



# Baptist

# Banner

VOLUME 12

GOODLETTSVILLE, TENN. 37072

SEPTEMBER, 1977

NUMBER 4



Bro. Sadler

## GOD'S WORD:

### What Does it Really Say?

Carl E. Sadler, Th.D.

## PARABLES

### THE USE OF PARABLES:

Beside the Lord Jesus and the written revelation, God has another way of revealing Himself: The entire moral and visible world is a revelation of God.

There is no one to whom nature reveals all she has to tell, but we need to use every source we have to know about God. Man is both body and spirit and truth comes to him in both. It is well that he should be able to distinguish between the two, but he should not seek to enlighten the body apart from the spirit, nor the spirit apart from the body.

The Bible has been given to us in the language of man. Christ came to earth in a body like man's; therefore, it should not seem strange if God uses earthly things to teach us.

My Saviour used this method in a marvelous way. He brought forth out of His treasury things new and old by using the old to make clear the new. He has left through inspiration His own example of this effectual way of teaching.

The parable is deeply earnest. It may be severe, but it never jests with man's calamities, however well deserved it may be. It always stays with the truth in its language and in its use of comparison, never transgressing the actual order of natural things. The parable makes perfect distinction between form and essence.

To lovers of truth the things on earth may become copies of things heavenly. The untended soil brings forth thorns and thistles as a man's heart, which if neglected, brings forth sin (its thorns (Continued on Page 4)



### "I LOOKED THROUGH MY CASEMENT"

From the windows which overhang David Street in Jerusalem a lively crowd in varied costumes may be watched. On the uneasy cobbles come and go rabbis, tourists, peasants, pilgrims, soldiers, Beduin and pedlars. Scanty awnings under which the idle rest, add colour to the view. A street vendor has early set out his stock of flat loaves; another arrives with his portable stall for fruit. The native element in the motley crowd is apparently the incarnation of passivity surviving the centuries. Through an observation-hole in the lattice of his window in Jerusalem the wise man (Proverbs vii, 6) must often have looked out on street scenes essentially the same.

## Lord's Supper

(A Church Ordinance)

M.M. Henson

Have you ever heard anyone say, "I believe that only the members of the local church should observe the Lord's Supper, but I cannot give chapter and verse."? Let's learn to be able to give chapter and verse. To be unable to do so, weakens our position.

As far as finding it specifically stated in that manner all in one verse, there are many other doctrines that are very clearly taught in the Bible that are not so stated in just one verse. As far as I know, about all Bible students agree that the Bible teaches that one should be baptized before observing the Lord's Supper. But where can you find it so stated in just one verse? It is so clearly taught in various passages that no one can successfully deny it.

There are at least three very clear Bible proofs that only the members of the local church should observe the Lord's Supper. The average person who has a desire to learn, can study and be able to give chapters and verses on this subject to the most highly learned theologians.

(1) The Bible examples prove that only the members of the local church should partake of the Lord's Supper. We accept the example of Jesus and the other Bible examples as sanctioned by the apostles as authoritative. Matthew 26:26-30 (and I Corinthians 11:17-34 teaches the same thing) gives a Biblical example of members of the local church partaking of the Supper. The most learned theologian with his Th.D. or other degree cannot give a Biblical example of those who were not members partaking of it.

(2) The symbolism as shown in I Corinthians 10:17 proves that only the members of the church observing the Supper are to partake of it. The ONE BODY is to partake of the ONE BREAD. If we had members from more than one local church partaking of it, it would not be only the ONE BODY. This chapter and verse is very clear.

(3) In I Corinthians 5:5,11, the commandment to exclude a disorderly member to prevent his partaking of the Lord's Supper proves definitely that only members of the local body have the right to partake of the Lord's Supper. If one who is not a member of the local church had the right to eat of the Lord's Supper, then there would be no purpose in excluding a member as far as prohibiting his eating at the Lord's Table.

