 2:5).

Some of the New Lighters allow that unbaptized saved persons can pray acceptably with God, but I have not heard nor read where any will allow that the petitioner can use his granted request to glorify God. This is equal to a physician giving his patient medicine in an inaccessible container, or to a loving father giving his crippled child a pair of crutches and forbidding him to use them. Inconsistent? Yes, highly.

The church does not have an absolute exclusive or monopoly on all true religious expression. There is a measure of Christian work for the believer outside of the church. The unbaptized Christian father and husband can pray for his family, he can profitably study the Bible, he can take his family to a N.T. church, he can assume the headship of and rearrange his family so as God will get glory and (Continued on page 6, column 1)

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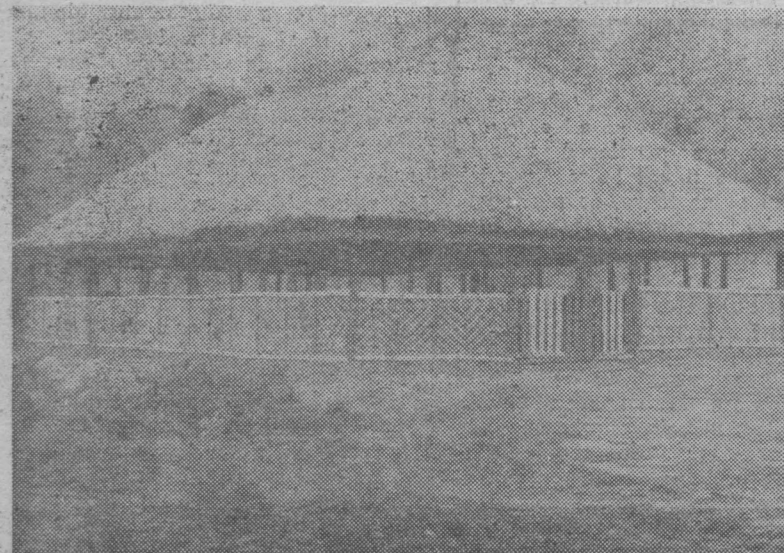
New Guinea Photo Story

Dear Friends,

Greetings to each of you once again. This week we have two more pictures that we would like to share with you.



This picture was made at the same place as the five that we showed you last week, however the people you see in this picture live not too far from our Mission Station. These people do not attend our services but go to another Mission. At this school opening they had different groups of men from various areas to compete in dance contest, that is why these natives are dressed like they are. We Baptist try to discourage this type of thing as much as possible. It is not that we just wish to do away with the native customs but in almost all of these dances there is an element of satanic worship.



This picture shows a Baptist Church building. It will seat about 1,000 people. I have seen this building full and perhaps 200 people sitting on the outside. This is a well constructed building built entirely by the native folk who are members of this Baptist Church, and other than a little paint around the trim work and a few nails, all the materials are native and local.

The pastor of this Baptist Church is Elder Petawi. Elder Petawi was the first of the native men called to preach. He did mission work in remote areas for about a year and a half and has been pastoring this church ever since. He holds many revival meetings and, as measured by the standards of men, is one of our best preachers. He has been preaching now for approximately 17 years. A building of this type constructed as well as this one, will last up to 15 years with a renewal of the grass top about every 5 years. Grass for tops is not as plentiful as it used to be and some are talking in terms of a galvanized roof for their next church building.

Just last Saturday I attended a church dedication service where a new church building had just been put up and about the only difference in it and the one in this picture is that it is not quite as large. The pastor of the church had held a revival meeting and several had been saved.

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(Continued from Page Two)

Throne is located in ruins (Zech. 14: 4). Third, Christ "will build again the tabernacle of David, which is fallen down." This cannot be Heaven, for Heaven has never been in ruin. This is David's earthly throne in Jerusalem which is in ruin today. Fourth, the returning Messiah "will build again the ruins thereof" and "set it up." This can mean nothing less than Christ will literally fulfill the promise He made

to David in II Samuel 7.

CHRIST ON DAVID'S THRONE

When Christ comes back to earth in all His glory, then He will take His seat upon the throne of David and literally fulfill Luke 1:32-33. Matthew 25:31 declares: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." This is no spiritual throne because it is the throne of His glory, a glory which can be seen by the nations on earth. This is the everlasting earthly throne

of King David in Jerusalem. It was to this throne Christ referred when He answered Peter in Matthew 19: 28: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Christ is not now seated on David's throne in Jerusalem. According to Revelation 3:21 He is seated upon His Father's throne as our great High Priest. At His appearing and kingdom Christ will take His seat upon the royal throne. David expected all of this to literally happen and so did all the prophets. The unconditional and eternal nature of the Davidic Covenant demands this. To dispute the literal fulfillment of the Davidic Covenant would dethrone God by nullifying His covenant with David. It would make it appear God undertook a work which, owing to human depravity, He was unable to perform. It would lower the power of the Divine administration and make God subject to change.

LOCATING DAVID'S THRONE

The Bible does not leave us to guess at the location of David's throne. II Samuel 3:10 speaks of "the throne of David over Israel and over Judah, from Dan even to Beer-sheba." This points to the land of Abraham, Isaac and Jacob. II Samuel 5:4-5 says: "David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah." The Bible says in Isaiah 24: 23 that Christ is to reign in this same place: "Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Speaking of that time Jeremiah said: ". . . they shall call Jerusalem the throne of the Lord . . ." (Jer. 3:17).

Those who spiritualize prophecy teach that such verses like Isaiah 24:23 and Jeremiah 3:17 must be applied to Christ's present spiritual reign in Heaven which they say is now going on. They say the throne of Israel became the throne of God, and that Christ now sits as a prince over God's spiritual Israel ruling over the heavenly Canaan. This reign they say began when Christ ascended to Heaven. Such a view is not only sadly lacking in any Scriptures for support, but it is also in direct contradiction of the teaching in both Testaments.

