

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

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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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God Does Not Want Us Ignorant

ROY MASON
Tampa, Florida

When the Lord says that he does not want people to be ignorant concerning anything, that means that he wants them to know about that thing. In previous articles we have noted several things of this nature. Let us examine some other things about which He wants people to know.

Ignorance concerning the necessity of repentance unnecessary. (Acts 17:30). Here it is made plain that there was a time of ignorance when God dealt very gently with men, because they did not know. But now the Saviour has come—now he has risen from the dead. God has done a

mighty work before men's eyes, and they are no longer excusable if they go on in their sins, therefore "God now commandeth all men everywhere to repent."

There is less sin in doing wrong ignorantly, than in doing it knowingly. (See I Tim. 1:13) Here Paul tells of his fanatical persecution of the church and Christians. He thought that he was doing God a service. He thought that Jesus was an imposter. This shows us that sincerity does not make one to be in the right. But, God had mercy on him, and showed him the truth, because he had acted in ignorance. Had he known that Jesus was the Christ and that

Christianity was true, things would have been different. Most people who reject Christ to-day do so, not in ignorance, but willingly and wilfully. Thus their blame is all the more great.

Refusal to recognize the Bible distinction between the sexes is classed as wilful ignorance. (See I Cor. 14:34-38) Paul lays down a prohibition against women speaking in mixed assemblies of men and women. He claims divine authority for this prohibition and says that if one claims to be spiritual or is a prophet, let him acknowledge this to be of the Lord. There follows this statement, "But if any man be ignorant, let him be ignorant." Continued on page four)

Some Inconsistencies In The New Bible Which Tend To Deny The Deity Of Jesus

By R. G. Sappenfield
Geneva, Illinois

In the preface of the Revised Standard Version of the Bible it is stated that a major reason for revision of the King James Version is the change in English usage; that many forms of expression have become archaic and that some words are obsolete and others, through usage, have come to have a different meaning. That is true and it is justification for a revision but the Committee, admittedly, did not attempt to confine its revisions to substituting words for those which have become archaic or obsolete or have changed in meaning. Instead the Committee, to some extent at least, seems to have followed a pattern that has created support for an age-old erroneous concept, i. e.,

That Jesus was not the begotten Son of God; that He was not without an earthly father; that He was not born of a virgin; that He was not from everlasting; that He is not the Son that

the Psalmist suggested be kissed lest He be angry.

When Jesus asked His disciples: "Who do men say that the Son of Man is," they answered, "Some say John the Baptist; some Elijah; and others Jeremiah, or one of the prophets." That is to say men then said He was of God — they didn't say He is God. Many of the changes made by the Committee seem to imply this erroneous concept, and when considered as a whole appear to be the result of an attempt to strip Our Saviour of His Deity. Here are a few passages selected at random as they appear in the King James Version and as changed in the Revised Standard Version (King James in bold letters, Revised Standard in light):

Isaiah 7:14—

"Therefore the Lord Himself shall give you a sign: Behold a VIRGIN shall conceive, and bear a Son, and shall call His name Immanuel."

(Continued on Page Four)

THE SUBSTITUTIONARY ATONEMENT OF THE LORD JESUS

By L. D. GIBSON
North Kenova, Ohio

Christ was delivered for us. Rom. 8:28. Suffered without the law. I Pet. 2:24, 25; Heb. 13:12. Paid for our sins. I Cor. 15:3; Gal. 3:13; Eph. 5:2-7; Heb. 2:9; I John 3:5. He was lifted up. John 3:14; 12:32. He was sacrificed for us. I Cor. 5:7; Heb. 7:25-27; 10:12. He is our propitiation. Rom. 3:25. I John 2:2. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." (Isa. 33:22).

The advent of sin into this world is one of the mysteries of the universe. It was the advent of deformity where everything was beauty; of discord where everything was harmony; of rebellion where everything was submission; of misery where everything was bliss; of evil where everything was holy. It was the introduction of a great moral force for evil in direct antagonism to God and everything God had made.

The paramount question is,

"How was God to deal with sin? There is not a power of our nature as to restrain its action, overthrow its power, and expel it from the world it had usurped?" Two methods of dealing with sin were open to God. One is that of strict and prompt retribution. The other is that of merciful and mediatorial intervention. The second is the method God adopted with regard to the sin of man.

God purposed to meet evil in its own temple, the heart of man; to dethrone it, and deliver man from its dominion and consequences. But this had to be done in perfect harmony with God's character and the principles of His moral government. This is just what Isa. 33:22 says. **He is our judge, lawgiver, and king; yet He will save us.**

Because of these three relationships that God sustains toward man, there are three corresponding relationships that man sustains toward God:

1. **Since God is our king, we are His rebel subjects.** His kingship is based on His creatorship.