The next time that a preacher or anyone else tells us he cannot give chapter and verse on this, let us be prepared to give it to him.



# BAPTIST BANNER

Founded June 1, 1966

Printed Monthly At

105 Main Street

Tompkinsville, Kentucky 42167

H. C. Vanderpool, Editor-Publisher

Entered as second-class matter at the  
Post Office at Tompkinsville, Ky. 42167

POSTMASTER: Send 3579 to 105 Main St.  
Tompkinsville, Ky. 42167

Send all articles for publication to:

H. C. Vanderpool, Editor

104 Hasty Drive

Goodlettsville, Tennessee 37072

Phone (615) 859-5780

## SUBSCRIPTION RATE

1 Year ..... \$3.00  
2 Years ..... \$5.00

In bundles to churches \$2.00 per copy per  
year. For 100 copies or more sent to  
one address \$1.50 per copy per year.

## Baptist Banner Policy

The purpose and intent of this publication is to do a mission work by which the work of God may be advanced. This may be done by articles of history, revival announcements and reports, subjects of Bible doctrines, ordinations, missions, radio work, church organizations, associations and their work, Orphans Home, educational matters, debates, singings, reports from missionaries at home and in foreign countries, the distribution of good sound Baptist books and literature and other announcements and articles of general interest.

I reserve the right to refuse publication of articles that are not written in the proper spirit, those that reflect upon another to the detriment of the Lord's cause or those judged to be unsound.

However, there is the possibility that in some articles or announcements there would be things said or stated that would be of general information, but would not have editorial endorsement. — Editor.

## Homecoming

On Sunday, September 25, Old Paths Missionary Baptist Church, Watertown, Re. Lebanon, Tenn. will be having their annual all-day Homecoming services.

Sunday School will be at 10:00 A.M. The pastor, Elder Kenneth Woodall, is to preach at 11:00 A.M. Lunch will be served at 12:00 P.M. in the morning services.

There will be singing in the afternoon. The Respiration Trio from Lafayette, La., will be the featured group. The singing will be at 3:00 P.M.

## HISTORY

The 182-year history of New Bethel Missionary Baptist Church, Davidson County, Tenn. has been written and published. The hard bound, large volume is \$5.00 per copy including postage. Order from New Bethel Missionary Baptist Church, 1088 Old Dickerson Rd., Goodlettsville, Tenn. 37072.

# EDITORIAL

By H.C. Vanderpool

If you will read "BAPTIST BANNER POLICY" on this page, you will understand the purpose of this publication. I have tried for almost twelve years to write, select writings, articles, items that would be helpful and informative to our Baptist people in particular, and the public generally. This is journalism.

In twelve years I've received six or seven letters of criticism. The latest one was, that she had read an article that I had printed in another paper and she didn't care to read something she had already read. I don't suppose she cares to read any of the Bible twice, to hear the same song sung the second time, or the same scriptures used by any minister more than once.

The BAPTIST BANNER is on an exchange list with several other publications. I have seen articles and news items in some of these other papers that had been taken from the BAPTIST BANNER. I was happy for this to be done if it could be of help to someone who might not be a subscriber to the BANNER.

I have seen and read the same article or announcements in the Tennessee, Carthage Courier, Madison Community News, Nashville Banner or Macon County Times. The reason, each publication carried the news to many people who wouldn't read it anywhere else. I understood for I was a subscriber to all these papers.

So, in the BAPTIST BANNER I run articles that are doctrinal, informative and of general help to those who cared to read. The "READER'S DIGEST" is read by millions of people and if you will note the index of this magazine, every article or story has previously been printed in another magazine or book.

So, thanks for your criticism. The Bible teaches that we are trees or righteousness, and as long as you are throwing rocks into the tree it is evident we are still bearing good fruit.