Some cite Psalm 89:37 to prove that God would move David's throne to Heaven. The verse says: "It shall be established for ever as the moon, and as a faithful witness in heaven." They try to make this verse say David's throne was to be established in Heaven as a faithful witness. Instead it teaches that David's earthly throne is as everlasting as the moon, the faithful witness in Heaven. The AMPLIFIED OLD TESTAMENT translated this verse: "It shall be established for ever as the moon, the faithful witness in the Heavens." David's throne is not a faithful witness in Heaven; the moon is God's faithful witness.

Another text which is supposed to prove David's throne is now in Heaven is Acts 2:29-31 which reads: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He, seeing this before, spake of the resurrection of Christ. . ."

This passage says nothing about David's throne being moved from earth to Heaven. It says nothing about Christ having gone to occupy David's throne at His ascension. All these ideas must be read into this text, for they just simply are not there otherwise. It does say that God raised up Christ to sit on the throne of David, but it does not say when He shall sit on that

throne. Since Christ was to die He must be raised to life again in order to be able to sit on David's throne at some future day.

Acts 2:30 proves that the oath of God demands that Christ be of the seed of David "according to the flesh." This being of the flesh was necessary for the earthly throne of David, but it was not essential to Christ sitting on the throne of God, for Christ is God. The Davidic Covenant had to do with the humanity of Christ, not His divinity. As the Son of David He must be restored to life after His crucifixion that He might reign on David's throne at the second advent. In His Divine nature Jesus Christ was God, and in that sense "King for ever and ever" (Ps. 10:16).

Halliman Reports

(Continued from page one)

pairing itself. I have suffered much and was laid up for 10 days straight without being able to get out of the house (I think this was worse than the fall). After the tenth day, I began to hobble around a little each day by the aid of a walking cane or someone helping me or both. Gradually, I began to work out some of the stiffness and soreness, but the swelling was terrific, sometimes to the point that it seemed the skin on my foot would break, if it swelled any more. While my entire leg from the thigh down and including my foot would swell but the worst part was my foot. Yesterday, the 21st day from the day I fell, was the first day that my foot was not swollen when I took my shoes off at night. This morning when I got up, insofar as swelling was concerned, the entire leg and foot appeared to be normal.

There is still considerable soreness from the knee down to and including the foot. I believe the foot soreness is due mainly to the foot swelling so much, and that of the muscles and knee joint due to the impact of the fall. I can and do walk now quite a bit. Over level ground and around the house, I do not use any aid of any sort, but over rough ground I still have to use a cane. The real test will come two days from now when I will attempt to walk about two miles over rough bush trail. We are having a conference next week and the closest I can get to the place by vehicle is about two miles.

What about the future for my leg? This, of course, is known only by the Lord. I do anticipate that it will affect any major bush walking such as I have done in the past, but since I do not have to do nearly as much of this type of work as I used to, I do not see that it would overall greatly affect my work. Nearly 20 years ago, I was told by a doctor here in Papua New Guinea that due to a heart condition that I had, I could expect to do no more than direct the work of the mission from my house. And, while I am not one to run in the face of a doctor and doubt all or most of his advice, for generally speaking, I respect doctors as sent from the Lord, but somehow I just could not believe that the Lord had sent me more than half way around the world to direct a mission project from my home. Needless to say, almost 20 years and approximately 35,000 walking miles behind me, proves

that the Lord has and is using this fall to slow me down or otherwise prepare me for something else. As of now, however, I have no indication of such and as I write this, I feel that I could well spend another 20 years on this mission field.

Now to narrate a little more on this fall, permit me to briefly tell you of the spiritual blessings that I have received from it. First of all, there was the spiritual blessing of once again seeing the providential working of the Lord in preserving my life. Over a year ago, one of the missionaries asked my permission to build a small thatched house on the ground belonging to the Mission Station. The spot that he chose was at the exact place where I fell down the river bank. After building the house, this man would sleep there many times and especially if he had friends that would come to visit him and his regular home would not be large enough. At the exact spot where I fell and in fact, the exact rock that I landed on, at the time he built his house was a jagged pinnacle of a rock protruding up about 12 to 15 inches. As the water would rush over this rock, it would make loud and weird noises and prevent proper sleep for those that were in the house at night. After a few months of this, the owner of the house decided to take his hammer and flatten the rock, which he did and he also rounded off the corners so the water would flow over it with ease. In view of what happened to me and especially since I landed on this very rock that had before reared up as a jagged pinnacle, but now had been flattened and rounded off, would you say that this was purely a coincidence? Well, I would not want to rob you of any blessing you might receive from thinking such, if indeed this is what you think. However, at the same time, please do not try to rob me of the blessing that I get from seeing the providential hand of God working in every act from the building of the house to my fall on the rock. I was able to keep my head about 5 to 6 inches above the rock as I was going down head first, but had the 12 to 15 inch pinnacles still been there, my head would have been the first thing that made contact.

Then there are at least two more blessings that I have received from this fall and I will include both of them. Since I have been with these folk in this area for over 18 years, it is evident in many ways that they think a lot of me and appreciate my being here, the majority seemingly have taken it for granted that I am more or less one of them now and no special affection is shown. Sometimes, it takes death or at least a major calamity for you to realize just how much you really do appreciate folk. This was no different in my case. I had no idea when I got back from the hospital that I would be having so many visitors over the next 10 days and therefore did not try to keep count of the folk that came in to see me. However, since there were over an average of 50 a day and since I was in the house for 10 days, you can soon see that 500 visitors for the 10 days would be a moderate estimate.

Except when the house would get so full that there would not be room for any more, and then some would have to go outside to let (Continued on page 8, column 1)

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THE BAPTIST EXAMINER

FEBRUARY 2, 1980

PAGE FIVE

Curse Of Priesthood

(Continued from page four)

his family gladness.