He will save us.

2. **Since God is our lawgiver, we are transgressors against Him.** Man has not kept God's law. And there is not a law in the universe that could have lifted its voice if God had met man's transgression with swift justice. **Yet He will save us.**

However in spite of this fact,

POLL ON FAVORITE HYMNS

For several months the question was asked on the Los Angeles Bible Institute Hour as to which hymns were the favorites of the listeners. Here they are in the order of the listeners' preference.

1. The Old Rugged Cross.
2. The Love of God.
3. What a Friend We Have in Jesus.
4. I Come to the Garden Alone.
5. Amazing Grace.
6. It is No Secret.
7. I'd Rather Have Jesus.
8. Beyond the Sunset.
9. Great Is Thy Faithfulness.
10. Rock of Ages Cleft for Me.

He will save us.

3. **Since God is our judge, we are condemned.** God has written in letters of fire, "The soul that sinneth, it shall die." The cloud of divine displeasure was stored with the curses of a violated law. If that cloud had poured its contents upon the human race, we should have sunk into deepest hell forever. **Yet He will save us.**

How will He save us? There are some things that God cannot do. He cannot do an injustice. He cannot deny himself. He cannot act or speak a falsehood. He cannot reverse His law nor omit one iota of its penalty. He cannot save us by a sweeping act of mere sovereignty. For justice cannot rest upon injustice; neither can truth rest upon falsehood. Every transgression

must receive a just recompense of reward. Heb. 2:2, 3.

The answer is, **He will save us by substitution.** Justice and mercy stood face to face. Justice said, The debt must be paid in full. Mercy entered into covenant with justice, agreeing to pay the debt in full. Every animal offered on the brazen altar was an acknowledgment of that debt and of mercy's agreement to pay it.

Finally, one memorable day, justice said, I will grant no further delay; the debt must now be paid in full. And mercy cried, Behold the price! and lo, the Son of Man of Galilee, staggered up the slope of Calvary beneath the weight of His cross. There He placed Himself beneath the cloud of divine wrath, bowed His blessed head, and challenged the cloud of divine wrath to pour its full contents upon Him. It was there that mercy and truth met in harmony while righteousness and peace kissed each other. Psalms 85:10. It was there that justice found full

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A BLESSING OR A CURSE

Two Scotchmen emigrated in the early days to California. Each thought to take with him some memorial of his beloved country. One of them took with him a thistle, the national emblem. The other took a small jar of honeybees.

Years have passed. The Pacific Coast on one hand is cursed with Scotch thistle, while the farmers find impossible to exterminate; on the other hand, the forests and fields are fragrant and laden with the sweetness of honey, which is the blessing. Even so, every Christian carry with him some sort of thistle plucked from the old man, or honey from the new man, according as he makes choice for God.

—Exchange

The First Baptist Pulpit

"HOW TO BE ON SPEAKING TERMS WITH GOD"

"Then shalt thou call, and the Lord shall answer."—Isa. 58:9.

Now, beloved, there is an implication even in my subject. That implication is that there are lots of folk who are not on speaking terms with God. I would insist in the very beginning of my message that there are multiplied thousands of people who are not on speaking terms with God.

I was over in the C. & O. Hospital in Huntington about a year ago and a man who is a member of a Baptist church—

not this one however, but nevertheless a member of a Missionary Baptist church — and has been for over forty years, knowing me, asked me to go into a certain room and talk with a man that was there, and pray with him. He said, "The other day I was in his room and he asked me to pray with him, and I couldn't pray. I want somebody on speaking terms with God to talk with this man and pray to God for him."

Now, beloved, there was a man who himself confessed that though he had been a member

of a Baptist church for forty years, he wasn't on speaking terms with Almighty God. Now what was true of him is true of multiplied thousands of church members, and it is certainly true of every unsaved person within the world. I know of nothing more pathetic than for a man not to be on speaking terms with God, and at the same time I know nothing more wonderful than for a person to be able to talk with God every day.

A few weeks ago on one of (Continued on page two)

THE MEANING OF "BELIEVING ON"

This story is told of Blondin, the tight rope walker, who had his rope stretched across the Niagara Gorge. One day as he was about to walk across, he said to a lad, "Do you believe I can walk to the other side on this rope?" "Yes, I believe you can," said the lad. "Do you believe I could do it with you on my back?" "Yes, I believe you could." "All right," said Blondin, "climb up." But to this the lad was not ready to do, and quickly disappeared in the crowd. He believed about Blondin, but was not ready to commit himself to him. We do not blame him much, because there was little to gain and much to lose. To commit oneself to Christ means to gain everything, and lose nothing of value.

