

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries
 "To the law and to the testimony; if they speak not according to this word
 it is because there is no light in them."—Isaiah 8:20

VOL. 36, No. 8 ASHLAND, KENTUCKY, MARCH 25, 1967 WHOLE NUMBER 1478

A GREAT PRESENTATION OF CHURCH TRUTH AS BROUGHT OUT BY . . . A SO-CALLED CHURCH THAT HAS BEEN NEWLY STARTED IN WINSTON-SALEM

Elder Joseph Wilson
 Winston Salem, N. C.
 Radio Message of Grace Baptist
 Church of Winston-Salem, N. C.

A new church has begun its earthly history in the city of Winston-Salem, N.C. in the very early part of 1967. David Jones has resigned his position as pastor of a Moravian church in this city. He took this action because of the Moravian affiliation with the National Council of churches. After resigning this pastorate, and his position as a Moravian minister, he was dismissed by the Moravian rulers. Mr. Jones, since that time, has organized what will be called The Bible Moravian Church, and it seems quite probable that this will grow into a fairly large organization. This Bible Moravian Church will continue the historic doctrinal position of the Moravian Church, which Mr. Jones contends is not being done by that church. Sprinkling and infant baptism will be continued in the new church. Dr. Carl McIntyre, of Collingswood, N. J., and speaker on the "Twentieth Century Reformation Hour," has given this move by Mr. Jones worldwide publicity and personal support.

I have, and do commend Mr. Jones, for his stand against, and refusal, to be a part of the National Council of Churches. I consider this organization to be only fit for modernists, Communists, and infidels. However, I do deeply regret that Mr. Jones has seen fit to start a new church, instead of coming on all the way and joining a sound New Testament Baptist Church. I believe that there are many saved people in churches other than Baptist Churches, but I would plead with you to study the Bible, and to obey the Bible and become a member of a sound Baptist Church.

sons for membership in your church? Can you show Scripturally that the doctrines and practices of your church are sound and true to the Word of God? Most people think church membership unimportant, and join certain churches for the most trivial of reasons. I say unto you that church membership is the most important single question facing a saved person, and that every saved person will answer at the judgment seat of Christ as to why he joined a certain church.

Let us first look at Mt. 16:18: "And upon this rock I will build my church; and the gates of hell shall not prevail against it."

Here we learn many things about the true church of Jesus Christ. (1) It is His church, it belongs to Him and not to any man or group of men. (2) The church is founded upon the ROCK of the Lord Jesus Christ. It is not founded upon any man. It is not founded upon Peter. Of all the heresies ever taught about the church, surely one of the most wicked and absurd is that it was founded upon Peter. (3) The church was started by Christ, and therefore any church started by man is not a true church of Jesus Christ. (4) The church will be persecuted by all the powers of hell. Surely the history of Baptist Churches is commentary on this. (5) The church which Jesus started will continue in the world until His coming again. Now all this, and more, is taught about the church in Mt. 16:18. We learn here that Jesus started his church, promised to continue it, and so any church started by man, or started since the earthly ministry of Christ is not HIS church, and is a false church and a rival of the true church. Now, what about the new church in Winston-Salem?

our Lord, and so by simple, and conclusive historical elimination, cannot be the true church which Jesus started. Surely this new church started by a man is not the church which Jesus built. Since Christ started His church, it is a divine institution whereas churches started by men are merely human organizations. So since this new church was started by man it is no more a true church than the Y.M.C.A., the Boy Scouts, or some lodge or any other organization started by man. Brethren, hear me. God never gave man authority to start a church. Christ did that. He did not leave it to Calvin, or Wesley or Jones or any other man. Any church



Elder Joseph Wilson

started by man is started without Divine authority.

This new church does not have Christ as its head. Eph. 5:23 tells us that Christ is the head of the church. And so He is of every true church. When a church has as its head some one other than the Lord Jesus, it ceases to be, if it ever was a true church. The church headed by the Pope, by the Bishop, by the general as-

I THIS NEW CHURCH WAS NOT FOUNDED BY JESUS CHRIST.

This goes without saying. Christ started His church during His earthly ministry. All the churches in the world today except Baptist Churches have been started since the earthly life of

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Baptists Are Supporting Doctrine Like This In S.B.S.

MAY GOD GIVE US
 AN HOUSE-CLEANING
 IN THE SEMINARY

The Sangamor Valley Baptist Association of Illinois recently sponsored a special meeting at the Tabernacle Baptist Church of Decatur, Illinois, with Dale Moody, Professor of Christian Theology at the Southern Baptist Seminary of Louisville, Kentucky, as guest speaker. Then on the next day, Mr. Moody preached for the First Baptist Church of Mount Zion, Illinois.

After this service ended, Brother William A. Foley, a member of the church, met with Mr. Moody and asked him in the presence of several witnesses some questions as to his views of Baptist doctrines.

Here are the questions and the answers:

- (1) Dr. Moody, do you believe after a man has been saved, can he be lost again?
 Answer: Yes.
- (2) Do you favor alien immersion?
 Answer: Yes.
- (3) Do you favor open communion?
 Answer: Yes.
- (4) Do you favor the ecumenical movement?
 Answer: Yes.
- (5) Do you favor unionism

(pulpit affiliation)?
 Answer: Yes.
 (6) Do you believe in Baptist succession?
 Answer: No.

In response to the question on security, he furnished several Scriptural references to supposedly prove that a person can be lost after having been saved.

Of course, when this matter was presented to Duke McCall, president of the Seminary, as would be expected, Mr. Moody was given the usual "coat of white wash." One would think from reading the letter written by Mr. McCall that the poor benighted folk of Mount Zion, Illinois should consider themselves most fortunate that Mr. Moody ever condescended to preach for them.

What a tragedy that Baptists should support a school which has a heretic occupying the chair of Christian Theology, and just as great a heretic as the president of the school, with neither of them standing for the truth of God's Word.

To us it is inconceivable that any man should have a part in the training of Baptist preachers who holds the views of Dale Moody and Duke McCall. May God pity the crop of Baptist preachers that come from the teachings of such men.

sembly, by the senate, by the convention or association or any one other than the Lord Jesus is not a true church. Now this new church started by man will probably be ruled by a senate or some group of men, and so Christ is not its head.

II THIS NEW CHURCH IS NOT CHRIST'S CHURCH.

Now when the Bible speaks of the churches of Christ, or Church of God, or Church of the Living God, it is not naming the church, but is saying that the Church belongs to Christ. If these names were the name of the church then any bunch of heretics could teach all manner of false doctrine, and take one of these names and claim to be the true church, and surely this has happened repeatedly in history. So the true church was started by Christ and belongs to him. Brethren, the church does not belong to the convention, in spite of what some Southern Baptists believe and practice; it does not belong to the preacher in spite of the way some preachers act; it does not belong to the deacon board; or to some rebellious women; the church belongs to Christ, and we should never forget that.

III THIS NEW CHURCH HAS NO COMMISSION OR AUTHORITY FROM GOD TO DO THE WORK

In Mt. 28:18-20 we have the great commission. This commission was not given to the disciples as individuals, or it would have expired at their deaths. It was not given to them as a special group, to be continued in the church, with special authority, for there is no such group and the Scriptural officers in a New Testament Church are pastors and deacons.

This commission was given to the church which Christ started and promised to continue until His coming again. It was given to them as a church and to the church only. No individual can do the Lord's work under this commission except as a member of a sound church, and under the authority of the church. Any group other than a true church of Christ is without authority and without a commission. I am convinced from the New Testament that all of the Lord's work, to be Scriptural must be under the authority of a sound church. Mission work, evangelistic work, radio programs, and all else must be authorized by a sound local church. Now since this new church was started by a man, (Continued on page 2, column 2)

HOW CHRIST SURROUNDS US

BENEATH US
 "The eternal God is thy dwelling place, and underneath are the everlasting arms."—Deut. 33:27.

BEHIND US
 "For ye shall not go out in haste, neither shall ye go by flight; for Jehovah will go before you, and the God of Israel will be your rereward."—Isa. 52:12.

BEFORE US
 "When He hath put forth His own, He goeth before them, and the sheep follow Him for they know His voice."—John 10:4.

BESIDE US
 "I have set Jehovah always before me; because He is at my right hand, I shall not be moved."—Psa. 16:8.

AROUND US
 "As the mountains are round about Jerusalem, so Jehovah is round about His people." — Psa. 125:2.

WITHIN US
 "It is no longer I that live, but Christ liveth in me."—Gal. 2:20.

WHAT THE WORD OF GOD DOES

The Word of God is living, because possessed with the life of God (Heb. 4:2).