A. C. Dayton said, "There are some duties which the Master requires of individual Christians, as such, and others of the church, as such" (ALIEN BAPTISM, p. 65). To say a saved person outside the church can do nothing to glorify God is to dechristianize the person. He can love God, and such love cannot long remain dormant, such love will endeavor to manifest itself by undertaking tasks for the Lord. The person's efforts will be most awkward, and minutely limited in success, but that part succeeded in will please and glorify God.

W. W. Everts says, "Union with Christ is essential to salvation, and a new life is the only evidence of that union" (BAPTIST CHURCH PERPETUITY AND HISTORY, p. 8, W. A. Jarrell). The new life will in some way and measure manifest itself, otherwise baptism should not be administered. No Christian is called to leisure or stagnation. This being true of every saved person, how much more is it true of N.T. churches. It behooves every unbaptized believer to find the greatest outlet for the exercise of his faith in God, and a N.T. Baptist church is the answer. There is nothing that can in any wise compare to a N.T. Baptist church in granting a basis for true service unto God. For consistent development and spiritual maturity, the church is absolutely essential.

The term "sacrifice" in the present age does not mean giving up something of value, or suffering a loss. On the contrary, it means to exercise a privilege of infinite importance, such as prayer, Scripture study, exercise of a forgiving spirit, etc. To say otherwise is to place a terrible curse on the believer. Why call the person a believer, if he does not believe some truth? If he does believe some truth, will not his spiritual freedom be in proportion to the truth he believes? And will he not manifest appreciation for his ill-deserved freedom? And will not his actions glorify God?

What strange inconsistencies even great and good men fall into when they array themselves against the Word of God. To be consistent, the church priesthood brethren would have to mark invalid, the K.J.V., John Bunyan's writings, and Spurgeon's works. The invaluable writings of John Gill, B. H. Carroll, along with the voluminous writings of A. W. Pink, would have to be considered void as having no proper foundation. All hymns and theological writings other than by church priesthood Baptists would have to be rejected by them as displeasing to God.

All saved people have some spiritual light, and to walk in any measure of that light is to please and glorify God. It is readily and joyously conceded that a virtuous wife brings more honor to her husband than all their children combined, but are we to say the obedience of the children is to be considered dishonoring to the father? Bearing in mind there is no neutral area or time, a person's actions either glorifies God or reproaches Him. So it is with unbaptized children of God, they in some sense honor their Heavenly Father.

QUESTIONS FOR THE CHURCH PRIESTHOOD BRETHREN

1. Was the Centurion of whom Jesus spoke, saying, "Verily, I say unto you, I have not found so great faith, no, not in Israel" (Mt. 8:10), a member of the church? He was a Roman, and the church at the time was strictly Jewish.

2. Luke 17:17-18 says: "And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger." Was this cleansed leper in the church at the time? Did he bring glory to God?

3. Was the Samaritan woman (John 4), of whom the Scripture says, "And many of the Samaritans of that city believed on Him

for the saying of the woman, which testified. He told me all that ever I did," a member of the church when she witnessed of Christ's Messiahship? Was she in church capacity when Christ spoke to her?

4. Did John the Baptist do any baptizing after the church was started? If affirmed, and he did (John 4:1-2), into what or unto what did John baptize after the church was organized? Did his baptizing glorify God?

5. Was the thief crucified on the right hand of Christ a member of the church? Negative, for he was not saved until he met Christ on the cross. Did this thief's rebuke of the other, and his petition to Christ glorify God?

6. Is this Scripture true, "Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man" (Lk. 23:47)? Was this Centurion a member of the church at the time? Did he glorify God?

7. Does the priesthood of the church function only when the church is in official assembly? If the answer is "Yes," then there is no priesthood except when the church is officially assembled. In which case the unbaptized believer is no worse off for the greater part of the week than a church member. If the answer is "No," then there are individual priests, and the doctrine of the priesthood of the believer is established. Otherwise, there are two kinds of acceptable priests on earth at the same time. Which horn of the dilemma will you take?

8. Can a Christian outside of a N.T. church honestly anticipate the coming of Christ? If allowed that

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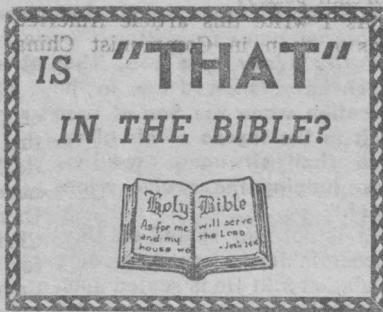
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one can, and they can (Heb. 9:28; 1 John 3:3), will not this anticipation lead to purification of life? Does purification of life glorify God?

9. Is the church to get all the rewards at the Bema seat of Christ? Have all martyrs for Bible truth in this age been Baptists? For those who believe the church will go through the "great tribulation," are all those martyred in the tribulation Baptists? If not, what do the "white robes" given to them signify? (Rev. 6:9-11, 12:11). Did they glorify God?

Many more questions could be asked, but I trust those asked already will suffice to show the contention that it is impossible to glorify God in any sense unless one is a scripturally baptized member of the church is pitifully untenable. Such a contention nullifies the need of evidence of salvation prior to baptism. Baptists have throughout their history contended for believer's baptism, and that belief of the Scriptures glorifies God, yet, the church priesthood doctrine contends that a person must first be in the church before he can glorify God. To make the organized and assembled church the exclusive priest of God on earth, leaves the individual member with limited access to God, and makes the unbaptized believer destitute of ability to please or glorify God. According to the church priesthood theory the unbaptized saved person is no better off as regarding service unto God than the unsaved person, for neither can please God.

Regeneration makes the subject experimentally a child of God, and puts him in the family of God. The



Question:

"WHERE IN THE BIBLE IS A DIAMOND-POINTED PEN MENTIONED?"