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"How To Be On Speaking Terms With God"

(Continued from page one)

my sleepless nights, Rhoda awakened in the middle of the night, evidently in the middle of a bad dream, and called for Mother and Daddy just as loudly as she could. She didn't know it. Nobody else heard her in all probability. Since I was awake that night I noticed that in her distress, and in the time when she fancied that she needed help, that she intuitively and instinctively called for Mother and Daddy. As I lay there, I thought, "How wonderful it is for a child in the hour of distress, even though when in dreams, to turn instinctively to Mother and Daddy and call upon them for help." As I meditated upon this, I thought, "How wonderful it is that a saved person, a child of God, in the hour of his distress, in the time of disappointment and in the day of adversity, can lift his voice to God, knowing that he is on speaking terms with God."

It is a pitiful experience for anybody not to be on speaking terms with anybody else here within this world. I try to speak to everybody that I meet. Some folk don't speak back. I have had people turn their heads and look the other way, so I could not speak to them. I try to be on speaking terms with everybody within this world, and I certainly want to be on speaking terms with God.

I am not talking about being on speaking terms with the virgin Mary when I thus speak. A few days ago I made a call in a Catholic hospital. A woman, in all probability quite devout in her religion, was lying in the bed next to the woman that I was visiting, and I noticed that while I was talking with the lady whom I had gone to see, this other woman's lips were moving, her eyes were closed, and she had her hands upon her rosary. As I read God's Word and talked and prayed with this friend in the hospital, I cautiously noticed this Catholic lady as she would move her fingers from one bead to another in her prayers. After I had finished my visit with the lady that I was calling on, I did as I usually do—I spoke to the others within the ward. I spoke to this woman who had been silent with her eyes closed, counting her beads and saying prayers over each of them. I made mention of her religious devotion as I spoke to her. She told me that while I was reading the Bible she had had a blessed time talking to the virgin Mary. I said to her, "My sister, you may have gotten some little mental satisfaction out of what you have done, but

frankly, you haven't been in communication with God." I said, "Do you realize that there is not one Scripture in the Bible that says one word about a person coming to God by way of the virgin Mary, but rather the Word of God does tell us that the only way that anybody can come to God is by His Son, Jesus Christ." Her eyes opened wide. She was astonished, for she thought I was talking blasphemously, even though I spoke kindly to her. I quoted that great Scripture in I Timothy where it says, "For there is one God, and one mediator between God and men, the man Christ Jesus." (I Tim. 2:5).

I said, "My sister, you don't need to count your beads and talk to the virgin Mary in order to come to God. If you want to be on speaking terms with God, you want to come in God's one and only way — through the Lord Jesus Christ."

Now this morning I am wondering if you wouldn't like to be on speaking terms with God. Maybe there is someone here who has money jangling in his jeans, who is enjoying a measure of health to a good degree, whose sun may be shining and whose skies may be rosy tinted, and such an individual may be carefree as to whether or not he is on speaking terms with God. Beloved, let the time come when the rosy tinted skies are covered over with clouds and when you are passing through a sunless day or a starless night. Let that time come when you have troubles that would all but break your heart and crush your soul and blast your spirit. Let the time come when you are sick and the doctor feels your pulse and shakes his head dubiously as to the outcome. Let the time come when you look into the face of a loved one who is ill, and see the life of that loved one waning and fast ebbing away. Stand by the bedside and see that one breathe the last time. I say then, beloved, you will want to be on speaking terms with God. It might not mean a great deal to you now, but there is going to come a time in your life, maybe before this day passes by, when you will wish you could talk to God.

How can a man be on speaking terms with God? The Bible hasn't left us in doubt. It hasn't left us in ignorance. If you are in ignorance this morning of any spiritual matter, it is your fault. God has given us a complete and final and all-sufficient revelation in His Word. God doesn't want you to be ignorant of this or any other matter. If you don't know the answer to any question that might come up in your spiritual life, it is not God's fault. It is your fault for having neglected the source of all knowledge and truth.

Now what is God's answer? How does God tell us we can be on speaking terms with Him?

I

IF YOU WANT TO BE ON SPEAKING TERMS WITH GOD, THEN BE SURE THAT THERE IS NO KNOWN UNCONFESSSED SIN WITHIN YOUR LIFE.

This isn't something that I thought up within my own mind. It isn't my idea, but, beloved, it is the teaching of the Word of God. Listen:

"If I regard iniquity in my heart, the Lord will not hear me."—Psa. 66:18.