## Homecoming

Harmony Missionary Baptist Church, East Trinity Lane, Nashville, Tenn. will be having all-day Homecoming services on Sunday, September 25. There will be Sunday School at 10 A.M. and preaching at 11:00 A.M. by the pastor, Elder Edgar Copeland. Lunch is to be served at the noon hour.

There will be singing in the afternoon with special groups. Everyone is invited to attend.

## Revival Reports

Lyons Missionary Baptist Church, 904 Gage Ave., Louisville, Ky. Five saved with two additions to the church. Pastor Kenneth Davis was assisted by Elder Paul Bryson.

Fair Missionary Baptist Church, Rose and Burbank, Nashville, Tenn. Seven professions of faith with five additions to the church. Pastor A. G. Gregory was assisted by Elder H. C. Vanderpool.

Concord Missionary Baptist Church, White House, Tenn. Two professions of faith with five additions. Pastor G. C. Smith was assisted by Elder Henry Smith.

Harmony Missionary Baptist Church, East Trinity Lane, Nashville, Tenn. Eight professions of faith with four additions to the church. Pastor Edgar Copeland was assisted by Elder Hilman Duncan.

Calvary Missionary Baptist Church, Santa Paula, Calif. One saved. Pastor Ed. Pason was assisted by Elder Kenneth Davis.

## Brother Hines Goes Home



John William Hines

Bro. John W. Hines passed away at Millers Hospital in Nashville, Tenn. on July 21, 1977. He was born in Smith County, Tenn. on December 17, 1916, the son of Mr. and Mrs. Claude Hines.

On October 2, 1942, he was married to Miss Sue Helen Canter.

He was saved at the age of 16, and in the year 1954, he was baptized into the fellowship of McFerrin Ave. Missionary Baptist Church, Nashville, Tenn. by Elder F. L. Ray. He was later ordained as a Deacon in this church and served it and the Lord faithfully until called home. He had been elected as president of the Tennessee State Singing Convention for 1977 and had already accomplished much toward the goals for the year. Bro. Don Xavier Hines, one of his sons has been elected to assume this work. He was employed at the Thompson & Green Machinery Co.

Bro. Hines is survived by his wife, Sue Helen Hines; a daughter, Tammy Sue Hines; two sons, Don Xavier Hines and Steve Allen Hines; stepmother, Mrs. Mary Bell Hines; one sister, Mrs. Robert West; two brothers, Glen Wilson Hines and Henry Carl Hines; three grandchildren, Gregory Don Hines, Allan Nathaniel Hines and Jonathan Xavier Hines.

Funeral services were conducted on Saturday, July 23, 1977, at 11:00 A.M. at McFerrin Ave. Missionary Baptist Church, 1208 McFerrin Ave., Nashville, by Elder Howard G. Taylor and Elder A. G. Gregory. Burial was in Defeated Memorial Gardens, Smith County, Tenn.

Brother John William Hines was a fine Christian gentleman, a Baptist, an upright citizen, and one who will be missed by all who knew him.

Mt. Zion Missionary Baptist Church, Holland, Ky. Three professions of faith and one addition. Pastor F. L. Ray was assisted by Elder Kenneth Massey.

Rocky Mound Missionary Baptist Church, Westmoreland, Tenn. Five saved with three additions to the church. Pastor J. D. Sanders was assisted by Elder H. C. Vanderpool.

Union Missionary Baptist Church, Macon County, Tenn. Four professions of faith with three additions to the church. Pastor Thomas Carter was assisted by Elder F. L. Ray.

Summer Shade Missionary Baptist Church, Summer Shade, Ky. Two saved with three additions to the church. Pastor Dexter Bacon, Jr. was assisted by Elder Kenneth Davis.

Mace's Hill Missionary Baptist Church, Smith County, Tenn. Ten professions of faith with seven additions to the church. Pastor J. W. Briley was assisted by Elder Doug Curtis.