Answer: Jeremiah 17:1 — "The sin of Judah is written with a pen of iron, and with the point of a diamond: . . ." Probably the idea was not that the iron pen had a diamond point, but that two instruments of writing were employed. There is, however, no word "and" in the Hebrew of this passage after the word "iron."

family of God is not, and can never be a church in the true sense of the word. Therefore, it has no ecclesiastical authority, no teaching ordinances and no teaching officers, and has no part in the government of the church. Yet, all the moral and spiritual obligations enjoined on the baptized believer apart from church assembly are equally binding on all Christians. Prayer, Bible study, headship of the husband, stewardship of material things, even tithing, are Christian ordinances, and not exclusively church ordinances.

The church priesthood doctrine makes the church the one and only official interpreter of Scripture. The priesthood brethren contend, that with the institutional baptism of the church in the Spirit, the church became the repository of all spiritual truth, and the Spirit of truth resides only in the church. Sharrell E. Ford, says, "No person outside a true local assembly has the indwelling of the Spirit" (Pg. 31, CHRIST IN YOU). Paul says, ". . . Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). Paul says, No one is saved apart from the indwelling of the Holy Spirit. Sharrell Ford says, it is by baptism that one receives the Spirit. Ford is a strong church priesthood, and one of the first calling himself a Baptist. Ford's doctrine leaves me somewhat puzzled, for if a person receives the indwelling of the Spirit upon his church membership, i.e., baptism, and is later rightfully excluded from his church, is he not by the action of the church deprived of the indwelling of the Spirit? Is not Ford's doctrine close akin to Campbellism?

As truth has a great affinity for truth, so does error have a great affinity for error. There seems to be a general drift or trend among those who abandon the doctrine of the pre-trib coming of Christ in the air, it appears as if there are a succession of seven doors that many of these dear brethren go through.

1. There is first, the mid-trib door.

2. Then the post-trib door becomes overwhelmingly attractive.

3. Then on through the wide door of A-millennialism.

4. A-millennialism has built into it, and necessarily so, the door of hyper-spiritualization of Scripture.

5. After having gone through the door of hyper-spiritualization of Scripture, it is easy to go through the door of church priesthood, for then the venturer can see the church in every O.T. shadow, and every N.T. parable.

6. Then having found the church wherein the Holy Spirit exclusively dwells, and in which Bible truth is shut up, it becomes necessary to go through the door of anti-gospel instrumentality in regeneration. Otherwise, there is no acceptable accounting for those who are saved, and come to Baptist churches from false churches.

7. Then many go on through the terrible door of antinomianism. This article is written with the hope it will help counteract the leaven of New Lightism which is now running rampant among N.T. Baptists. It is not written nor intended to be an attack on any person or church, but it is written with the prayer God will use it in

some measure in the negation of the compulsion now prevalent among our people to open up new tracks of doctrine.

Why neo-orthodoxy, when the old orthodoxy has served Missionary Baptists so well?

Death, Last Enemy

(Continued from page one)

numerable victims, the noblest fabric that was ever raised on earth, and spoils the most skillful works that were ever constructed? All human beauty and vigour and strength are at once laid prostrate by the power of death; are broken and shivered to pieces under the stroke of this great tyrant. Were we to see at once all the victims which, in different lands and climes, and in all ages, have fallen before him, we should behold a pile of ruins raised to the heavens; but these ruins are mostly crumbled to dust, and concealed in the darkness of the grave; or what an amazing view would be afforded of the power and conquests of this universal enemy!

Again, Death is an enemy as he puts an end to all that is terrestrial with regard to man. All the schemes, and projects, and thoughts that relate only to the concerns of time, are destroyed. "In that day," says the Word of God, "his thoughts perish:" all the thoughts of the sublimest genius, of the most acute philosophers, of the subtlest statesmen, of the ambitious projectors, perish! All find, at once, a termination to their intellectual labors, their sublunary joys and sorrows, hopes and fears: they go only as far as death leaves space for them; and stop where he opposes his power. As much, therefore, as the world is worth,—as much as it possesses of value in the eyes of man,—so much is death to be considered as a formidable foe, standing forth against him, and in opposition to his career.

Say, ye ambitious, ye lovers of wealth, ye pursuers of earthly pleasure, what will all the objects you desire avail you when you are summoned to meet this last enemy, and are by him confined to the narrow limits of the grave? What will you do in that period when your "soul shall be required of you," and you are questioned, "Whose shall these things be?" As much as you value these, so much will death be your enemy.

Death is also an enemy because of the separation of the tenderest ties of nature and affection; of all those endearments of friendship and relationship that bind man to man. Death tears asunder brothers and sisters, husbands and wives, parents and children; he snatches the tender infant from the mother's breast, or bereaves it of parental care, and leaves it a helpless orphan in this wilderness. One part of the moral compound is left by him to mourn and sigh, while the other part is mingled with corruption, and becomes a companion of worms.

Death so mars the features, that the most passionate admirers of

the fairest and most lovely forms of beauty are constrained to say, as Abraham said of Sarah, "Bury my dead out of my sight." All the fruits of friendship are withered by his breath; and one has been called alone, to go through the dark passage where no one could accompany him: while the survivor, who is left behind, frequently experiences the greatest sufferings from the emotions and reflections of his mind. Alas! how many fond mothers, beloved children, and valuable friends have been already sacrificed to this inexorable tyrant! Nor is there any union so closely formed, nor any friendship so established and strengthened, but it will be cut asunder and destroyed by the stroke of this great enemy, death.