Could anything be plainer? Could our Lord have given a more explicit revelation? Could He instruct you more forcibly? Here is a simple, declarative

He Took My Hand

The day had gone; alone and weak,
I groped my way within a bleak
And sunless land.
The path that led into the light
I could not find! In that dark night
God took my hand.

He led me that I might not stray
And brought me by a new, safe way
I had not known.
By waters still, through pastures green
I followed Him — the path was clean
Of briar and stone.

The heavy darkness lost its strength
My waiting eyes beheld at length
The streaking dawn.
On, safely on through sunrise glow
I walked, my hand in His, and lo,
The night had gone.

—from "Streams in the Dessert"

statement — "the Lord will not hear me." When? If I regard iniquity in my heart.

Listen again:

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But YOUR INIQUITIES HAVE SEPARATED between you and your God, and YOUR SINS HAVE HID HIS FACE from you, that he will not hear."—Isa. 59:1, 2.

What is it, beloved, that shuts off the power of God in our behalf? It isn't that God is growing old. It isn't that God is becoming powerless. It isn't as it is with us, that age takes its toll upon our physical manhood. God remains the same. His arm is not one bit shorter to us any more than it was in the days when God performed miracles in the Old Testament. He is the same God today. He is a God, beloved, that can shut the mouths of lions. He is a God that can walk in a fiery furnace and prevent the flames from kindling upon you. He is a God that can cause the ravens to bring food to a man who is shut off from the source of supply in the time of drouth. He is a God, beloved, of power today just as He always has been. The only thing that keeps the power of God from being operative and effective in your life and in mine is not on God's part. The fault doesn't lie with God. God's Word says that your iniquities have separated between you and your God.

Listen again:

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is AGAINST THEM THAT DO EVIL."—I Pet. 3:12.

Isn't it marvelous, beloved, to know that God is looking down upon us and that the eyes of the Lord are over the righteous? Isn't it wonderful to know that God in His all-sovereign wisdom looks down upon us, that His eyes are over us to see us in every thing? Isn't it wonderful to know His ear is open unto the righteous? I tell you, beloved, it is wonderful for a child of God to know that the ear of God is open and that you can whisper into God's ear and He will hear you.

But this text also says that the face of the Lord is against them that do evil. No man can read these verses without the realization that if you want to be on speaking terms with God, there must be no unconfessed

known sin within your life.

Here is a telegraph wire. Someone has carelessly cut it with a pair of pliers. That telegraph operator, not knowing what has happened out on the line, may sit there by the hour and tick away with his instruments, all to no avail, because the wire has been cut. Brother, sister, you may pray by the hour. You may spend a day in prayer. You may give yourself to fasting and prayer and might continuously stay in an attitude of prayer. You may call to God over and over again, but, beloved, if there is unconfessed sin within your life that is known to you, it is valueless. God doesn't hear prayers that come from a heart that is filled with sin. The barrier in this case is unconfessed sin. If you want to be on speaking terms with God, then be sure that there isn't some sin that you know about, that you have never confessed to God.

Sometimes the pew looks at the pulpit and says, "What you are saying is impracticable," and I imagine that sometimes that accusation is just. I rather imagine that sometimes preachers do become to the average layman just a little impractical. Beloved, you can't say this is impractical today. You can't say that what I am talking to you about isn't most intensely practical so far as your life is concerned. Maybe you have been asking God to remove some barrier. Maybe you have been asking God to save some lost person. Maybe you have been asking God for some particular blessing. Maybe you have been asking God to work out all the problems and the tangles of your life. God has closed His ears. He has covered His face and He has turned His back on you because of unconfessed known sin within your life.

II

IF YOU WANT TO BE ON SPEAKING TERMS WITH GOD, THEN DON'T PRAY SELFISHLY.

That is about the biggest problem that I can think of relative to the matter of prayer. If you are interested enough to pray about a thing, there is a good degree of selfishness that can easily slip in. When I pray that God will save some member of my family, it is mighty easy for me to be selfish about that prayer. If I pray that God will add some saved person to the church, it is mighty easy

for me to be selfish about it. I am interested enough and concerned enough to call upon God in prayer in any wise, it might be easy for the element of selfishness to enter in. God's Word tells us that we will not hear and that He will not answer us, and that we are not on speaking terms with Him if we pray selfishly.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

Why doesn't God answer of our prayers? Beloved, it is because we pray selfishly. ask that we might be blessed ourselves. We ask selfishly, and God turns a deaf ear.

I remember one woman who used to come here to church who many, many times asked me to remember her in band in prayer. He died I think unsaved, but before his death, when she used to worship us, again and again she asked me to remember her in band in prayer. One day I asked her why it was that she was so concerned about him, she said, "Brother Gilpin, I think it would be so nice if I had someone to come to church with me on Sunday night." I loved, you needn't expect to answer anybody's prayer when he prays from that standpoint.