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It effects—

1. Regeneration (I Peter 1:23; James 1:18).
2. Cleansing (John 15:3; Eph. 5:6).
3. Sanctification (John 17:17).
4. Growth (I Peter 2:2; Acts 20:32).
5. Illumination (Ps. 119:105).
6. Protection (Eph. 6:17).
7. Judgment (John 12:48).

There is one great eternal unity between the Living Word, the Bible (John 1:1,14; I John 1:1; Rev. 1:3)—Wonderful Word.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE MAGNETIC JESUS"

"And I, if I be lifted up from the earth, will draw all men unto me." — John 12:32.

I remember when I was just a wee lad seeing a magnet for the first time. Someone had magnetized a bar of steel about 6 inches long, and it was amazing to me how that bar of steel would draw steel filings, steel shavings, nails and other metal objects. Later on, I began to see other types of magnets.

The next one I saw was a little horse shoe, perhaps no more than two or three inches in size, but I remember how impressed I was with the two ends. One end would draw, and the other end would repel, the objects.

Still later as I grew older I remember seeing my first magnetic crane. It was amazing to me how it would drop down into a pile of steel waste and scrap iron and pick up a great amount of it at one time. Then later, when I became pastor in this area, I went to the steel mill one day, and I saw one of the gigantic magnetic cranes that they have. It doesn't just pick up hundreds of pounds, but tremendous loads of steel at one time. From the time that I was just a wee lad, the magnet has been a source of attraction to me. I can pause most anytime to watch a magnetic crane work — to see it pick up scrap iron, and then demagnetize, and allow it to fall back to the earth.

Beloved, the magnet that has entranced me most, all through my ministry, is the Lord Jesus Christ. I consider Him, God's loadstone. I consider Him the greatest magnet there is to be found. He said, "And I, if I be lifted up from the earth, will draw all men unto me."

The Lord Jesus Christ came to this world to be lifted up, and (Continued on page 3, column 1)

The Baptist Examiner This Week's Chuckle

The Baptist Paper for the Baptist People

JOHN R. GILPIN — Editor
Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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lation. We believe that it will be a tremendous benefit to our readers and therefore, we take pleasure in commending it so highly. It can be had for \$9.95 and, of course, is available through us.

Good Books Recently Received From Baker Book House

From Baker Publishing House, we have received two unusually fine books of recent date, which we are pleased to offer to our readers.

"Baker's Bible Atlas" by Charles F. Pfeiffer, with its emphasis on geography, is an atlas in the truest sense of the word. Many maps and photographs make up the nearly 350 large pages of this Bible study aid and textbook.

Every Bible reader will find this an unusually helpful book. It sells for \$7.95 and is available through the book store of Calvary Baptist Church.

From the same publisher comes "The Biblical Flood and The Ice Epoch" by Donald W. Patten and it sells for \$7.50.

This is a Creationist book with nearly 350 pages and gives a thorough study in scientific history from the Creationist's standpoint.

Theologians, meteorologists and scientists of all fields have most highly commended this book.

Do you have any questions as to whether the flood was global or local?

Do you question whether the "days" of Genesis were 24 hours each or an indefinite period of time?

Do you question the so-called ice age as to how it is related to the Word of God?

Does the question of evolution cause doubts in your mind as to the Bible?

The answers to these questions, and many others, are found within this book. Here are two books that we recommend most highly to our readers, and we are frank to say that without them, you cannot have as great an appreciation for the Word of God as you can with them.

A New Church

(Continued from page one)
started since the days of Christ, started without authority from a true, sound, Baptist church it is without authority and without a commission.

In I Cor. 11:2 we learn that the ordinances are given to the church. Now since this new church is not a true church and

since it has no commission and no authority from God, it cannot administer Scriptural baptism. Even if this church should immerse someone on request, or begin the practice of immersion, it could not administer Scriptural baptism. Even if this church should immerse someone on request, or begin the practice of immersion, it could not administer Scriptural baptism, because it does not have authority. Also, it cannot Scripturally observe the Lord's supper. This ordinance was given to the church. It is not an individual ordinance, or simply for saved people, but is for, and under, the authority of true churches of Christ. Therefore, this new church can never have a Scriptural baptismal service or observance of the Lord's supper.

IV

THIS NEW CHURCH IS WITHOUT THE PROMISE OF GOD'S PRESENCE.

In Mt. 28:20 Jesus promised to be with His true commissioned churches. In Eph. 2:22 we learn that true churches are habitations of God through the Spirit. Praise God the true church of Christ has a special promise of a Divine presence which does not depend

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upon size, social position, or magnificent buildings, but simply being a sound true, church. The Lord is with us. He meets with us. We have His promise which cannot fail. But these false churches started by men are without this precious promise. Even a true church can lose the presence of the Lord, and cease to be a true church. Read Rev. 3:20. But false churches never had that presence, or that promise to start with.

V

THE NEW CHURCH IS NOT THE PILLAR AND GROUND OF THE TRUTH AS I TIM. 3:15 SAYS OF THE TRUE CHURCH.

Now, dear friend, Baptist churches were given the truth. They have preserved and propagated the truth of God from the days of Christ till now. Baptists have lived and died that the truth of God might not perish from the earth. All the truth of God in any of the so-called churches today, is truth that they got from, and because of Baptist faithfulness to the Bible. This new church will preach some truth, but it will be truth that can be heard in sound Baptist Churches. They will not teach one truth that you cannot hear in a sound Baptist Church. But the tragedy is that this church will preach much false doctrine. They will preach false doctrine on church truth, they will continue the awful, wicked, blasphemous practice of infant baptism. This is a sin against God, against

Be True Thyself

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach,
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Horatio Bonar

VIII

THIS NEW CHURCH IS THE BRIDE OF CHRIST ITS MEMBERS ARE NOT THE BRIDE OF CHRIST.

Now the Scriptures are clear that a church is a local assembly of Scripturally baptized believers organized for carrying out the commands of Christ. Only sound Baptist Churches are Scriptural churches. Further, Scriptures are clear that church is the bride of Christ. I Cor. 11:2 and Eph. 5:23-33, in the bride of Christ, a special reward that the Lord give to those who are loyal, faithful members of sound churches. Saved people who are not in true churches will not be in the Bride of Christ. Oh, friends, I urge you to study Scriptures, and to join, and support, a church that is Scriptural and to seek the great reward of being in the glorious bride of Christ.

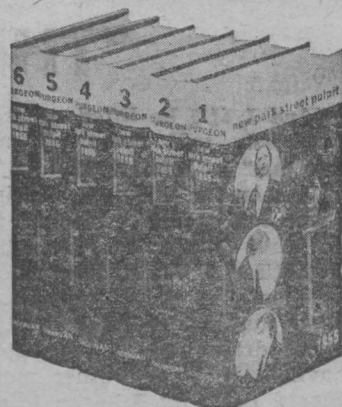
IX

THIS NEW CHURCH DOES NOT HAVE THE PROMISE OF PERPETUITY.

Jesus said in Mt. 16:18 Christ will continue his church until the gates of hell will prevail against it. This promise was given to the true church which Christ started in his ministry, and not to any church started by man since that time. Those who believe in thefulness of our Lord believe He has, and will, keep this promise. History bears abundant witness to the fulfillment of this promise, for historical proof be given for the existence of sound churches like the church of Christ started in every age and time. Baptist historians have affirmed, and church historians of other denominations, and church historians, have admitted the existence of Baptist Churches back to the days of Christ. Dear friend, come and let us stand together. Since Christ started his church, (Continued on page 6, column 1)

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THE BAPTIST EXAMINER
MARCH 25, 1967

PAGE TWO

The best way to prove your religion is not to argue about its facts but to produce its proper results.

"The Magnetic Jesus"

(Continued from page one)
to go to Calvary. He came to this world for that purpose. Listen: "I am afflicted and READY TO DIE from my youth up." — Psalms 88:15.

All of His ministry was the fulfillment of the Psalmist's statement, for the Lord Jesus Christ was ready to die. He was ready to be lifted up. He was ready for Calvary. From His youth up, He was ready to die. In the very beginning of His ministry, He said:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." — John 3:14.

Then about the middle of His ministry, we find Him saying: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." — John 8:28.

Then when He came to the end of His ministry, when He was under the shadow of the cross, He said in the words of my text, "And I, if I be lifted up from the earth, will draw all men unto me."

I THE WORD "DRAW."

The word "draw" is one of those words in the Bible that is most interesting, and it is used variously throughout the Word of God. For example, we read: "Then Simon Peter having a sword DREW it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus." — John 18:10.