Independent Missionary Baptist Church, Carroll County, Tenn. Four professions of faith with six additions to the church. Pastor F. L. Ray was assisted by Elder

## Bethel Missionary Baptist Association Will Meet

The Bethel Missionary Baptist Association, composed of churches in the Indianapolis area, is to meet on Friday night, September, 16, 1977, at 7:00 p.m. with Southside Missionary Baptist Church, 1850 E. Summer Ave., Indianapolis, Ind., in its twentieth annual session. The meeting is to continue through Saturday and Sunday, Sept. 17, 18.

Officers elected at the association last year were, Elder Hugh Hudson, Moderator; Elder John A. Keen, Jr., Clerk and Elder Carlos Gammon, Treas.

Elder Glenn Vaden was elected to preach the Introductory Sermon on Friday night of this year's session. On Saturday, Elder Jimmy Park is to preach the Memorial Sermon. Elder James Mitchell Smith is to preach the Doctrinal Sermon on Sunday. Several subjects relative to the Baptist work will be discussed during this year's session.

## Siloam Missionary Baptist Association To Convene

The Siloam Missionary Baptist Association is to convene in its twenty-fifth annual session on Friday, September 30 and Saturday, October 1, 1977. Services are to begin the first day at 10:00 a.m.

This session is to be held with Bratton town Missionary Baptist Church which is located on Highway 52 two miles west of Lafayette, Tenn.

Elder F. W. Lambert was elected Moderator of the association at the 197 session. Elder Kenneth Massey was elected Clerk and Bro. G. W. Hauskins was elected Treasurer.

On Friday the introductory sermon is to be preached by Elder Rex Hunt. Elder Dor Curtis is to preach the Memorial Sermon on Friday night and Elder W. T. Russell was elected to preach the Doctrinal Sermon on Sunday. Some of the subjects to be discussed in this session will be Missions, Discipline, Finances, Doctrinal Issues, etc.

## (Revival Reports Continued)

Harold Carver, McFerrin Ave. Missionary Baptist Church, 1208 McFerrin Ave., Nashville, Tenn. One profession of faith with one addition. Pastor Howard G. Taylor was assisted by Elder Harold D. Linville.

Old Union Missionary Baptist Church, Bowling Green, Ky. Eight professions of faith with seven additions to the church. Pastor Kenneth Massey was assisted by Elder H. C. Vanderpool. Bro. Terr Thornton was in charge of the singing.

Rocky Grove Missionary Baptist Church, Lebanon, Tenn. Three saved with one addition to the church. Pastor Cordell Earps was assisted by Elder C. J. Miller.

## Singing

There is to be a singing at Fair Missionary Baptist Church, 10th S. Bowling Green, Ky. on Sunday, Sept. beginning at 2 p.m. Featured singers will be the Cockriel Family. The public is invited.



# The Church in Ephesians

ABSTRACT USE OF SINGULAR NOUNS  
IS NOT HARD TO UNDERSTAND

By ROSCO BRONG  
Dean, Lexington Baptist College

*"To him the glory in the church in Christ Jesus unto all the generations of the age of the ages. Amen."* (Eph. 3:21, improved translation.)

Of the 115 times that the Greek word "ekklesia" (usually translated "church" in KJ) appears in the New Testament, according to the Englishman's Greek Concordance, 79 occurrences are in the singular and 36 in the plural. Most of the singulars are so obviously referred by the context to a particular assembly or congregation at a definite place that the most rabid advocates of a "universal" or "invisible" church cannot deny the simple fact that in these places the word "church" does mean "assembly" or "congregation."

But the word occurs nine times in Paul's letter to the Ephesians, each time in the singular, with the definite article, and without mention of a meeting place. And it is universally assumed by Protestant commentators with an ax to grind (and, sad to say, by ignorant or mistaught Baptists with their nose (noses) on the Protestant grindstone) that these references are to a "universal" or "invisible" church, as distinguished from "local" churches.