We will imagine that here a church that is praying for revival. That church perhaps wants a revival for one purpose — that they might have a large number of people added to the body, or that they might have a big report to offer to the association, or that the work at large might speak well of them as a thriving and prosperous body. Beloved, God will never give a revival to a church like that. When we pray selfishly, God closes His face; God covers His face; God turns His back. God gives to us a powerless side when we pray from a selfish angle.

I wonder how many pray you prayed this week that have been with the thought in mind that you might be enriched, that your home might be blessed, or that your church might prosper, and how few of your prayers have been on this half — that God Himself might be glorified. I tell you, beloved, God will never answer your prayers nor mine until we pray unselfishly, and in order that He might get the glory in asking.

III

IF YOU WANT TO BE ON SPEAKING TERMS WITH GOD, YOU NEED TO LIVE UP TO YOUR KNOWLEDGE OF THE LAW.

Before I read to you a Scripture in this respect, let me pose you a simple question. Do you know any portion of the Word of God that you are not seeking to be obedient to? So, don't pray. I won't say you are wasting God's time, but I will say you are wasting your own time if you are trying to pray and are not living up to your knowledge of the Word of God.

"He that turneth away his face from hearing the law, even prayer shall be abomination." Prov. 28:9.

You don't want your prayer to be an abomination to God. You don't want to try to come to God and have the realization dawn upon you that God is looking down and saying in prayer is an abomination in His sight. Beloved, if you have turned your ear from any portion (Continued on page three)

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the Word of God, and refused to hear and heed it, God says your praying is an abomination to Him.

Listen to another Scripture:

"Because I have called, and refused; I have stretched out my hand, and no man regarded; ye have set at nought all counsel, and would none of reproof: I also will laugh at calamity; I will mock when your fear cometh; When your fear cometh as desolation, your destruction cometh as whirlwind; when distress and anguish cometh upon you. Then they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose fear of the Lord."—Prov. 1: 24-32.

If you will study this Scripture carefully, you will see that it literally says this, if you do not pray, you had better be sure that you are living up to your knowledge of the law of God.

In these twenty-four years that I have been your pastor, I have tried to take a stand against worldliness so far as the membership of our church is concerned, and I have held up the standard — that God expects His people to be unworldly — that God expects His own, live Christ-like here within the present evil world. I have said to you time and time again from this pulpit how that I tell us that whatsoever we do, whether we eat or drink or whatever we do, we are to do all to the glory of God. I have said over and over again that you can't play poker, whether you call it bridge or whist or whether you just play it plain out and call it old-fashioned poker — you can't play it for God's glory. You can't dance for God's glory. You can't live in the world for God's glory.

I can remember one dear sister whom I believe is a saved woman and a child of God, who one day or less smiled when she heard her pastor make such remarks. I have seen her, beloved, through trouble. I have seen her as she tried to call on me, and God, beloved, has made a deaf ear. If you want to hear you when you pray, be sure that you hear God when He speaks to you out of His Word.

That is only logical. If I try to speak to you this morning and you turn a deaf ear to me, I give me no audience, what could you expect tomorrow when you try to speak to me but that I in turn will turn my back and give you the cold shoulder and walk away from you? Because that is exactly the way God treats you.

Now let's bring that down to the bench you are sitting on this morning, so you can feel it. Do you know about the Word of God, that you are not going today? Do you know what the house of the Lord? He-rews 10:25 says, "Not forsaking the assembling of ourselves together, as the manner of some which means literally that you ought to be in the house of God every time the doors of this church are open unless you have a reason that would be approved by a good conscience before God. Beloved, you can't drag yourself into the house of God late on Sunday evening

every two or three months and say you are trying to live up to that verse of Scripture. You might just as well not try to pray. There isn't any passage of Scripture in this Bible that you can repudiate, and expect to talk to God.

There's a man who used to be a member of this church who told me that he couldn't stay in fellowship with his Lord under my preaching. The night before I had preached on the security of the saved. I said that when God saves a man, He saves him forever. God doesn't do any half way job about it. I said that when God once saves a man, that man can rejoice because his name is written in the Lamb's Book of Life; and the reason that he can rejoice is that God will never blot that name out. The next day this fellow told me that he couldn't stay in fellowship with his Lord under that kind of preaching. He got out of the church; he never came back. Beloved, he hasn't had one prayer answered from that time to this.

I guarantee you that any man who repudiates the security of the saved and who turns his back on the Word of God and what it says about security, that God will never hear that man when he prays. The same is true of all other Scripture. If you want to be on speaking terms with God, you want to be mighty sure that you live up to whatever knowledge you have of this Bible. If God has given you some little revelation of this Book, you had better live up to it, or just don't waste your time trying to talk with God.