But the most terrible part yet remains,—the moral, or rather the eternal consequences of death. If Divine grace had not interposed, death has a sting by which he would pierce every transgressor, and send him to a state of interminable misery. "The sting of death is sin; and the strength of sin is the law" (1 Cor. 15:56). The death of the body is by no means the full infliction of the penalty of the divine law. What we look upon as death is only a dark passage which conducts the sinner to the state of eternal death. The dissolution of our body, and the separation of the spirit from it, is but a preparation; like knocking off the chains and fetters from a prisoner who is about to be led forth to the place of execution. "The wages of sin is death; but the gift of God is eternal life" (Rom. 6:23). Eternal life is here contrasted with death: but what is the opposite of eternal life but eternal death—the death of the soul, which consists of the perpetual loss of hope; a cutting off from the presence and favor of God; a sense of his eternal wrath, which burns like devouring fire? The second death treads in the footsteps of the first, and its shadow covers it; it is the infliction of the sentence of the Eternal Governor of the universe; and the fear of it makes those who are aware they are sinners willing to struggle with a load of cares and sorrows, rather than fall into the hand of the God: for it is a fearful thing,—a fearful thing to fall into the hands of the living God" (Heb. 10:31).

There are many properties of this enemy which give him the pre-eminence of terror. He is an inexorable enemy. Others may be bribed by riches, soothed by flatteries, moved by the tears and sorrows of a suppliant, or reconciled by a mediator; a daysman may interpose; one may come between us and our enemy, who may interpose to ward off or suspend the blow: but none can "give a ransom for his brother" (Psalm 49:7), to redeem his soul from death: "there is no discharge in that war" (Eccles. 8:8): the redemption of the soul ceaseth "for ever;" there is no price that can be offered, or would be accepted. All the riches of the universe would be despised, if they were offered for (Continued on page 7, column 3)

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WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?

NEW YORK (EP)—Readers of Good Housekeeping magazine chose ANITA BRYANT for the third time as the woman they admired most. PAT NIXON and MOTHER TERESA of Calcutta followed.

NORTH CHARLESTON, S.C. (EP)—The mutilated bodies of two women missionaries of the Church of Jesus Christ of Latter-day Saints (Mormon) were found Dec. 15 in a car in a shopping mall parking lot here. Police said the two women, both in their mid-60s, appeared to be the victims of a psychopath. They were found bound, gagged and mutilated, but not sexually molested.

PRINCETON, N.J. (EP) — Some two-thirds (69 percent) of American families and single adults contributed to religious organizations in 1978, each giving an average \$239, according to a new Gallup Poll survey.

The study was conducted by Gallup for the Coalition of National Voluntary Organizations (CONVO), which includes religious agencies. The poll was conducted on a sample of 1,392 adults.

Supporting the findings of other studies on American giving, the Gallup/CONVO poll showed that religion receives the largest share of the charitable dollar. The new poll showed that the largest number of families donated to religious organizations (69 percent) and health organizations other than hospitals and clinics (66 percent). But religion received a much larger average donation (\$239) than health (\$38).

MADRID, Spain (EP) — A Spanish government official and evangelical pastors from throughout Spain exchanged varying viewpoints on church and state roles during a conference held at the First Baptist Church, Madrid. The historic session would not have been possible without the lessening of restrictions on religious liberty of Spanish laws in recent years. Catholicism remains the state religion of Spain and nearly 9 percent of the people consider themselves at least nominally Catholic.

"I want a chance to exchange ideas," the official, Eugenio Nasarre, director general of religion for the Spanish government, told the pastors in his opening remarks. Evangelical spokesmen pointed to improved religious liberty under current laws, but also to abstraction in the law which have led to varying interpretations. They questioned Mr. Nasarre about provisions of a new constitutional bill on religious liberty to be debated in the Spanish cortes, or parliament, in January.

The marijuana "industry" is now the third largest commercial enterprise in the U.S. totaling some \$49 billion, and exceeded only by Exxon and General Motors (THE AMERICAN WAY FEATURES).

ALBANY, N.Y. (EP)—A committee of the New York State Board of Regents has voted to ban corporal punishment in the state's nonpublic as well as public schools, despite strong opposition from church-related educators. Officials of Roman Catholic and fundamentalist Christian schools opposed the proposed ban as an infringement of their freedom to operate their schools. The only support came from the Greater New York Board of Jewish Education.

The committee's action follows a move in October by the Board of Regents to ask the legislature to repeal the state's 19th century law permitting the spanking of students. The regents voted in October to ban corporal punishment in public schools and undertook a survey of leaders of the state's 2,000 nonpublic schools to determine their

attitude. Catholic educators say they oppose the practice of striking students but object to state interference in discipline matters. Fundamentalist educators also criticized the proposed ban as interference with their religious teachings.

Iran, a nation ruled by a religious extremist, is a painful reminder of what church-state union can mean. The leaders of Islam are not the only ones to abuse government power.

It was Christian (?) judges in Virginia who sentenced Baptist preachers to be beaten and imprisoned for "preaching the gospel without a license."

It was Christian (?) judges in Maryland who sentenced Quaker women to be stripped, beaten, cast out of the state and ordered not to return.

It was Christian (?) judges in Massachusetts who ordered the banishment of Roger Williams and Anne Hutchinson for teaching contrary to the established church and who ordered the execution of "witches."

America's Founding Fathers knew of these practices as well as the misuse of governmental power when controlled by religion throughout all of recorded history. They were aware of the persecution of Protestants and Baptists when Catholics controlled government and the persecution of Catholics and Baptists when Protestants were in control. Jews and non-religious persons were mistreated by both! They understood that the best way to stop such abuses of power was to separate church and state and require that these great powers operate as nearly independent of each other as possible.

More than any other religious body, Baptists have always pleaded for the absolute separation of church and state. Today the battle still rages. Forces are diligently working to divert millions of your tax dollars to pay for parochial and private schools. The federal government still gives preferential treatment to the Roman Catholic Church by giving it quasi-diplomatic recognition.