## WET WATER—COLD ICE

Actually, to speak of a "local" church is like speaking of wet water, hot fire, or cold ice. There is no other kind in a Biblical sense. The use of the word "church" to mean a meeting house, a denomination, or a universal hierarchy or religious monstrosity, visible or invisible, is completely unscriptural.

In the Bible the word "church" (Greek "ekklesia") means assembly, only and always. It never refers to an unknown, unassembling, confused and scattered multitude. Such a "church" exists only in the imagination of heretics desperately trying to justify their schisms.

## ABSTRACT—TEN TO NONE

Every day we all use singular nouns in an abstract, generic, or distributive sense. We are not so silly as to dream up a vision of a universal, invisible automobile just because we hear or read of the changes the automobile has made in American life.

But instead of wasting space with more extra-scriptural examples, let us note some other singular nouns so

used in Ephesians. This is only a partial list, and there is no Biblical evidence at all for a universal church: therefore in Ephesians the evidence is easily 10 or 15 to nothing that the word "church" is used abstractly and retains its usual meaning of "assembly" ("local," of course—there is no other kind).

## OUR FLESH

"We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh . . ." (Eph. 2:3.) The reference is not to universal, invisible flesh, whatever that might be, but to flesh in the abstract, or specifically to the flesh of each one of us.

If it be objected that this is a peculiarity of the English word "flesh," which could not be used in the plural, the answer is that this is not true of the Greek word "sarx," which is used in the plural five times in one verse (Rev. 19:18).

## HIS WORKMANSHIP

"We are his workmanship." (Eph. 2:10.) The plural form for the singular word here translated "workmanship" appears in Rom. 1:20, where it is rendered "the things that are made."

No one will argue that "we" are one universal invisible thing that is made, one universal workmanship of God. Indisputably "workmanship" here is used abstractly, and the meaning is simply that each one of us is a product of God's making.

## MIND OR UNDERSTANDING

"The eyes of your understanding." "Having the understanding darkened." (Eph. 1:18; 4:18.) Both of these references are to a plurality of persons, but in either case the thought is not that they have a universal understanding, but that the statement made applies to the understanding of each of them. In Eph. 2:3 the plural of the same Greek word is used, but is translated in KJ by the abstract English singular "mind."

A kindred Greek word (singular) also is translated "mind" with a plural possessive in Eph. 4:17, 23; "their mind" and "your mind." Misty minded mystics may mouth about a "universal mind," but clearer heads will recognize easily the familiar abstract or distributive meaning and apply it at once to each individual in the class covered.

## SINGULAR HEART

"Blindness of their heart." "Melody in your heart." "Singleness of your heart." (Eph. 4:18; 5:19; 6:5.) In each of these three quotations we find a plural possessive with a singular "heart." Shall we therefore imagine one monstrous universal heart having invisible connections with all the people included in the plural pronoun?

Sane readers, again, will have no difficulty in understanding this language as conveying essentially the same meaning, in application, as when the plural forms are used in Eph. 3:17 and 6:22.

## THROUGH FAITH

"By grace ye have been saved through faith." (Eph. 2:8.) It seems to be "universally" agreed that the reference here is to the personal faith of each individual believer. Yet, while the subject is plural, the word for faith is singular, and with the definite article—meaning simply the faith in each case.

## CIRCUMCISION

"Ye being in three past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands." (Eph. 2:11.)

Here two abstract terms, Uncircumcision and handmade Circumcision, are

used in the singular with plural concrete meanings, and by metonymy the act or condition of circumcision or its absence means the people so affected. Certainly no one will content that only one act of circumcision is here in view, even though the word is grammatically singular.

## THE OLD MAN

"That ye put off . . . the old man." (Eph. 4:22.) Plural subject: did they all have just one old man? What a monster, then, was he! And if Paul's Ephesian readers put him off once for all (as the aorist infinitive suggests), why should we be bothered about him now?

Coming back to good sense, we all know that "the old man" is no universal monster: each of us has his own "old man" and each of us must put his own away. But in this quotation the noun is singular abstract: it is in the application that we come concretely to each individual.