IV

IF YOU WANT TO BE ON SPEAKING TERMS WITH GOD, YOU WILL WANT TO BE SURE THAT THERE IS THE RIGHT RELATIONSHIP EXISTING BETWEEN HUSBAND AND WIFE.

Somebody will say, "Brother Gilpin, I didn't know that that would have a thing to do with my praying. I didn't know that it would have anything to do with my talking with God if my wife and I were at outs with one another." Listen to what God's Word says:

"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; THAT YOUR PRAYERS BE NOT HINDERED."—I Pet. 3:7.

This would tell us that if you don't want your prayer life hindered, then be sure that there exists the right relationship between you as a married couple.

The last time I read that Scripture publicly that I remember, was maybe ten years ago. There was a man in the service that morning who took an active part in our Sunday School. After services were over he came around and said, "Brother Gilpin, that was just an arrow right through my soul this morning. My wife and I had the biggest fuss we ever had in our lives just before we came to church." He said, "I just absolutely floundered in what I tried to do in the service of the Lord this morning. I know that Scripture is so." Beloved, if you are not on speaking terms with your wife, how can you expect to be on speaking terms with God?

The Bible says that husband and wife are one. The Word of God even says "one flesh." The Bible also says that when you are saved, you are married unto the Lord. I tell you, if there is

THE BOOK OR THE BANK ROLL



a wrong relationship between you and your wife, you can be certain of one thing — when you can't speak to her, you won't be on speaking terms with God.

V

IF YOU WANT TO BE ON SPEAKING TERMS WITH GOD, THEN BEWARE OF STINGINESS ON YOUR PART.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."—Prov. 21:13.

Beloved, if you want to be on speaking terms with God, then guard well against the matter of stinginess. Do you think God is going to hear a man when that man is squeezing God's tithe down in his pants — when that man knows that the Lord says that the tithe is holy unto the Lord? Do you think that man could then come into the presence of God and be on speaking terms with God when he is withholding that which God says is holy to Him? The Bible says that he will cry, but that his prayer will be an abomination to the Lord.

VI

IF YOU WANT TO BE ON SPEAKING TERMS WITH GOD, YOU NEED TO PRAY ACCORDING TO GOD'S WILL.

"And this is the confidence that we have in him, that, if we ask any thing ACCORDING TO HIS WILL, he heareth us."—I John 5:14.

Do you think God would answer if you prayed for something which is contrary to this Bible? Well, that is foolish.

A friend of mine was telling me sometime ago that a woman in his community wanted to join a Methodist church. She wanted to be sprinkled and she asked

this Baptist preacher friend to pray that the Lord would reveal to her as to what she ought to do. Beloved, do you think God would answer a prayer of that type when God has already made a revelation concerning the matter of baptism within His Word and when God has already, by precept and by example, told us that baptism is to be by immersion and immersion only? Listen, if you want to be on speaking terms with God, you need to pray according to the will of God.

Paul serves as a classic example and a marvelous illustration of this truth. He had a thorn in the flesh. Lots of people have conjectured and offered suggestions as to what Paul's thorn was. I don't know what it was, and I am glad I don't know. I am glad that nobody else knows what that thorn was because it gives us liberty to say that our affliction is the same as Paul's. At any rate, Paul went to God and asked him to remove it. God shook His head in the negative. Later Paul went back a second time and prayed, and God again negatively answered. Paul went to Him a third time and asked Him to remove that thorn. It got to the place where it was almost unbearable and Paul cried out to the Lord that He would take it away from him. God said, "Paul, I won't take it away from you, but I will give you grace to bear it," and Paul said, "Thank you, Lord, I don't want to get rid of it." What did Paul do? He was then praying according to God's will. He had found out God's will and he said, "I will glory in my infirmities. I know now that it is your will for me."

Listen, brother, that is pray-

ing according to the will of God. Oh, might it please the Lord this morning to help you to see this truth. I believe there are folk here this morning who are in earnest with God. I believe there are folk here who want to walk with the Lord. I believe there are folk here who would like to walk closer with Him. Beloved, if you want to be on speaking terms with God, here are some things in brief you and I need to do to be in order to do so.

CONCLUSION

Let me say just a word to that individual who is unsaved. If you have never trusted Jesus Christ as your Saviour, you can't pray, and you never have prayed. You never have said one word audibly to God that God has answered. You have never been on speaking terms with Him. Listen:

"Now we know that GOD HEARETH NOT SINNERS."—John 9:31.