The Russian invasion of Afghanistan is setting the stage for the battle of Armageddon. Persia is mentioned as one of the allies of Russia in the coming invasion of Palestine (Ezek. 38:1-5). The original native name Parso, or Persia, was descriptive of the homeland of the Persians in the western and larger part of the Iranian plateau which extended from the Indus on the east to the Tigris on the west. Iran was another native designation of the land. This name was officially restored in 1935 by the Persian government and means "the (land) of the Aryans."

The Persian Empire was a great world power in the days of the prophet Ezekiel. It would have included such modern countries as Iran, Iraq, Afghanistan, Pakistan, Saudi Arabia, Syria, Yemen, Oman, etc. Hence, there is a great possibility that all of these countries will soon be brought under Soviet rule. This will all vindicate the prophet Ezekiel's words uttered some 585 years before the birth of Christ. It will prove to the whole world he was a prophet sent from God (Jer. 28:9). In these exciting days men who believe the Bible should not be "slow of heart to believe all that the prophets have spoken" (Luke 24:25).

It is interesting to note that the military trucks used so effectively during the Soviet invasion of Afghanistan were made at the Karma River plant, 5000 miles east of Moscow. That plant is the fruit of American technology and American credit — \$400 million worth of credit at less than one-half the interest rate Americans need to pay if they want credit to buy trucks to transport food, not soldiers. Such facts cause me to wonder if Jane Fonda or Gus Hall may not

really be in charge of America's foreign policy.

As I write this article America has a man in Communist China arming this nation for its invasion of the land of Palestine (Rev. 16:12). When will America cease this madness of arming our enemies?

NEW YORK (EP) — Scalded, roasted and burned, a 1½-year-old boy clung to life Wednesday as his mother was charged with putting him in a hot oven in an apparent ritual to drive the devil out of him.

The boy, Leon Justin, burned over 95 percent of his body and evidently malnourished as well, was in very critical condition in the burn center of New York Hospital-Cornell Medical Center. His mother, Patricia Abraham, 25, was being charged with assault, punishable by up to 15 years' imprisonment.

Miss Abraham reportedly said her son "looked like he had a fever and he looked like he was possessed." She said that the devil was in her and the boy and that she first threw hot water on him before putting him in the oven, police said.

NEW LONDON, Mo. (EP) — A woman who had twice previously given birth by Caesarean section died here Christmas Eve in childbirth when she steadfastly refused medical assistance in the belief that God would protect her.

Mrs. Susan Byers, 28, slowly bled to death after 36 hours of complicated labor, according to authorities. As part of their religious beliefs in the Faith Assembly, her husband Marty and his brothers and others held a vigil over her body in the belief that she would come back to life. The child, a boy, was in good condition.

Authorities said the most serious charge that could be filed would be midwifery — delivering a child without a license. Local residents expressed concern about several other pregnant women in the religious group. An Indiana coroner said two or three other women in Faith Assembly had died in the past three years while giving birth. Authorities say the group has a "conventional belief" in Christianity, except for their zeal to bring children into this world without the aid of medical science.

"God does wonderful things," one area resident commented. "But sometimes He does them through doctors."

NEW YORK (EP)—The Episcopal Church says that majorities of two congregations that voted to secede from the denomination have been ordered by their local courts to return church properties to their respective dioceses. The two — Ascension Church in Amherst, Va., and St. Mary's Church in Denver — decided to secede in opposition to the church's decision to ordain women.

Death, Last Enemy

(Continued from page six)

only an hour's deliverance from the power of death: he wants the man himself, not what he possesses. Death will tear away the most ambitious from the heights of all his power, the wealthy from the midst of all his stores, and the voluptuous from the scene of all his pleasures. His ear is insensible to the groans of the child, and his eye is unmoved by the tears of the mother; he is not to be arrested or turned aside by the wailing of innocence, or by the outcries of guilt. All are levelled by the same undistinguishing stroke, and there is no possibility of release.

Death is an impartial enemy. Other enemies have particular grounds of quarrel; they do not oppose the whole of the species, but some individual, or a number of persons from whom they have received, or suppose they have received, an injury: but every one of the human race is the object of his enmity; his arrows will level all in the dust; "for it is appointed for all men once to die" (Heb. 9:27); and the grave is the "house of all the

living." The strongest know that all their strength must fall: amid all their dissipation, their hurry and care, their pallid and mirth; they know, that in the path along which they hasten on there is one that will meet and destroy them; and they begin to look forward with anxiety and dismay in proportion as they approach the seat of this terrible majesty.

Like other great monarchs, he also has harbingers to proclaim and prepare for his approach. He sends before him the most agonizing pains and afflictions; diseases that consume our strength and vigor, and sometimes induce us to expect his arrival every moment. By the trembling joints, the dimness of the eyes, the changed countenance, the breaking of the "bowl at the cistern," and the loosening of the "silver cord," we know that he is near at hand. There is a shadow of death cast before him, extending according to the height of this terrible majesty, and stretching over part of the vale of life: yes, all that precedes our dissolution, all that is preparatory to the last stroke, are harbingers of death; afflictive in themselves, and to be dreaded on their own account, but peculiarly fearful as the precursors of this great adversary.

As these are his forerunners, so he has innumerable and dreadful instruments to destroy. The famine and the pestilence are in his hand; he kindles the fury of the battle, and riots in the field of slaughter; he wings the forked lightning, and expands the jaws of the devouring earthquake. The air we breathe, the elements by which we are supplied, and the food upon which we subsist are often converted into the instruments of death: he levies a contribution upon all; and extracts the poison of mortality from that which is given for the sustenance of life.

Death is called, not only an enemy, but the "last enemy." This is introduced principally to denote the completeness of the Redeemer's conquest: nothing remains after the last.