Here the word "draw" is used as Simon Peter lays his hand upon his sword and draws that sword forcibly from his sheath.

Then the same Greek word "draw" is used again when we read:

"And he said unto them, Cast the net on the right side of the ship, and ye shall find. They therefore, and now they were not able to DRAW it for the multitude of fishes. Simon went up, and DREW the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, the net was not broken." — John 21:6, 11.

The word "draw" is translated with the idea of putting forth strength to drag an inanimate object against its will.

We have the word "draw" used again in a very interesting way.

"But ye have despised the word. Do not rich men oppress the poor, and DRAW you before the judgment seats?" — James 2:6.

Here the word "draw" is translated with the idea of compelling unwilling subjects to go to the judgment — and it is the very word that Jesus used in John

When we come to the book of Acts, we find it used five times, and in each of these instances it

tells about forcibly drawing, or dragging one to a place, or from a place. We read:

"As for Saul, he made havoc of the church, entering into every house, and HALING men and women committed them to prison." — Acts 8:3.

The word "haling" is the same word for "draw."

Notice again: "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, DREW him out of the city, supposing he had been dead." — Acts 14:19.

Literally, they dragged him out of the city. In all probability, they took him by the heels and dragged him out of the city, supposing he was dead. In other words, they forcibly drew him from the city.

Listen again: "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and DREW them into the marketplace unto the rulers." — Acts 16:19.

Literally, they dragged Paul and Silas.

You say, "Couldn't they have held back?" Yes, but what good would it have done? Can a sinner, when God is drawing him, hold back? Can a sinner, when God is dealing with him, refuse to go along with the Lord? Yes, but what good would it do?

Notice again: "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they DREW Jason . . ." — Acts 17:5, 6.

In other words, the Word of God would indicate that they took hold of Jason and pulled him out before the people.

Listen again: "And all the city was moved, and the people ran together; and they took Paul, and DREW him out of the temple; and forthwith the doors were shut." — Acts 21:30.

Here the word "draw" is translated as meaning "being forcibly drawn to, or from a place."

II WHOM SHALL HE DRAW?

Now, beloved, that is the way this word "draw" is used in the New Testament. Doesn't that give you an idea of the meaning of my text? I used to read it and I thought, Well, God is going to gloriously save everybody in the world. He said that He would draw all men to Him and I saw nothing but a converted world — ultimately everybody being saved. (Continued on page 4, column 5)

THE BAPTIST EXAMINER

MARCH 25, 1967

PAGE THREE

OUR LORD PRAYS FOR HIS OWN

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A Tract: God's Way Of Salvation Vs. Man's Way

PASTOR O. B. BAKER, VERONA, OHIO

There are so many religious orders today which call themselves Christian Churches or Christian Denominations, that most of us would have to strain our imaginations almost to the point of no return, in attempting to determine as to whom we should hear as an authority on matters pertaining to things spiritual. Each of these Denominations seems to have the final word, especially on the matter of what takes place in the experience of becoming a Christian, and what the lost man must do himself in this operation.

There seems to be a way which, in some measure, is peculiar to each individual Denomination. Then, there are various aspects of the way which seems to be the personal property of certain individuals associated with that particular group. But, in view of the plain statements of Scripture, we must say that there is very little room, if any, for these various and sundry ways. In fact, it seems so very obvious to us that there is only one way for a lost soul to be brought into an experience of salvation, and thereby become a "New Creation," or a son of God.

BIBLE AUTHORITY

Some years ago, this writer visited in the home of a man (at the man's request). This man informed us that he was very much concerned about his condition before God, and that he would like to know the truth about himself and his relationship to life after death. He proposed a question something like this: "With all the ways advanced by the various religious groups, what and whom am I to believe?" Our answer was very blunt and pointed, "You should believe none of these people; nor should you believe me." He was somewhat perplexed by our answer, and wanted to know as to where or from whom, he could obtain an answer to his problem, since he was to believe none of us. We then presented him with the Word of God and said something like this, "This is the Bible. If we believe that this Bible is what it claims to be, (the very Word of God), then, we must take it as the only authority in matters pertaining to all questions related to our spiritual life, here, or hereafter." Of course, this proposition poses several questions, especially one:

HOW TO KNOW

How are we to determine what the Bible really means to say in all these matters, when there are so many learned men who seem to differ as to the interpretation of its message? This question causes us to relate something we read years ago, of an experience which supposedly took place between a very learned skeptic and a very devout, but somewhat unlearned, old lady. This supposedly took place in England, during the days of the reign of infidelic philosophers. This learned skeptic was one day walking along the streets when he came upon this old lady reading from the Bible. He supposedly said, "My good lady, what are you reading?" To which she replied, "The Word of God." "How do you know it to be the Word of God?" he asked. She waited for some time, while the skeptic gloated over her inability to answer. Finally, she pointed to the sun and asked, "Pray tell what is that object yonder in the heavens?" To which the skeptic readily replied, "Why, it is the sun." "How do you know it to be the sun?" the old one asked. "Oh, it gives light, life, and happiness, and it is its own authority." To this she replied, "By your own logic you have answered your question. I know this book to be the Word of God by the same token; it gives me light, life, and happiness."

THE BIBLE ITS OWN INTERPRETER

The Bible is its own authority; it speaks for itself, and interprets its own message. By the very fact that one's life is changed by the impact of its power, which is brought to bear upon one's soul through the hearing of its message, is sufficient proof of its authority. Many books have been written by men, and many words have been spoken, the impact of which have wrought great changes in the lives of many, but none of them have given the blessed assurance in a knowledge of sins forgiven, or of a spiritual relationship with God, by having become His children in a spiritual birth.

Where would one go to find another book which wields such tremendous power over the lives of people? One has only to give an honest appraisal to come up with a positive answer. It is not our purpose, here, to make an extensive study of historical records in an attempt to prove the authority of the Bible; neither do we propose to present the names of the many great men and women whose lives have been changed by their having come into contact with its message. We simply state that it is the "final and only authority in spiritual matters," and leave it there. The Pros and Cons we leave with the scholars(?)

HOW DOES GOD SAVE

So, then, what is God's way of saving lost souls? When we speak of one being saved, in opposition to one being lost, we are speaking of an experience one has which the Bible calls, "Born again" or "Born of the Spirit." John 3:3-8. Of course, we understand that these Bible terms have just about

as many meanings as there are denominational interpreters. But, for our purpose, we are not so concerned with the various interpretations of men; we are concerned mainly with what the Bible itself interprets them to mean. **Note:** We have searched in vain for a single verse of Scripture authorizing any man or organization of men, to be interpreters of the message of the Bible. We must, therefore, bow to the interpretation of the message as the Bible itself presents it. We do find, moreover, that those who are commissioned to declare the message are to make a diligent search of the Holy Writ so as to be able to rightly "divide (analyze) the word of truth." II Timothy 2:15.

A right analysis will come only as one allows the text to interpret itself in the light of still other texts, and as each is viewed in the light of what goes before it and what follows after it. Then, too, we must take a look at the language itself, because it was originally written in a language which is foreign to us today. Now to come back to our question, "What is God's way of saving lost souls?"

THE LORD'S ANSWER

The Lord Jesus seems to answer the question with these words, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." — John 14:6. With these words, it seems, our Lord is answering the question once and for all. Of course, here is where the interpreters come in to explain what is meant by these words. But does it not seem conclusively evident to any honest mind that the Lord is here stating a simple fact? Since the Father is inaccessible except through the Son, there can be none other way except by way of the Son. Then, we find Peter saying, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." — Acts 4:12. Then the Apostle John says, "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son hath not life." — I John 5:11-12.

ONE WAY

What are we trying to establish? Just this, God has but "one way" of saving lost souls, and only one way. If there were ways of salvation, the Lord Jesus would have said, "I am a way, a truth, and a life; no man cometh to the Father but by a way." Does not this sound silly? But no more silly than to say that "The Way" can be made to mean more or anything less, than one way. There can be no ways, to the Father, only "The Way."

THE MEANS

Perhaps the question of "The Way" is not so controversial among the interpreters as the means of getting into the "Way." In fact, it is with the latter question we would like to dedicate most of these lines.

Since the Lord Jesus is the "Way," how does one get into the Lord Jesus and thereby come into the "Way."

Here again, we must stick closely to the word of God for our answers.