## THE NEW MAN

"And that ye put on the new man." (Eph. 4:24.) Every true Christian is separately and personally a new creation (II Cor. 5:17); nevertheless we have again a plural subject with an abstract singular to be referred concretely to each person in the group. We could call this a distributive use of the noun, as if the word "each" were included in the subject.

## ONE NEW MAN

"To make in himself of twain one new man." (Eph. 2:15.) More literally: "That he might create the two in himself into one new man."

Examination of context shows that plural Gentiles and Israelites are spoken of as two things or races made one; then they are figured as two men created into one.

Are we, then, to imagine a monstrous, universal, invisible Gentile-Israelite having his limbs, cells, and corpuscles scattered all over the world? No one, perhaps, is quite so silly—until he begins to talk about "the church."

## THE INNER MAN

"That he would grant you (pl.) . . . to be strengthened . . . in the inner man." (Eph. 3:16.) Only one inner man for you all? Or can we not see here again the singular abstract which must be pluralized in its concrete application?

## HUSBAND AND WIFE

"The husband is the head of the wife, even as Christ is the head of the church." (Eph. 5:23.) It would be exactly as sensible and intelligent to argue from this text for the real existence of a universal invisible husband and a universal invisible wife as of a universal invisible church. One is just as scriptural as the others.

If any critic is foolish enough to object that Christ cannot be the head of more than one church in the true sense of assembly wherever a true church exists, let him note I Cor. 11:3:

"The head of every man is Christ." The Christ of the Bible can as easily be the head of every (true) church as He can be the head of every man, and so He is.

## NO ECUMENICAL MONSTER

But Christ is not the head of modern denominations—Catholic, Protestant, or so-called Baptist. He is not the head of any universal so-called church which can exist only in heretical imaginations. And He will not be the head of the ecumenical monster that Satan is rapidly forming.

Our Lord's church in Ephesians is exactly the same kind of church that it is everywhere else in the New Testament: an organized assembly of baptized believers built together on Him as their foundation and acknowledging Him as their head, furnishing in themselves a holy temple for a habitation of God in Spirit. (Eph. 2:19-22.)

# Subscribe To Baptist Banner

What you don't know  
can hurt your church.

HOLY BIBLE

# MISSIONARIES IN JAPAN



## THE CARMANS

Harold — Helen — Gene — Ray

Elder Harold G. Carman, Jr.  
P. O. Box 1, Karuzawa Machi, Nagano-  
Ken Japan 389-01



Eld. Koji Tajima & Family

Elder Koji Tajima  
Hiroshima Nishi, P. O. Box 62  
Hiroshima 733-91, Japan

## Sun Will Do Double Job In New Dead Sea Hotel

Jerusalem—A new hotel to be opened in the Ein Bokek area near here next summer will be the first hotel in the world to be heated and cooled exclusively by solar energy.

The hotel will be cooled in the hot Dead Sea summer and heated in the winter by a system connected to a solar pool—now under construction near the hotel. The hotel's owners wanted to supplement the solar pool heating system with a conventional one, but the scientists who designed the unit insisted that it needed no standby.

The deputy head of the Tamar local council, Sholomo Drori, who is responsible for tourist development in the Dead Sea area, said the plan is for all the hotels in the area to heat and cool their premises with solar energy.

The head of the team of scientists who researched and built the project, Binyamin Doron, said that within a few years he hopes to produce both electricity and distilled water with the help of the solar pools.

In the more distant future, he said, there is a possibility that the Dead Sea, which would make an ideal giant solar pool, could supply energy for the whole country.

# Baptist Mission

A new Baptist Mission has begun in Madisonville, Ky. Services are being conducted in the Odd Fellows Lodge Hall on Highway 85-70. Going east from Madisonville, the location is about 100 yards past Ligon Truck Lines on the right.