This is the last enemy of the church of God in its collective capacity. Persecution shall cease, affliction be removed, fears and terrors of conscience quelled, temptations overcome, and Satan subdued: still the triumphs of death will remain under his dominion; the bodies of believers will continue in the grave till the final consummation of all things. Though Jesus Christ extends His sceptre over all nations, and all kingdoms become the kingdoms of God and His Christ, though millions of the faithful shall reign with Him, and rejoice over every other enemy, and hope to rejoice over this, yet the vestiges of His conquests shall remain legible in the graves of the saints, and on the tombs and monuments of the just.

Death is also the last enemy of every believer. The Christian obtains hope of pardon; he goes on conquering one temptation after another, "from strength to strength," from victory to victory; but he knows that, after all, his body must come under the power of this enemy, and remain for a season in his dark domain. "I have," says he, "been carried through many trials: I have surmounted many difficulties; I have triumphed over many powerful temptations; but the dying part still remains: I have still a scene to pass through, in which I must be left alone; no friendly hand to guide or support me. I must engage, singly, with an enemy whom

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all men dread, and whose power no man comprehends, for it is invisible. He smites with an unseen hand; and, though millions have passed through the conflict, not one has returned to tell the secrets of his prayer and to unveil his territory; which, after so many ages, remains, as to us, "a land of darkness, as darkness itself." Though the Christian does not sink into despair as he meets the last enemy and the hour of contest approaches, yet he frequently trembles; for he knows not what may occur before that triumph is afforded which puts the seal of perpetuity to all the other triumphs of his soul.

To other men, what ought I to say of the last enemy? However long they have escaped his power, he will meet them at last; when they are giddy with intoxicating pleasures; or walking on the heights of boundless ambition; or are the slaves of an avarice rapacious as the grave: when they imagine they have nothing to fear, when "they have more than heart can wish, and their eyes stand out with fatness," they find an enemy coming upon them like an armed man; they find in death all that is terrible; they are forced to encounter the last enemy—an enemy that must be conquered, or they must be defeated and lost for ever and ever.

II. We are to consider the manner, and the successive stages, in which our Lord Jesus has already conquered in part, and will completely conquer, this last enemy. "He must reign till he hath put all enemies under his feet" (I Cor. 15:25). Death, the last enemy, shall be destroyed.

Consider the degrees and stages by which Jesus Christ conquers (Continued on page 8, column 3)

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Halliman Reports

(Continued from page five)
others in, some stayed as long as five hours. Many of them took their meals here. Almost all of them brought something by way of food, a few insisted on giving a little money, and at least two women brought large bamboos filled with fresh cold mountain water. Of course, I have running water in my house and did not need the water they brought, but what they brought was just as much appreciated as if I had been bone dry—it was the thought and intention behind it that counted most. I learned a lot from these experiences and one thing was that it does not take a highly civilized and educated society of people to show real love and affection. For while the methods of these primitive people are far below the standards of the people in my own country, back of those primitive methods can be seen some of the most genuine love and affection that one would expect to find.

There was a missionary at one time with me that made the following statement, quote: "These people (the native people here, F. T.H.) are so far below me socially and academically that they seem to me to be on the par with brute beast," unquote. Beloved, to each his own or perhaps the modern paraphrase or colloquialism to this would be, "doing his own thing," but use what ever way of express-

ing it in any way you like. If brute beasts can show love and affection like these people can, I am of the opinion that I prefer that rather than the kind that some highly socialized and academically advanced people manifest.

Well, beloved, I have not spent very much time in giving a general report of the mission work, but trust that what I have had to say will in some way be a blessing to you. Suffice it to say at this time, lest I should take up too much space in TBE, that the Lord continues to bless the work. The Bible School closed this week for a two-week holiday and to give the students an opportunity to hold some revival meetings and do other things they could not do while in school. Our first 6 months of the Bible School has proved to be a real blessing to the work. We are looking forward to 1980 as being a year of hard work and some real progress made.

This is being written on December 15 and on the 18 of this month, we will start a Bible Conference which is expected to last about three days. I expect to gather much information regarding the far-away places of our work and soon after returning from the Conference, I will have another article and report on the work. We have been temporarily hindered in getting the lumber prepared for the new church building on the Mission Station. We have all the logs cut and about half of them at the sawmill on the Station. When we start-

ed up the mill to make a few adjustments prior to sawing the timber, I discovered that one or more of the bearings in the tractor were going bad and would not stand the work required of it to power the saw until the bearings have been replaced. Since these parts have to be ordered from Australia, it could be after the first of the year before we can get the mill going and mill the timber. The mill has set for some few years without any use and it could be that the saw mandrel bearings are also in need of replacement. If this be the case it could be several months before we can get started.

May the Lord bless you.

Death, Last Enemy

(Continued from page 7)

death.

1. By His incarnation and passion He purchased a right, in behalf of the human race, to conquer death and to triumph over it. Power and right are two distinct things; and, among men, the former is frequent opposed to the latter. A man may have power to do what he has no right to do. Jesus Christ, as God, had power to put down death; but it was necessary, in order that it might be put down fitly and properly, that such an expiation should be made as would remove the guilt on account of which mankind were doomed to die. "It became him," — there was a fitness, a congruity in it, — "it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. 2:10). Not perfect with respect to his moral character, but perfectly fitted for His work; sustaining, by His suffering, the penalty His people had incurred, and thus acquiring an indisputable right to conduct them through every scene of life and death to His kingdom and glory.

Remember, the moral consequence of sin is death. It was impossible that this enemy should be put down unless some way could be found to expiate our offenses, that the transgressors might be freed from the penalty which, being transferred, was sustained by a surety. It was Jesus Christ who, in consequence of uniting in His person the nature of God and man, interposed between man and God "to make an end of sins, and to bring in everlasting righteousness" (Dan. 9:24). This he accomplished by his incarnation and suffering. His incarnation rendered him capable of suffering, and his Divinity stamped an infinite value upon the sufferings of his humanity. Thus, the weakness of his flesh united with the dignity of his Godhead to procure the ransom of mankind from their subjection to death. His Father "laid help upon him as one that is mighty," "he exalted one chosen out of the people" (Psalm 89:19): "this is his servant whom he upholds, his elect in whom his soul delighteth" (Isaiah 42:1).