We would therefore begin with a very familiar verse, which interpreters have given many and various meanings: "As many as received Him, to them gave He power to become the sons of God; even to them that believe on His Name." — John 1:12. It is very evident that "Received Him" is speaking of one receiving the Lord Jesus, and we know of no interpreters who would say differently. However, the manner of receiving Him has been and is a matter of much dispute. This we will take up a little later, but for now let us take a look at one word in the next part of our text; that word EXOUSIA, which could not possibly mean "strength or ability." The word for strength is DUNAMIS, which we find translated "power" in Romans 1:16. Note: We claim no authority in the Greek language, but simply show these words to our readers in order that the language of our text may be taken as it was originally meant to be understood. You may take any good concordance and look the words up for yourself — you need not be a Greek scholar to see the difference in the meanings of these two words. So, the word EXOUSIA, in the Greek, did not denote strength or power, as we use the words today, rather, it should be translated "Right, or privilege, or distinction," and in several instances it is translated "authority." When we have come to see what the word really means, we see the utter foolishness of some who would claim that the Lord God gives strength, on the basis of faith, which enables one to enter the family of God in a new birth.

COMPARISON

Let us pause here for a little comparison of the physical birth to that of the spiritual. Did our parents give us power to become a member of their family? or did they not merely give us the privilege, or right, to that distinction? Surely, we could not say that our Father begot us, and our Mother conceived us, but our coming into the world was left finally up to us. No, but the whole process was their doing. We were not consulted in the matter; our will was not exercised in any

(Continued on page five)

The Baptist Examiner FORUM

Catholics and a few others make much of fasting. Does the Bible teach that fasting is for this age?

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Fasting seems to be something that comes with an emotional experience, such as mourning. "David therefore besought God for the child; and David fasted." (II Sam. 12:16).

I cannot find anything anywhere, to give me the impression we are commanded to fast just to be fasting. I do find where it is a thing that is to be done in secret. "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast..." Matt. 6:16. I believe fasting to be something that comes unexpected and is not planned. Whenever we are extremely burdened over something or someone we just don't want to eat. All we want to do is read and pray. When this happens we are truly fasting.

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PASTOR,

Arabia Baptist
Church
Arabia, Ohio



The Bible does not teach that fasting is for this age. There are no direct injunctions or commands to keep a fast, either in the book of Acts or any of the epistles. Surely if fasting were for this age, somewhere in the book of Acts or the epistles, we would find a command to keep them. No such command is given. Therefore we can safely say that fasting is not for this age.

"And He said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." Luke 5:34-35.

These verses have led many to believe that from the time that our Lord left this world, that literal fasting from meats and drinks, was the duty of all those

who were saved, but these verses do not teach such a theory. They do teach that there could not be fasting while the bridegroom is present. The absence of the bridegroom is the reason for mourning and fasting, but He is not absent, and never has been since His victory at the cross and His resurrection from the grave, with the exception of the ten days between the ascension, and the return of the Spirit on the day of Pentecost. I realize that at Calvary and shortly thereafter there was sorrow and mourning in the life of the disciples. No doubt there was fasting among them, as they were left alone in a hostile world. Yet what joy must have flooded their souls at the resurrection.

"And ye now therefore have sorrow: but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you." Jn. 16:20.

From this verse we can gather that the true evidence of our relationship to Christ, is our constant joy and rejoicing — not mourning and fasting.

It is true that we do not have the bodily presence of our heavenly Bridegroom with us to complete our joy, nevertheless He is not absent, for He promised the church before He left, that he would not leave them comfortless. "I will come to you." Jn. 14:18. Our Lord has graciously fulfilled this promise by sending to us the Comforter and thus He is with us continually.

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jn. 14:26.

We are never left alone. Then there could not be a season of fasting and mourning for an absent Lord.

The Lord after explaining to the scribes and Pharisees the reason why His disciples were so happy, and why they could not fast, gave the parable of the garment and the bottles to make His meaning clearer. In this parable He explains that His coming as the bridegroom, was not to patch up an old garment, which would only make the rent worse, and that the new and the old could not agree. The old garment represents Judaism, which had become worn out by rituals and traditions, and that His disciples were men of a new dispensation who were unshrunk by ritual, traditions and ceremonies. Thus our

Lord was teaching the Pharisees, and us as well, that we are not to put His enterprise into the old formula (dispensation of law) for that would bring about decomposition and ruin. Fasting has to do with the old formula and thus it is excluded from the new. To try to bring fasting into this age is to become guilty of putting a piece of new garment on to the old.

Furthermore one of the fruits of the Spirit is joy, which should always characterize the child of God. We know that joy characterized the disciples at the time of the question by the Pharisees as to why the disciples did not fast. Evidently they were a very happy group, and so should it be with us. We have constantly with us the Comforter. We have the great promises of our Redeemer. We have a hope that purifieth us, for we are looking for the soon return of the Bridegroom in person. Because of these things our lives should be one of joy and happiness.

ROY
MASON

Radio Minister

Baptist
Preacher

Arlpeka, Florida



I believe the Bible teaches that fasting is for this age. I Cor. 7:5 was written for people in this age, and it assumes that Christians will fast.

Jesus condemned fasting for show (Matt. 6:16). The Pharisee of Luke 18:12 bragged that he fasted twice a week, and his fasting was worthless. Nevertheless I believe that when a person becomes so concerned about something that relates to the cause of Christ that he forsakes food and gives himself to prayer, the Lord will honor his act. I served as pastor of some country churches in the early part of my ministry, and often I observed that the annual revival meeting was a time of eating and stuffing. I have held meetings where I was invited to a different home for each meal, and what table loads of food! Had I eaten all that I was urged to eat, I would have developed an extra chin, and a good case of dyspepsia.

Would we not get further in such meetings, if church members did more fasting and praying, and less feasting and burping.

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

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Birmingham, Ala.



Why should we fast? If God's Word tells us to fast, then we should fast. That would be all the reason we would need. But I fail to find any command to fast in the New Testament. We find examples of fasting as in Acts 13:3 where the church at Antioch was so engrossed with the wonderful business at hand that they, in all probability forgot all about lunch. If your church can become so taken up with the things of the Lord, and so yielded to the leadership of the Holy Spirit that you do not even notice when lunch time comes, go ahead and fast, and more power to you. But if you go to planning a fast, does it not smack of penance whereby you are trying to pay for your sins when they have al-

ready been paid for on the Cross of Calvary, that is, if you are one of His. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," I John 1:9. Our Lord had much rather have us confess our sins to Him than to have us try to pay for them.

If there is a saint living today who needs to fast in order that he may have plenty of time to pray, then let him fast. But, if he is fasting to make it appear that he is doing more praying than he really is doing, maybe he should leave it off. It is to be feared that most Christians of our day can do all the praying they do before breakfast and still have time left to read the morning paper. Let us remember that in many cases where we find the word "fasting" in our King James translation it was added by the penance loving translators. In Mt. 17:21 we have a whole verse that is not in the original, and most other versions do not have a verse 21 at all. Then in Mk. 9:29 most other translations end with the word prayer, thus leaving off the words "and fasting." And when we come to 1 Cor. 7:5 practically every other version leaves out the word "fasting." Even my Catholic translation, the Revision of the Challoner-Rheims Version, leaves out this word "fasting." And when they leave out something that has to do with works in any way, you can know they almost had to do it because of lack of evidence of any sort. The mis-use of this word by the King James translators has confused our thinking no little.

A New Church

(Continued from page two)

His church, and promised it would continue until His coming again, what need is there for some man to come along in 1967 and start another church. The starting of this new church is based upon the assumption that the promise of Christ has failed, yet it has not failed. His churches are here in the world today. Wouldn't it be much better to join a true church started by Christ than to start another man-made organization, that is a rival to, and enemy of Christ's true church. Remember that the church this man is leaving was at one time as sound as the church he is starting. But he says it went astray, and departed from the faith. What guarantee do we have that his church will not do likewise. It has no promise from Christ to preserve it and continue it. Most of the man-made churches have departed grievously from the so-called fundamentals of the faith. I predict that the rest will soon follow in their steps. Further, we have the explicit statement from our Lord, that: "Every plant which my heavenly Father hath not planted, shall be rooted up." Mt. 15:13.

Now this new church was not planted by God, but by man, and

so some day, it will be rooted up. In Rev. 17 we have the destruction of the old-whore and her harlot-daughters. Now this new church is simply a granddaughter of the old whore of Catholicism and will with its grandmother one day be destroyed.