Bro. Otis Lee Jones, minister from Lafayette Missionary Baptist Church, Lafayette, Tenn., is conducting these services. There is Sunday School each Sunday at 10:00 a. m. and preaching services at 11:00 a. m.

These brethren would appreciate any information concerning people living in the Madisonville area who would be interested in this Baptist work. If you know of someone that you would like to be contacted concerning the mission get in touch with Bro. Otis L. Jones, Route 3, Lafayette, Tenn. 37083. Phone (615) 666-2706.

Let's remember these brethren in this work that God will bless them and their labors, and that this Mission may grow until another sound, scriptural Missionary Baptist Church can be established in that community.



## PARABLES

(Continued from page 1)

and thistles). The building of a house is likened to a man building his life. There must be the proper foundation to build upon; proper material must go into the building and the building must be built in the right manner. Salt, light, swine, birds, sheep, lilies, fruits, prison, fire, rocks, wind, etc., are used in parabolic illustrations.

There came a time in the ministry of Jesus that He adopted the use of parables almost constantly when addressing the crowds. It seems to me that these passages are the turning point. This does not mean He did not use this method before, for the Scriptures portray this use.

He had called Peter a stone. The woman of Samaria was told of the water of life. The disciples had been told to look upon the fields that were white unto harvest. He had used salt and candles to portray some truths in Matthew 5:13-16; the builders in Matthew 7:24-27 and the old and new cloth in Matthew 9:16-17.

A consideration of the Lord's reason for using parables is necessary because there has been much misunderstanding of His reason for using them.

Some of the passages which need to be considered are listed below. Be sure you read these Scriptures. Matthew 13:10-17; Mark 4:1-34 and Luke 8:9-10.

These passages present a difficulty which I want to notice for your benefit.

Many say these passages teach that Jesus used the parable to prevent men understanding and thereby exclude them from the mercies of God. No, they cannot mean such, for that would contradict the whole purpose of God in Christ. Christ came for the purpose of revealing God to mankind, even though His coming was a "savor unto death" to some.

My Lord did not use parable to prevent men seeing, but to help them see. He did not intend to keep them from hearing, but to strengthen their hearing powers. He did not keep men from coming to God; He offered pardon and forgiveness to all who would come and He urged all men to come unto Him that they might have life.

They did not like to hear the truth in plain language that told them plainly they were sinners and doomed without God. They did not like to be told their religion was vain. The parable was given to get their attention and to present the truth in language they would receive as well as understand.

Men do not understand the parables because they do not want to understand them, just as the ones listening to Him. They would not even listen to truth when put in form other than parabolic. They became mad at Him when He spoke the truth in uncovered simplicity. The parable was used to help them overcome the heat of anger in their hearts. Yet, to some, the parabolic form was not received because they did not want truth regardless of the form in which it appeared.

David and Nathan give us a good illustration (II Samuel 12) why parables were used: Nathan told David a story which he knew would arouse David's mind to be in sympathy with that which was righteous. David would have never done anything like that unjust act. He said such a man must be punished. When Nathan told David he was giving a picture of his act with Bathsheba and Uriah, David immediately saw the truth and cried out, "I have sinned!" But Nathan directly approached David with his sin, David may have reacted differently.

The parable is like the sun. Some things it melts; other things it hardens. The difference is not in the sun, but in the material.

THINGS TO REMEMBER AS YOU SEEK THE MEANING OF THE PARABLES:

I find in studying men's writings con-

## WORKING TOGETHER

By H. C. Vanderpool

We are taught in the Scriptures that we, the children of God, and especially members of true Baptist churches, are to work and strive together in the Lord's work to lead the unsaved to seek the Lord and be saved and also that we, as brethren, may be strengthened, giving honor and glory to our Father in heaven.

The Apostle Paul taught in the twelfth chapter of Romans and also in the twelfth chapter of I Corinthians that in the local church there was to be cooperation among the members in order to advance the work of the church. It is expressed by him in these lessons that every member is needed.