If you are a lost sinner, God just simply won't hear you. If a Christian has to meet the requirements that I have read to you out of God's Word to be on speaking terms with God, how do you suppose that you, a lost man, who are definitely in rebellion against God, who have lifted yourself up in opposition against the Almighty — how do you suppose that you would be on speaking terms with God when even Christians can't violate His Word and talk with Him. Sinner friend, as much as

"How To Be On Speaking Terms With God"

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God's people need Him, you need Him more. You need Him to be saved. You need to get right with God. You need to trust Him as your Saviour first of all. May I point you to Calvary to the Lamb who died on the Cross, and may I say like John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." Might it please the Lord this morning for you to look to Calvary and trust Him and be saved, and may you go out from this place, beginning to speak with God.

Some years ago a man made a profession of faith here, in our church. He said he was saved and I think he was. His life since then has definitely and genuinely proved that he was saved. After I had presented him to the church and we had received him as a candidate for baptism, I called on him to dismiss us. Afterward, one of the brethren said, "Brother Gilpin, don't you think that was just a little premature to ask a man who has just been saved to pray publicly?" I said, "No, I don't. That is the first time in his life that he has ever been in a position that he could talk with God. That was his first time to ever be on speaking terms with God and I wanted him to try it out just as soon as possible."

Oh, might God save some soul this morning, and might He add some saved person to this body! May God bless you!



Inconsistencies

(Continued from page one)

"Therefore the Lord Himself will give you a sign, Behold a YOUNG WOMAN shall conceive and bear a Son, and shall call His name Immanuel."

John 3:16—

"For God so loved the world that He gave His only BEGOTTEN Son, that whosoever believeth in Him should not perish, but have everlasting life."

Same except that the word "begotten" is omitted.

Luke 2:33—

"And JOSEPH and his mother marveled at those things which were spoken of Him."

"And his FATHER and his mother marveled at what was said about Him."

Micah 5:2—

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler of Israel; those goings forth have been from old, from EVERLASTING."

"But you, O Bethlehem Ephratah, you are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from old, from ANCIENT DAYS."

Psalms 2:11-12—

"Serve the Lord with fear and rejoice with trembling. KISS THE SON, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him."

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"Serve the Lord with fear, with trembling KISS HIS FEET, lest he be angry, and you perish in the way; for his wrath is quickly kindled. Blessed are all who take refuge in Him."

To be sure footnotes have been used but they seem to indicate a secondary rather than the primary meaning.

The fact is, as it was when Jesus asked of His disciples, "Who do men say that the Son of Man is," natural man prefers to accept Him merely as a prophet and great teacher rather than God manifest in the flesh, and whether intentionally or otherwise, such revisions as those above listed do tend to support the contention that He is not the Christ.

The change made in Isaiah 7:14 creates an inconsistency because the Committee, at Matthew 1:23 wherein is recorded a quotation of the prophecy from Isaiah, did not deem it expedient to use "young woman" but permitted the quotation to remain: "Behold a VIRGIN shall conceive, and bear a Son..." But, aside from that inconsistency, there is a lack of logic on the part of the Committee, because as J. Hoffman Cohn, a noted Hebrew scholar says, the Hebrew word "almah" appearing in Isaiah 7:14, which the Committee has translated "young woman" appears at six other places in the Old Testament, and from the context of the passages it is clear in every other such place that the meaning is VIRGIN and could not possibly have been intended to apply to a married woman or a widow. Then too how could there be a sign if it were a young woman, not a virgin, who was to conceive and bear a son? That is a normal occurrence; it is not a phenomenal occurrence; there is nothing supernatural about it. The prophet was indulging in nonsense if the Committee's translation is correct.

Franz Delitzsch, another highly respected Hebrew scholar, says unequivocally, regarding the second Psalm, that the Hebrew phrase "Nashki Bar" correctly translated means "Kiss the Son." The word "Nashki" means not only to kiss but it means to worship, to adore. The word "Bar," Mr. Delitzsch says, has only one meaning and that of "the Son." There are other similar consonants like "Bar" which have a meaning of purity, chastity, but these cannot grammatically follow the expression "Nashki" because one cannot kiss purity, one cannot adore chastity.

These inaccuracies and many more, plus the fact that according to the Committee's own statement almost eighty corrections have had to be made already in the Revised Standard Version of the New Testament since it was first published in 1946, gives cause for lack of confidence in the New Revised Bible.



Ignorant

(Continued from page one)

Jameson, Fausett and Brown in their able commentary, make this comment, "If any man be ignorant,—willfully, not wishing to recognize these ordinances and my apostolic authority, in enjoining them... I leave him to his ignorance—it will be at his own peril. I feel it a waste of words to speak anything to further convince him."