CONCLUSION

Now the founder of this new church, along with like founders of like churches, makes much of their supposed belief in the infallible Word of God. He would say that the church he came out of had departed from a belief in the infallible Word of God, that He is establishing this church on the authority of infallible Word of God. Now challenge that statement, and would like to say to this man and to those who are members of this new church, that I challenge your professed belief in (Continued on page 6, column 1)

"The Magnetic Jesus"

(Continued from page three) ed. But then I read it again, kept on studying it, and I found that God wasn't going to convert all the world, but when He said "I will draw all men unto me." He is talking about men of nations, and kindreds, and tongues. He is going to draw kinds of men. He is going to draw all of God's elect from among men. Listen:

"It is written in the prophets And they shall be all taught of God. Every man therefore hath heard, and hath learned the Father, cometh unto me." — John 6:45.

We know, beloved, that all haven't been taught of God through the ages. We know this is talking about the elect of God. They shall be all taught of God. The only ones that are going to be taught are God's elect. Although He said, "I will draw all men unto me," he is talking about all kinds, and all tongues, and all kindreds of men. He is going to draw them, for we read:

"ALL that the Father giveth me SHALL COME to me; and that cometh to me I will in wise cast out." — John 6:37.

I say to you, this word "draw" is a most interesting word, that it tells us that God is going to draw, through Jesus Christ, all of the elect of God out of nations, tongues, and kindreds of people. He is going to draw Himself all of God's elect.

I would like to insist that nobody can come unless God draws him. Listen:

"No man can come to except the Father which sent me DRAW him; and I raise him up at the last day." John 6:44.

This is the same Greek word Nobody can come except that Father draw him.

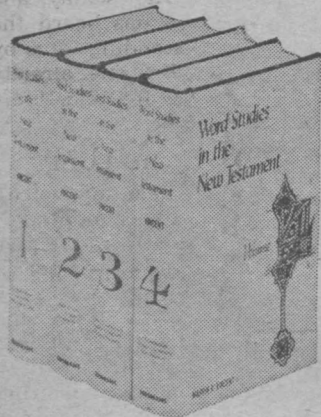
The Word of God talks about a man who sought to recover his birthright with tears, but he couldn't. I say to you, beloved, man can come to God except that (Continued on page 5, column 1)

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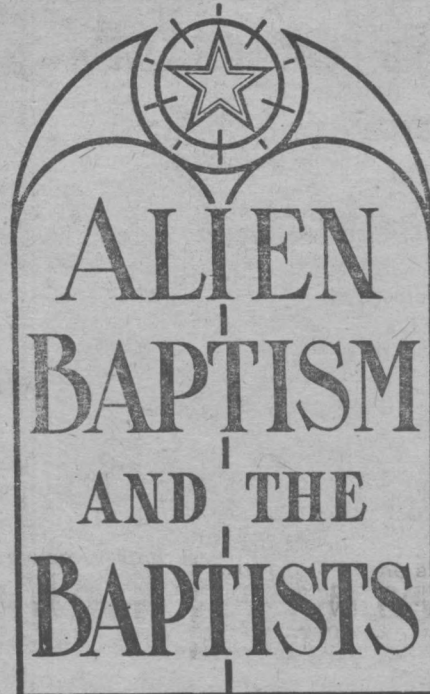
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THE BAPTIST EXAMINER

MARCH 25, 1967

PAGE FOUR



IN PRINT
AGAIN!

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Calvary Baptist Church
Ashland, Kentucky

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 1-2-3-4)



SPENCER RANDOLPH
Chicago, Illinois

I join others who say TBE is the best of its kind in America today. I just wish I was financially able to have it sent to every Baptist in the world. It's frightening; the world is rapidly deteriorating socially, morally while the spiritually falling away approaching that of Noah's days! How thankful I am for God's grace and mercy in giving me salvation

through the death and resurrection of His Son. Praise Him forever!

Bro. Gilpin, you can never know the effect the Bible Conference had on me. I feel that the Lord blessed me in a special way by enabling me to attend. I am looking forward to being there in '67.

"The Magnetic Jesus"

(Continued from page four)
Father draw that individual.

Years ago, I read that Scripture one night when I was holding a revival. There was an old freewill Baptist man living in the town who attended the service that night. The next day, I met him on the street. He walked with a cane. He took his cane and shook it in my face and said, "You preached last night that God has to draw a man, and there isn't a word of truth in it. A man can turn to the Lord of his own free will anytime that he wants to."

Beloved, this is not so. You can't turn to God when you want to. Instead, you come to God, when He draws. No man will ever come to God unless God draws that individual.

III HOW DOES HE DRAW HIS ELECT?

The interesting thing is to note how He does the drawing. In Paul's case, they evidently took him by the heels and dragged him, or drew him, out of the city when they thought he was dead. In the case of the net in which the 153 fish were caught, Simon Peter helped them drag that net ashore. In the case of Simon drawing the sword out of the sheath and striking the ear of the servant of the high priest, it was by force that he did so. But, in a somewhat different way, and the interesting thing is how He draws them. Listen:

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore I have drawn thee with lovingkindness." (Jer. 31:3.)

Oh, how I thank God, that He draws sinners with the cords of

lovingkindness!

I have attended lots of Hardshell meetings in the years gone by. I used to be rather welcome in those meetings, because I believed the doctrine of election (and they think they do). Because I believed predestination (and they think they do). Because of that, they have often given me the opportunity to speak. Do you know where I part company with the Hardshells quicker than any place else? They say that when God gets ready to save a man, He will just strike him down, and save him, whether he has ever heard the Word of God or whether it has ever been preached to him, or whether he has ever seen a Bible. Beloved, that is not the way God deals with lost people. I tell you, God draws men with the cords of lovingkindness.

Oh, how I rejoice for this truth, that God draws sinners to Him just like a magnet draws steel filings! God draws sinners to Him, and He draws them with the cords of lovingkindness.

You say, "God struck Paul down." Yes, but God had been dealing with Paul. Paul was a man who knew of the loving kindness of God. He had been brought up at the feet of Gamaliel and he knew the love of God. Having thus been taught at the feet of Gamaliel, and knowing the Word of God, he knew how God had been dealing with him in loving kindness.

I look at this word "draw" and I say, couldn't these individuals, when they were being drawn before the multitude, and being pushed forward — couldn't they

(Continued on page 6, column 1)

THE BAPTIST EXAMINER

MARCH 25, 1967

PAGE FIVE



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
I. M. HALDEMAN

408 Pages

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

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

Salvation

(Continued on page three)

way; the whole process was entirely passive, so far as we were concerned. The Lord told Nicodemus that one must experience a spiritual birth in order to become a member of the spiritual family. Even so, our text says that one must "Receive Him," or possess His life (Rom. 8:9), in order to enjoy the privileges of sonship in God's family.

THE WAY OF GRACE

We hear the Apostle Paul, in his letter known as Ephesians, saying, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8-9. Note: Since we are trying to give a Scriptural answer to the question of "What is God's way of salvation?" we will limit our own opinions to a minimum. However, we would insert a little of our own opinion here and elsewhere. We ask, therefore, that it be taken simply as an opinion, and not as an authority.

It seems that we could say, "By an unmerited favor of God we are delivered from the bondage of sin; and that deliverance is brought about through a channel of faith, which was established through the hearing of the Lord's Word (Rom. 10:17), which, in itself, was wrought as a Divine favor, and not of ourselves; because, if we had anything to do in the matter, it would be a work, at least in part, of ourselves. So, in John 1:12, we are told that we must "receive Him" or possess Him in order to enjoy the privilege or "distinction" of sonship. And in verse 13, we are told, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This birth, then, is wholly of God, as is clearly seen from these words. Literally, this verse says "Who owe their birth, neither to human stock, (human blood), nor to physical urge, nor to human design, but to God." You see, when we let the Word say what it says, and mean what it means, we have no difficulty in knowing what is intended for us to understand. It truly tears the foundation out from under all our human fabrication.

Now, that we have seen that God's way is in the person of the Lord Jesus Christ, and none other, and we have seen that for us to get in the way we must possess a life of the Spirit, in Him; which means that we must "Receive Him," and that this brings us into a new life; which means that we become sons or daughters of God. We also have seen that the whole process of the "New Birth" is wrought of God, without our planning, effort, or will.

HOW IS SALVATION ACCOMPLISHED

Perhaps the next question would be, "How does God bring this about?" This is the question that seems to give the most trouble.

The "Hardshells" say that there is no answer to this question. That if one is "Elected" to become a son of God, he will become a son of God, without the use of any means, whatsoever, the gospel or otherwise. But is this the answer of Divine decree? The "Free Willers" say that the answer is found in God's provision of Jesus as Saviour for all mankind, and that any or all of mankind may enter into this blessing when, and if, he or she may "will" to do so. Of course, they qualify the process of coming to mean that man must be influenced to exercise his free will. If the Holy Spirit is able to persuade the sinner to forsake his sin and follow after holiness, the sinner then repents and believes; asks God to forgive him of his sins, and have mercy upon him. Some even go on to say that one must live a life above sin or else he will cause God to reverse the process of this birth so as to make it void. In other words he may become lost again. Is this the answer of the Bible?