Then we come to the general welfare and interest of the many local and true churches. There are a number of ways that this work can be carried on. One of them is correspondence. It is my prayer that the BAPTIST BANNER will serve the purpose of keeping our Baptist people informed of church activities. I humbly call upon my brethren, ministers and laymen, to subscribe and get others to do the same, to this paper that we, together with God's help, may publish through its pages the truth that we love

## STUDY



cerning the parables that they have done little more than echo what the Reformers

"While some of His parables had, without doubt, application to His hearers, and were spoken for their personal instruction in righteousness, yet we know the principal ones were pregnant with the mysteries of the kingdom of heaven for the instruction of His disciples, and all who, with honesty of heart, desired to be instructed. Christ Himself declared this: 'He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given,' Matt. 13:11

said before them. The Reformers are not reliable in many matters because they brought much of Rome's teaching along with them when they came out.

J.R. Graves in his book "The Parables and Prophecies of Christ Explained" says:

"It is my conviction that no part of the word of God, unless it be the prophecies has been more generally misinterpreted by commentators, and therefore misunderstood by the people, than the parables of Christ. Most of them have been interpreted, by even Calvinistic writers, to teach that salvation, or the kingdom of heaven and its righteousness, can and must be purchased by the personal merits or endeavors of the sinner himself... while everywhere in God's word it is taught and emphasized that it is Christ Himself who came to seek and to save the lost, and that salvation is of God's free grace through Christ, and that 'not of works lest any man should boast.'"

Again: "I think Christ designed to teach and illustrate by His parables the great fundamental facts that underlie the covenant of redemption, and His dispensational work in the administration of His government, and His dealings with sin, until He has consummated His work in righteousness at the end of the coming Age."

"The candid reader will agree with me that the parables of Christ, if rightly interpreted, will not conflict with the unfigurative teachings of Christ and His apostles."



The tomb of King David's son, Absalom, in the Kidron Valley, Jerusalem. (II Sam. 18:17)

# Church Won't Rescind Woman's Ordination

## BULLETIN

GRAVEL SWITCH, Ky. (AP) — Beech Fork Baptist Church here says it will ignore a directive from its local Baptist association to rescind the February ordination of a 24-year-old woman.

The South District Baptist Association issued the directive in April following the ordination of Suzanne Coyle, a member of the Beech Fork church and a home missionary in inner-city Philadelphia.

"WE DON'T plan to take any more action. We will not rescind Suzanne Coyle's ordination," said Mike Jamison, the church's pastor.

The local association has threatened to withdraw the Beech Creek church's fellowship if the ordination is not rescinded by October. But Baptist spokesmen say such ac-

tion would not prevent the church from maintaining its relationship to the larger Kentucky Baptist Convention or the Southern Baptist Convention. According to a spokesman for the Baptist Press, the news service of the Southern Baptist Convention in Nashville, Suzanne Coyle is one of more than 20 women ordained as a Baptist minister over the last 12 years.

HOWEVER, James Young, the spokesman, said she is only the second woman to serve as a pastor, one who leads a congregation.

"My calling to the ministry has not been changed. I'll continue to function in ministry as a Baptist," said Miss Coyle.

The ordination sparked a number of critical letters to Miss Coyle's employer, the Southern Baptist Convention Home Mission Board, which appointed

her to the missionary post about three years ago.

IN RESPONSE to the letters and prior to the local association's April action, executives issued a statement noting her effectiveness and acceptance by local pastors in her role as "church extension specialist" in the development of a mission congregation as chaplain-pastor of the Center City Baptist Chapel in Philadelphia.

"Ordination was not a requisite of Miss Coyle's employment but was done at her home church at their own initiative," said the statement in part. "Our position is that ordination is a local church matter in Baptist polity."

The statement said funding for her work does not come from the Southern Baptist Church's unified budget, but from donations made for that purpose.