In practically all of our Baptist churches of today—and in

DIVINE DIRECTIONS AS TO PRAYER

By the late
Eld. Richard Belsham

God has not left us in ignorance as to whom and what to pray for when we come to the Throne of Grace. His own mind has been expressed so simply and clearly in the one Book He has given that there is no excuse in the matter. When special calls and opportunities come to pray, the question is often asked: "Well what is there to pray about?" If you are in real earnest about this, and really want to become an "intercessor with God," then let me ask that you take a little time to read your Bible with me and find out for yourself the "Divine Directions." Your prayer times and prayer meetings need never lag or lack if these directions are followed carefully and constantly.

1. Pray For All Men

"I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge

of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all to be testified in due time" (I Timothy 2:1-6). May I ask you to become thoroughly acquainted with this paragraph, and note the character of prayer, the objects of prayer, the purpose of prayer, the encouragement to prayer, the season for prayer, the medium of prayer, and the ground for prayer. Ponder those seven things, and you will begin to feel you must and can pray.

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2. Pray For All Saints

"Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). These are our fellow Christians, fellow pilgrims and strangers, fellow witnesses to the truth as it is in Christ Jesus, fellow citizens of the household of God; all of which have been saved by grace, are indwelt by the Spirit, are being kept by the power of God, and are journeying to the same home which our Lord has gone to prepare. All alike have their sicknesses, difficulties and discouragements, dangers and distresses, troubles and trials, sorrows and cares and burdens, weights and worries, necessities and untoward circumstances, testing and temptations, calls and demand for grace, strength, guidance, sustenance, keeping, wisdom and knowledge of what to do, and what not to do. Surely there is a plenty about which to join them in prayer and for prayer.

3. Pray For Ministers Of The Gospel

"And for me (said the Apostle Paul), that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:19). It is no small matter and task to tell out the good news of grace and love constantly and with power and freshness, intelligently, helpfully, fearlessly, fully, and faithfully. There is much to be made known to the mind and will of God in His Word to men, just as God has given it to us. Ministers are exhorted to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." All this takes time and study, prayer for light and understanding, preparation for the needs spiritually of their hearers, sympathy and love, consideration and care to visit and "feed the flock over which the Holy Ghost has made them to be overseers." Prayer will go a great way to make a successful ministry.

4. Prayer For More Laborers And Reapers

"Then saith He to His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest" (Matt. 9:37-38). Our Lord has seen the multitudes as sheep having no shepherd, and had compassion on them; and when we think of the multitudes today without God and without hope in the world, should we not also "have compassion" upon them, and do what our loving Lord asked of us? Missionaries of the Cross should always have a large place in

our prayers, especially since that is the very thing they are constantly imploring us at to do. Let us spend time in praying for more reapers in the harvest field. Pray also that many doors may "yet" be opened to carry the Gospel to every part of the world; and that those who are waiting to go may soon be able to do so. God still works in a mysterious way His wonders to perform.

5. Pray For Israel

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). There is no difference concerning Jew and Gentile in this all-important matter; for "there is none other name given under heaven among men whereby we must be saved than Jesus Christ." And Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." In the midst of their present sufferings world-wide, we are glad to hear of a changing attitude toward God and His Son, Jesus Christ our Lord, and many are accepting Him as their Saviour. Jesus said we were to evangelize "all nations" and they are "one" among the people who are working among them and for them need our constant and earnest intercession and supplications. Join the apostles in this.

6. Pray For All The Will Of God

"Epaphras, who is one of you, a servant of Christ, salutes you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God" (Col. 4:12). What unusual kind of prayer is this! Think of it—"Always laboring... fervently." Is that our kind of praying? Have we the same burden as Epaphras? "All... the will... of God." That does not mean just saying "If it be Thy will." God's will revealed in His Word, so that His people may know it. It is to us to search and find His will." Read these four passages of Scripture: Ephesians 5:1-2; I Thess. 4:3; I Peter 2:13; Thess. 5:18. Now pray for these things to be done in your hearts and note the expression: "It is the will of God." There's plenty to pray for!

7. Pray For Things

"Be careful for nothing; in everything by prayer and supplication with thanksgiving let your requests be made known unto God." And the word of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil 4:6-7). What a privilege to carry "everything" to God in prayer! What a pleasure it also should be! What profit it will be!

Praise God for the minister of prayer! Should any child of God ever lack for anything? Can you not understand how many of our giants have fought and won their victories on their knees? Jesus said: "Out of the abundance of the heart the mouth speaketh." Then let us get our hearts, and we shall be able to pray, to pray more, to pray much. "Men ought always to pray." Do "you" pray? If so, how much? How often? Follow the "Divine Directions." What a blessing it will be to yourself and others!