Now let us consider the so-called "Middle-of-the-roads." What is their answer? Note: We are sure that the truth is found some where between "Hardshellism" and "Free-Willism," but it is not found in many of those who want to class themselves as "middle-of-the-roads." We rather believe that many of them could better be described as "Top-of-the-fencers." They are ready to jump to whichever side their fancy may lead them. These people accept the fact, at least in theory, that the way to eternal life is the Lord Jesus Christ, and that we enter the way through faith in His blood; that the faith is a gift of God, and has no connection with our works. That man is alienated from God, by the fact that his nature is corrupted by sin; that in this fallen, depraved, condition all men are spiritually dead; and, as such powerless to do any act of righteousness whatsoever; that unless God intervenes, all men are eternally lost; and that God, the Holy Spirit, presents the person and work of the Lord Jesus before the conscience of a lost soul; this being so effectually done as to bring about an irresistible yet voluntary, obedience to God. In other words, the Holy Spirit must motivate the will, before the will is capable of making a choice; but in order to motivate the will, which is bound up in sin, the will must be quickened, or made alive. This, then, is declared to be essentially the entire process of God in bringing a lost soul into family relationship. Most of the "Middle-of-the-roads" will agree to the above statements.

WHAT MUST A SINNER DO?

Remember we are searching for an answer to the question of our eternal destiny. And, we are searching for a Scriptural answer, not for the

answers of men. Note: These lines are not being written to lost men, as such; they are written for those who would attempt to preach the gospel, effectively and effectually, to those souls who are enslaved under the tyranny of sin. We must present God's way of salvation, which can only be according to God's prescribed plan. We are sure that our churches are full of unsaved emotionally-wrought, converts. We are made to believe that this is a great evil; and that an inexcusable damage is being done to the cause of Christ by reason of this evil practice. Surely, the churches are crippled and hampered in their work because of this unscriptural, so-called gospel. Let us go back to the Scriptures for some more information on the subject.

WHAT IS THE CONDITION OF THE LOST?

"All have sinned" — Rom. 3:23a. This places the whole of humanity in the class of sinners. Notice, it doesn't say "some" but "all."

"There is none that understandeth; there is none that seeketh after God"—Rom. 3:11. Notice, it doesn't say, "Some understand, but "none that understandeth." If some could understand, there would be a possibility for all to understand. And if none understood, that means that no man on earth can understand the things of God. If all men are ignorant of God, as to a personal acquaintance, as our text clearly states, it is just good reasoning to say that, "There is none that seeketh after God." Since there are none with a knowledge of God (in a very real sense they may know about Him), none could possibly have a desire to seek after Him. Does not this clearly indicate that the whole human race, being in such a depraved state of mind and heart, would be uninterested in spiritual matters? Yet, we hear sinners being asked to "Seek the Lord," or "Come to God." You might as well plead with a dead corpse to get up out of the casket and walk. Who has ever witnessed such an experience? How silly can one be, who has himself had an experience of grace, to call upon dead sinners to "come to Jesus," "Turn to the Lord," and what-have-you? This is nothing short of hollow mockery. No, dear friends, this is not the call of the Gospel; it can be nothing but the misguided, uninformed, call of men. LISTEN TO THE WORDS OF THE LORD JESUS, "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life."—John 5:24. Notice: "He that heareth my word." In Romans 10:17 the Bible says, "Faith cometh by hearing, and hearing by the word of God (the word of the Lord)." And, "By grace are ye saved, through faith."—Eph. 2:8. Then the Bible way is that one must hear the word of the Lord Jesus; and that a channel of faith is thereby established in order that the grace (gift) of God may come into the soul. And, "that (faith) not of yourselves, it (faith) is the gift of God."—Eph. 2:8.

Let us look, now, to Romans 6:23. "The wages of sin is death, but the Gift of God is eternal life through Jesus Christ our Lord." So, the grace of God that brings salvation is through and by the Lord Jesus, and it comes to our soul through a channel of faith which the Lord God establishes through the proclamation of the Word. Listen again, "For whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:13. Notice: It does not say that if one shall call upon the name of the Lord, he shall become saved, but that he "shall be saved." Literally, "shall be the saved." The next verse clears up all doubt as to whether one is called in order to be saved, or because he is saved. "How then shall they call on Him, in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? You see, the trouble is not found in an understanding of the Word itself, but in following private interpretations. Listen now to verse 17 again, "So then faith cometh by hearing, and hearing by the Word of the Lord."

Coming back to John 5:24, we will take another look at God's way, in opposition to the many ways of men. "He that heareth my word, and believeth on Him that sent me, hath (not will have) everlasting life." "Hath" is our word "Has" today, and very clearly tells us that one who has heard the word of the Lord, with an understanding, and by so hearing has trusted in God; that one already possesses eternal life. Let us go now to John 10:27-28.

HEARING THE VOICE OF THE LORD

"My sheep hear my voice (do hear my voice), and I know them (know them experimentally), and they follow me (they do follow); and I give unto them eternal life: and they shall never perish neither shall any man (one) pluck them out of my hand." Here our Lord is saying that those who are His do hear His voice. How they hear, He does not tell us here, but the Holy Spirit had Paul to tell us in Rom. 10:17, "Faith cometh by hearing and hearing by the Word of the Lord." Then, our Lord says, "I give unto them eternal life." Notice: He did not say that He gave them a start up the ladder, and left the climbing to them. No, but He gives a life which "shall never perish," and which none will ever be able to steal away. Does that sound like the popular gospel, which says, "God has done all He can: He provided a way and gave you the ability to choose for yourself, as to whether you wish to become His child, but the rest is left up to you." The "Who-so-ever will" that we hear so much about is only found one time in the New Testament, and then it does not even remote.

(Continued from page seven)



ELDER EDWARD BAKER
Dayton, Ohio

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND)

SEPTEMBER 1-2-3-4)

There are several reasons why I love the Conference at Calvary Baptist Church, and look forward every week to the arrival of the Baptist Examiner.

I would say, to begin with, either the conference nor the Baptist Examiner (which I shall refer to after this, as The Paper) are in any wise lacking in giving God the place of honor that is rightly, and justly due Him, and at the same time showing man for what he truly is, a sinful, weak, blind, dead, Hell-bound "eternal being" apart from God.

I have attended the last three conferences sponsored by Calvary Baptist Church of Ashland, Kentucky. For some longer than three years, I have been a regular subscriber to the paper of which Brother Gilpin is the editor.

At each conference, there has been preaching that honored God and His sovereign electing grace, that showed sinners the truth of the Bible. There has been plain preaching, proving positively, and mainly that there is no other way of salvation but through Christ Jesus' death, burial, and resurrection.

I have listened to approximately 90 sermons in the time I have been in these conferences, and I can say of a truth, there has been no fancy use of language that was above the heads of those present, nor has there been any beautiful pictures painted, to deceive sinners, or comfort the unrepentant or backslidden Christian.

Not only have the preachers honored God and placed man in proper perspective, they have shown the doctrines of the Church, with its attendant ordinances, baptism, and the Lord's Supper. This, in my opinion, is one of the greatest errors of modern Christendom, and especially the so-called churches of our day — the lack of the teaching of the truth, as it relates itself to the Church.

In the paper, from week to week, I have striven to declare the same doctrines of the Bible, that I made the Conferences one of the choicest seasons of the entire year to many of us.

The truth is presented in the

paper by God-called men from every part of our great country, and by some beyond our borders — even some of the great saints of past generations. Its pages make us acquainted with, "Thus saith the Lord," and brings to our attention the churches' obligation, as to her duty to "preach the Word," not only at home, but around the world.

One who could have followed the great mission work of brother and sister Fred T. Halliman, as they have labored so faithfully in New Guinea, winning so many to faith in our precious Lord; and could have failed to cry out with Isaiah, (chapter 6:58) "Here am I, Lord send me," would be a poor Christian. In truth — an unworthy servant of his master.

The paper has presented mission work in the true New Testament order. A church sponsoring a missionary, (Acts 13:1), knows that missionary and has his work at heart, even as the church at Philippi supported Paul. (Phil. 4:15). Look at Paul's language to the Corinthians in 2nd Corinthians 11:8, "I robbed other churches, taking wages of them, (those other churches) to do you service." From Paul's language in this passage there is certainly no middle man or group of people between his work on the mission field and the sponsoring churches. In verse 17 of Phil. 4th chapter, the Holy Spirit, who used Paul said, "I desire fruit that may abound, (to have a greater or major portion) to your account." He was not speaking here of some person or group of people, as an intermediary; but to a local, visible church.