This enemy, according to the established and eternal rules of the Divine government, could not be encountered and overcome but by one who was willing to yield, for a season, to his power. He that would conquer death for us must invade his territories, pass the threshold of his cavern, become an inhabitant or a sojourner in his domains: and to this Jesus submitted. By death "he destroyed him that had the power of death, that is, the devil, and delivered them who, through fear of death, were all their lifetime subject to bondage" (Heb. 2:14-15). Thus, by weakness, He became "mighty to save." His sufferings and death upon the cross laid those deep foundations on which the fabric of immortality is firmly built.

2. Jesus Christ, by His Spirit, gives the earnest and the pledge of victory over the last enemy: He takes away the power of sin, which is the sting of death and He communicates the principle of life. Whoever is enabled, through the Spirit, to lay hold of Jesus Christ by faith, lays hold of Him who is

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the "resurrection and the life." "Whoever believeth in me shall never die" (John 11:25-26). Thus our Saviour taught, to the confusion of the Jews: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna in the wilderness, and are dead: he that eateth of this bread shall live for ever" (John 6:54-58).

Thus they shall never taste death; that bitter taste, which lies in the dread of its consequences, they shall not experience as those do who know not Christ, and have not His Spirit. They who flee into the arms of the Saviour, who appropriate the fruits of His death, become, thereby, living members of their living Head; they have the "earnest of the purchased inheritance;" they enjoy peace with God, a holy superiority over their "last enemy;" and, as they advance to the contest, can triumphantly exclaim, "O death, where is thy sting? O grave, where is thy victory" (1 Cor. 15:55)?

They knew him to be a destroyer only of that which must be destroyed, and that even the body, though it moulder to dust, shall rise again. Their souls are also inlaid with blessed principles, so as to be prepared for a glorious immortality. "If any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:9-11); and by these influences they shall become meet subjects of eternal purity and happiness.

Thus Jesus Christ goes on reigning till every portion of the power of death is abolished. The penalty of death is conditionally abolished in favor of the whole, so that it is proclaimed throughout the world, that "whosoever believeth on the Son of God shall never perish, but have everlasting life" (John 3:16). And there is an earnest of immortality in the believer: as Jesus Christ, our substitute, took possession of immortality, and "became the first-fruits of them that slept" (1 Cor. 15:20), so all His saints have in themselves an inward pledge, like that which Christ had on earth, an earnest of their alliance to eternal life.

(Continued Next Week)

Spiritual Babies

(Continued from page one)
tural" in an entirely different manner. We speak of a person as being natural when he does not assume unnatural airs; when he is not artificial or affected, does not act differently from what he is, does not "put on," as we often say. In this sense of the word it is good to be natural. One dislikes to be in the company of unnatural people.

When the apostle, however, speaks about the natural man, he has in mind the man who is in a state of nature, which is the very opposite of the state of grace. The natural man is the man who knows nothing of the new birth, never having experienced that wonderful change.

This natural man may be intelligent and well educated. We find in every locality educated men and women who are unsaved. Sometimes they are people of su-

perior culture and refinement, but the things of God are hidden from their eyes, being foolishness to them. This attitude on their part is due to the fact that they lack spiritual discernment; they are spiritually blind though intellectually wide awake.

The story is told concerning a prime minister of England that he was invited to hear a distinguished preacher who at the time was being widely used of God for the conversion of men. It is said that on that occasion the preacher was at his best and the Gospel was preached in demonstration of the Spirit and in power. On leaving the meeting the prime minister was asked how the meeting impressed him, and his reply was: "To tell you the truth, I gave the man my most careful attention from the start to finish, but I was wholly unable to understand what the man was talking about." Here was a man with a great mind, able to deal with complete political problems, but wholly unable to receive the plain and simple teachings of the Cross. This proves the truth of what the apostle says: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, for they are spiritually discerned."

If we have this distinction between natural and spiritual clearly in mind, we are ready to consider a second distinction. It is the distinction we find in our text between carnal and spiritual. This distinction is not between Christians and non-Christians, but between two classes of Christians, one of which is carnal and the other spiritual. "Carnal" means "fleshly" and "flesh" in the apostle's writing refers to sinful human nature. What the apostle wishes to say is that, though many Christians are true Christians, born again of the Spirit, still they are so much under the influence of the flesh that they appear to be more carnal than spiritual.

When the apostle in the preceding chapter distinguishes between Christians and non-Christians, he says that every Christian is spiritual as opposed to natural. But when in this chapter he compares one class of Christians with another, he says that one class is spiritual and the other carnal. Carnal Christians are those who, though they are Christians, do not appear to be different from the ungodly.

That the apostle is speaking of Christians when he refers to those who are carnal is clear from the fact that he also calls them "babes in Christ." "I," says Paul, "could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ."

It is quite impossible to have a babe without having a birth. A babe implies a birth, and a babe in Christ implies a new birth. If a person has received the new birth, he is saved and an heir of heaven. But if a saved person is still in his babyhood, he is not well developed. No one wants a baby to remain a baby. We want our infants to grow, and we worry if they do not. They must learn to smile and walk and talk and play. Continued babyhood is neither normal or desirable.

Spiritually, however, some Christians remain babies. They never mature. They lack growth and development. Paul was concerned about that in connection with the Corinthians. He felt that they were remaining too long in the state of babyhood. That is why he complains in the text as he does, saying that he could not speak to them as to spiritual but as to carnal, as to babies in Christ. Had they been less carnal and more spiritual, he could have spoken.

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