One who desired to be perfectly honest, would not, in my opinion, say that he agreed with each and every statement, of each and every preacher at the Conference, neither would he say that he was in perfect agreement with every thing that is contained in every sermon published in the paper. (Continued on page 8 column 3)

THE BAPTIST EXAMINER

MARCH 25, 1967

PAGE SEVEN

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Salvation

(Continued from page five)

ly resemble the interpretation given by the advocates of "Free-Willism;" it has nothing to do with this age, but is an admonition to a future age. We do not have time to go into an explanation of that text here. So we will leave it thus. See Rev. 22:17.

THOSE WHO DO NOT HEAR

Our Lord also had some very revealing things to say about those who are "not of my sheep." "Ye believe not, because ye are not of my sheep." John 10:26. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—John 8:47. So, what is it that makes one man hear and answer the call of the Gospel, while another hears with scorn and ridicule? Again, we are to let Scripture interpret Scripture. The Scripture seems clearly to say that one hears the word of the Gospel to eternal life, while the other hears to eternal damnation.

IS GOD OBLIGATED?

God is not obligated to save any soul from eternal damnation; if one is saved it is by an unmerited favor — all the way of Grace. If we were left to ourselves, every last one of us would go to hell, (the lake of fire) in spite of the fact that the Son of God died on Calvary to pay the sin debt.

ONLY THOSE GIVEN TO THE SON

Listen to our Lord again: "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out."—John 6:37.

Again, "And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing." Verse 39. Again, He says, "No man can come to me, except the Father which hath sent me draw him." Vs. 44. And again, He speaks of how the Father draws those who come to Him. "And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."—Verse 45.

Now, let us look at what is said of one being drawn to God, and how one is made capable of coming to the Lord. "A certain woman heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized—" Acts 16:14. She first heard — "Faith cometh by hearing."—Rom. 10:17. The Lord opened her heart. "Believe in thine heart — thou shalt be saved."—Rom. 10:9. She attended unto the things spoken of Paul, and was baptized. "They follow me."—John 10:27.

Oh dear preacher friends, can't you see that the Lord does all the choosing; all the giving; all the drawing, through the preached word; in fact, all the saving! If this be true, as it surely seems to be, it behooves us to quit belittling the grace of God to the level of man's "free will," to any degree what-so-ever.

COMING NOT LEFT UP TO US

When we are certain that the whole process, from top to bottom, is a work of God, why should we be so inconsistent as to plead with sinners to "Come?" When the Lord bids one "Come," he will come. This is not left up to us. Our job is to faithfully proclaim the gospel message, and then recede to the shadows: Leave the results to Him who knows how to bring about proper results. But it seems that we must help the Spirit just a **wee little bit**. Where do you find a record of New Testament evangelists "extending an invitation to the lost to "Come?" You can find a record, however, of the hearers crying out, "What must (I) (we) do?" Yes, when the Lord opens the heart, they will cry out. It then becomes our business to point them to baptism and the Lord's Church — we merely call them out for service, after the Holy Spirit has called them to eternal life, through the power of the preached word.

WHAT IS THE WAY?

We would like for some one to tell us (chapter and verse, please), where we can find a record of one single example of some one being saved from reading the Bible or a tract. Think hard now. "But," you may be saying, "It is inferred." Is it? Where? and How? Listen: "How can they hear without a preacher? and how can they preach except they be sent? — Rom. 10:14,15. "Understandest what thou **readest**?" — "How can I except some **man** should guide me."—Acts 8:30-31. Does it not seem that these verses teach that the word must be **preached**, by one who is **sent**?

Remember, we are searching for Biblical answers not those of men. We are not saying that preaching is the only way there is of carrying the gospel message, but we do find it to be the Bible way. It must, therefore, be a proper way if not the way.

DO GOATS BECOME SHEEP?

Some other questions: Can a goat become a sheep? By the same token, can a son of the Devil become a son of God? Again, we would beg of someone to show us a chapter and verse. Yet, we hear so many of those who are apparently good sound Bible preachers and teachers, saying that all men are children of the Devil until they receive a spiritual birth which turns them into sons of God. Frankly, we cannot follow such reasoning, simply because we can find no Scripture to uphold the assertion. When the sons of the Devil are mentioned, Christ rejectors are always in view. Listen: "Why do you not understand my speech?" "Even because ye

can not hear my word. Ye are of your father the Devil, and the lusts of your father you will do."—John 8:43. These were said to be sons of the devil, and as such, they will do his lusts; they can not hear the Lord's word; and they can not understand His speech. But when lost people, who have later been born into God's family, are spoken of, they are said to have formerly been, "children of wrath."—Eph. 2:3. And the Lord speaks of them as having been "lost sheep" of the house of Israel — "other sheep" which were not of the Judaistic fold. These, He said, He "must call." Does this sound like the devil's children being transferred into the children of God? But the lost sheep are in the devil's fold, in that they are outside the fold of God, and under the devil's control. They are, in a new birth, "Delivered from the power of darkness, and translated into the kingdom of His dear Son."—Col. 1:13. No, dear preacher friend, there seems to be no Scriptural warrant for asserting that the devil's children can become the children of God. Again, we are trying to find Scriptural answers to our questions. And we believe this question is important to a right understanding of "God's way of Salvation" versus "the ways of man."

"WHOM DID GOD FOREKNOW?"

Perhaps a clearer understanding of Rom. 8:29, would clear up some doubts and misunderstandings as to God's relationship to the **lost sheep**. Some tell us that this passage of Scripture is declaring what was in the mind and purpose of God before the foundation of the universe, (and that's very true) and that it sets forth his future dealings with those whom He had previous knowledge. Of course, we find a various opinionated group of doctrines, as to the explanation of His bringing to pass His predetermined purposes, but when we allow the account to interpret itself, in the light of the whole revelation of Holy Writ, we seem to tear down our own feeble fabrication. "Whom He did foreknow." Is He speaking of pre-knowledge, in acquaintanceship? Or is He speaking of pre-knowledge, in relationship?

The answer here is the dividing line between truth and error. If these were the only ones of whom He had pre-acquaintance, then all others were outside of His knowledge. This, then, would be saying that He did not know all things. With such an assertion, we would be limiting the Creator to the level of the creature. Surely, no intelligent man would make such a statement; especially one who has had an experience of the new birth. What, then, is meant by "Whom He did foreknow?"

We have many uses of the word "Know" in our Bible. For instance, when Joseph became aware that Mary was with child, he decided to put her away; but being assured that she was with child by the power of the Holy Spirit, he changed his decision. Whereupon, the record says that "He **knew** her not 'till she had brought forth her firstborn Son."—Matt. 1:25.

It is very clear that Joseph had had knowledge of Mary for quite some time, and that he continued to have very close knowledge of her for several months to come, but the record says he "knew her not 'till she brought forth her firstborn son." It goes without saying that the word "knew," here, is speaking of an intimate sexual knowledge, as seen in many instances where the term is so used.

Then, the word **can** mean a "knowledge of relationship" as well as a "knowledge of existence." Without doubt, we have a "knowledge of relationship" in Romans 8:29. Just what this relationship consisted of, we are not told, or it seems that we have no record. It seems, therefore, that the Lord God had a pre-knowledge of relationship to all who will ever become children of God.

If this statement is offensive to your way of thinking, just remember that, "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: Neither can he know them, because they are spiritually discerned."—I Cor. 2:14.

Remember also, that the Lord Jesus told Nicodemus that, "If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"—John 3:12.

We are not saying that the Lord God had a pre-relationship with all the "Elect," in that they were begotten as sons of God before they were born to their natural parents, but we are saying that there seems to have been some kind of relationship of experience He had with them that did not apply to the "Non-elect." Whatever this relationship was, is not our concern; but the fact that there was such a relationship is important to an understanding of, why some hear and understand the call of the gospel to sonship, while others **can not** understand the call; and therefore go on to a devil's hell.

SUMMING UP

It is the firm conviction of this unworthy servant of God that, all those whom He **foreknew** in eternity will experience a spiritual birth in time. This does not exclude the means of, hearing the Gospel call: Neither does it minimize the responsibility of each hearer to respond to the claims of the Gospel. And, surely, it does not license those of us who have felt the divine call to preach the Gospel, to take this call lightly.

We must proclaim, with spiritual clarity, that all men are lost and outside of the benefit of divine grace; and that apart from a personal experience of the new birth, none will ever see eternal glory. But, the experience itself, we must leave in the power of Him whose business it is to **give** (Continued on page eight)

TOP MAN ON THE TOTEM POLE

There is no religious paper that emphasizes the great truths of the Bible like TBE. Some — a very few — emphasize Sovereign grace. Still again a very few emphasize the truth as to the church that Jesus built.

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THE BAPTIST EXAMINER



Salvation

(Continued from page seven)

this experience — The Holy Spirit.

Again, let us say, we are not writing these lines in order that lost men may read them, and come to Christ: We write them in order that churches may be better able to understand their part in bringing an effective call to the ears of lost men, everywhere.

Is it the business of the churches to invite lost men to come to Christ? Or should we not show lost men how that they are alienated from God; and how that God, in Jesus, reconciled them to Himself, by making Him to become sin in their room and stead. And how that God, in resurrecting His Son from hell and the grave, gives assurance of a new life to every believer in that Gospel message? Let us leave the "coming" to Him who knows the heart of **all men**; while we, who know the heart of **none**, must declare the Word to **all**.

WHAT ABOUT THE SO-CALLED "SINNER'S PRAYER?"

We hear some saying, "The only prayer a sinner can pray is 'Lord be merciful to me a sinner.'" They are referring to **Luke 18:13** for their proof text.

Does this text actually teach prayer for salvation?

A close examination of the text will reveal no such teaching. In the first place; the Publican was not at the Temple for the time of atonement, but for prayer. In the second place; the Publican was a Jew for whom the atonement had already been made, and as such, there was no need for another until the time of the next, once-a-year "Great Day of Atonement." No sacrifice was made for sin by prayer, but by the death of a substitute. This was made by the High Priest, and took place one day out of the year. **Heb. 9:7**. And in the third place, there is no mention of salvation, as a result of his prayer.

It is simply stated that he went to his house "Justified" rather than the Pharisee. Now, for what was the Publican pleading. It seems beyond contradiction, that the Publican, who had had an atonement made for his **sin**, was here to ask forgiveness for his **sins**, not on the basis of a sacrifice, but because of the blood which was al-

Edward Baker

(Continued from page seven)

I come to the point of conclusion to say "As to the content of both the preaching sermon matter, as it is used in Conference and the paper, as I am quite sure all would say of the way we were fed and cared for at the Conference, 'I find no fault in them.'"

For the past three years I have sent the paper to many of my preacher friends and laymen — if we have a right to so designate — those who are not called into the ministry.

cludes a full righting of the wrong so far as that is possible. There are many sad cases of estrangement because of unconfessed wrongs, and in spite of the passing of the years the one who has been wronged remembers. But though he may have forgotten the wrong at the time it was committed and put it out of his memory, this does not alter the obligation on the other to make confession when the Lord has brought conviction, and sorrow for the sin.

There are situations, however, in which it may be very unwise to confess to another a wrong that has been done. If the one wronged has been entirely unconscious of the sin against him, and the revealing of it would not help in any way to clear up the wrong, it may cause deep grief to make it known. In such cases the matter should be made right with God and then special guidance before confessions are made before men.

But whenever the wrong is one that is known to men and the lack of confession is affecting other lives, then we are clearly enjoined to provide things honest in the sight of men as well as in the sight of God.

Please rest assured both you and TBE are in my prayers constantly.

May I pray you will continue to keep up your fine job of editing the best religious paper I know of anywhere.

—William Sinyard, Michigan

THE BAPTIST EXAMINER

MARCH 25, 1967

PAGE EIGHT

ready sprinkled on the mercy-seat. This is parallel, or antitype, in a Christian confessing sins on the basis of the blood of our Lord, who has been placed before the very presence of God on the lid of the ark in the Jewish Temple. **Heb. 9:24**. See entire chapter thru 10:22; see **I John 1:9**.

Let's keep Scripture in its context, and less trouble with our theology. Then, there is question of "Repentance."

Isn't it mockery to call on someone to perform a service of which he is totally incapable? you may ask, "what of **Luke 13:5**, 'Except ye repent, ye shall all likewise perish?' Yes, what? To whom were these words addressed? and what purpose? Was our Lord dealing with matter of becoming a child of God? or with speaking of a moral and social repentance?"

While a man can change his moral or behaviour, it is impossible for him to make change in his spiritual behaviour — the new alone can make this change. Baptists of years have all declared in their printed articles of that "Repentance and faith are fruits of the birth," and that is exactly where the Word of puts them, as far as the spiritual realm is concerned. Of course, there is much said of moral social reform (repentance) in the Word of God.

"God hath granted (given as a free best) to the Gentiles repentance unto life." — Acts 11:18. Does this sound like something the Gentiles were called upon to do in order to become of God?

Dear friend, we are not saying that lost men are not responsible toward God, because they are. But we are saying that no man performs any of will, desire, or effort, in order to obtain eternal life. It is a gift of, and by, the Lord God.

If this seems dark and unintelligent to you, of thinking, it is simply because we are incapable of understanding what is to be left in the secret chambers of Almighty God. Secret things belong to Him, and what He will fit to reveal, and that alone belongs to us.

If the process of the new birth were so simple that we could not understand or explain, we would not be so pretty wise indeed. Surely, we cannot fully understand "Human Responsibility." Paul leaves God's secret council. **Rom. 9:19-20**. Why not and I? Yes, repentance, when used in connection with the lost, is always spoken of as something granted by God as a gift.

I not only believe in, and support the Conference and the paper, but I do not hesitate to recommend both to any one who desires to become better acquainted with God's Word. As I look over my list of those to whom I have sent the paper I see a Roman Catholic Priest, several Baptist preacher friends in Casey, Clay, Owensley, Breathitt County, and other places in Kentucky, and to my own children.

Some of those for whom I have subscribed to the paper have subscribed for themselves, and tell me that they would not be without it for anything.

I have had only one for whom I subscribed to object to the content of the paper. He is a cousin of mine in Jackson County, Ky. and a disciple of Herbert W. Armstrong. A sister-in-law in the state of Washington has made no comment. She has changed denominations, maybe she is on the right road. I pray she is, and will see the truth. I believe she is a Christian.

Therefore I would say, to Calvary Baptist Church, and to her

pastor and his staff of co-workers, "Keep on keeping on in the glory of God our Father through Christ our Saviour and the Holy Spirit, our faithful witness. The truth is not popular in these days of apostasy, but the reward will be far greater than the suffering will have been. To Him say, 'Well done thou faithful and faithful servant' will win everything the world, the flesh, and the Devil can do to us. God grant you His coming blessings and power."

A New Church

(Continued from page seven)

Lord Jesus Christ, and be saved. If you are saved, I urge you to get out of false, man-made churches that are rivals of true churches of our Lord. Get into a true church where you will hear God's Word in purity, and where you will be honoring the Lord by obeying His Word. God bless you. Amen.

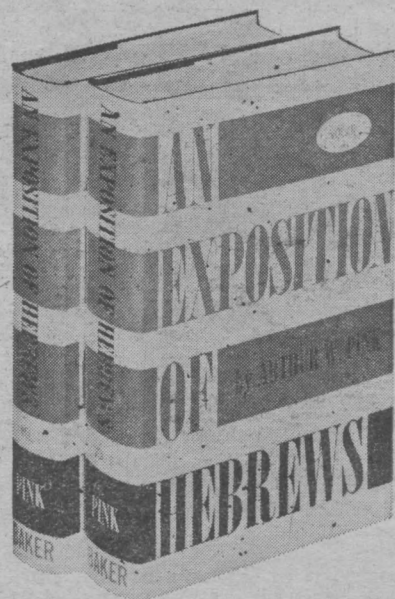
Do You Really Want To Clean Up An Old Wrong?

If a person wronged another one years ago and never asked forgiveness, and then years after was sorry, would it be wise and right to haul the troubles up and ask forgiveness? — A Vermont Reader.

thing of yesterday's doing or of a generation ago does not alter the principle that we should confess and make it right. The more is this needed if we have left the wrong unconfessed through the years.

Time never puts away sin nor rights a wrong. Only Christ can do that. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." — (Matt. 5:23,24). Whether the thing that our brother has against us be a

It may not be wise to "haul the troubles up," nor to go into details of the old sores. A simple, frank statement, in a letter, or if possible face to face, should cover the need: "I have wronged you, and through the years I have confessed it to God and he has forgiven me, and I want to ask your forgiveness." If there is something that needs to be restored in order to right the wrong the confession will not be genuine unless it in-



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