

# Scriptural And Unscriptural Mission Work

WILLIAM SHETTERLY  
Toledo, Ohio

I believe it is imperative that an article of this nature be written in order that God's churches and people be not deceived into supporting any unscriptural mission work that indeed brings reproach upon His name, His churches, and His people. I feel inadequate personally for such a task but I know God is able to use even our most feeble efforts if offered to Him for His honor and glory.

I call to your attention and give comment on Matt. 28:16-20. The words of our Lord here are relevant to the commission given to His Apostles' who constituted His church which He gave Himself for (Eph. 5:25). Notice verse 16 that the all power or authority spoken of in verse 18 was limited or particular and given only and exclusively to the Apostles which was His church, and people that has never been altered by God nor shall it ever be. The Lord's church was, is, and shall ever be a theocracy operating under the divine leadership of Him the Holy Spirit. The all power or authority given to the Lord's church has a limitation upon it and that limitation be-

ing it must function within the limits of God's infallible word; when this is violated the authority is invalid and unbending.

This article is written primarily for three purposes; it is not written to be an act of degradation to anyone in general or anyone in particular. The first purpose is to refute any idea or person relevant to any organization or individual having any Scriptural authority for doing mission work whether it be foreign or home except it be the local New Testament Baptist Church. The second purpose is to enlighten God's people to the heresy found in any organization doing mission work without Scriptural authority and outside His church. The third to

ask His people and His churches not to support in time or finances any unscriptural mission works large or small such as, and to mention a few: The Southern Baptist Convention, General Association of Regular Baptist, Baptist Faith Missions and Baptist Missions to America, Inc.

It certainly would take more time and space to refute each of these unscriptural organizations individually than is available and practical at this time. However, I believe in proving one unscriptural the other fall along side without Scriptural authenticity. I would like to mention two of these corporations which we believe should be referred to as sister organizations. We say this be-

cause of the close relationship of the structure of the corporations and the identity of the characters associated with them. Baptist Faith Missions is a non-profit corporation chartered by the state of Michigan for doing foreign mission work. Baptist Missions to America, formerly known as, the Kent Clark Blue Grass Evangelistic Team, is and I quote from the Baptist Banner (which I'll comment on later): "A non-profit religious corporation was recently chartered by the state of Kentucky. In principle, the organization is designed to function as does a foreign missionary agency now supported by a number of our fellowshiping churches."

This other agency referred to

here is in reality Baptist Faith Missions. Isn't it strange that one of the directors of Baptist Faith Missions and the father of the president of Baptist Missions to America and the pastor of the church in Detroit in which Baptist Missions to America received its authority (?) from is one and the same man? Or is it?

Now concerning The Baptist Banner. First I want to use a quote from the July issue. "The Baptist Banner is published monthly by Newby Baptist Church, as a special mission work." Now I'd like to use another quote from the same paper but from the November issue the same year, 1971: "The Baptist Banner is published monthly by Baptist Missions to America, Inc. as a part of its mission work." I've used these two quotations to show how easily it seems that a church can and does lose its authority and property to unscriptural mission boards, or maybe we should use the term corporations knowing how many do not like the word boards; but have them if not in name, in principle.

Again I use a quote from Baptist Missions to America's paper and it says: "As the Lord provides them financial means the (Continued on page 8, column 5)

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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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# PREVENTIVE GRACE

By DAVIS W. HUCKABEE  
Wellington, Kansas

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, WHICH WAS GIVEN US IN CHRIST JESUS BEFORE THE WORLD BEGAN."—II Tim. 1:9

Paul speaks of salvation and

## MORE ABOUT FTH'S RECENT PATROL IN KOPIAGO DISTRICT

FRED T. HALLIMAN  
New Guinea Missionary

Dear friends:

Once again we greet you, in the name of our Lord, from the heart of New Guinea, the land that time forgot. And although while seemingly forgotten by man everything here in New Guinea is working according to the perfect time table of our omnipotent and omniscient God. What a blessed privilege to



FRED T. HALLIMAN

know that we are serving One that knoweth and doeth all things well.

As I begin this fifth report on this patrol it is December 5 and just an hour before our Sunday morning worship service starts here on the Mission Station. I will be doing the preaching here this morning. As a matter of information, all is well with me here and by the grace of God I am still able to hold His banner high.

The report on this patrol begins with November 1 and for this day our diary reads:

(Continued on page 5, column 4)

calling in the past tense, for both of these were past facts in his own experience; but when he comes to the ground of this salvation, he goes back beyond time to "before times eternal."—R.V.

This text therefore sets forth the subject of prevenient grace, yet most Baptists of our day have no idea what is meant by this term; this writer is constrained to admit that he had no inkling of the meaning of this term until he looked it up in the dictionary, and studied the Scriptures concerning it. But the term "prevenient grace" was a common term among Baptists, as well as many Protestants of a hundred years ago. It is a sad truth that as the age deteriorates, so does its theology.

In an age in which man's free will has been exalted above almost all things, it is natural that every doctrine which would contradict this must be cast out wholly, or at least compromised so as to make it appear harmonious. Now this writer would not be misunderstood — he certainly believes that man is a responsible creature, and that any person who is finally condemned to hell, will be condemned for his own sin, and not simply because of some *absolutum decretum*: but to call this state of responsibility "free will" is an unfortunate choice of words, to say the least. At the same time, it is not true that "God cannot override man's free will," as is commonly parroted about. Man's will is in bondage to sin,

and unless God overrides that hell-bound will, there would never would be any person saved. The Scriptures declare that "No man can come to me, except the Father which has sent me draw him," John 6:44. And again, "For it is God which worketh in you both to will and to do of his good pleasure," Phil. 2:13.

There is not a day passes but that God coerces the will of man, for not one of us always has things exactly like we want them. Take the example of the Axis

## KING JAMES VERSION

TIMOTHY PIETSCH

Baptist Missionary to Japan

One who believes in churches sending missionaries rather than mission boards.

Most evangelical Christians claim to believe that the Bible is infallible. They claim it was given infallibly in the original documents and is inerrant.

Modernistic liberals brand this view as a pious fraud—they claim that to believe the originals to be infallible means nothing since we don't have them today.

When we ask evangelicals where is the infallible Bible to- (Continued on page 6, column 3)

leaders in World War II: they willed with all the will power they had to bring the rest of the world into subjection to themselves, but they were unable to do so. Why? Because God exercised His sovereignty over them; He restrained their wills. The Scripture testifies the same thing, for the Assyrian it is said, "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few," Isa. 10:7. God may use a wicked man to fulfill His purposes, but when that ruler has fulfilled the purposes of God, then God is able to restrain him. See the sequel in Isaiah.

Not only is God able to restrain the will of man, but He is also able, and often does, change the will of man. The mightiest monarch upon the face of the earth can have his will changed effortlessly by the Lord: "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will," Prov. 21:1. This is what God does in salvation; He works in man "to will and to do of His good pleasure." A. W. Pink has well said:

"The salvation of any sinner is a matter of Divine power. By nature the sinner is at enmity with God, and naught but Divine power operating within him, can overcome this enmity; hence it is written, 'No man can come unto Me, except the Father which sent Me draw him' (John 6:44).

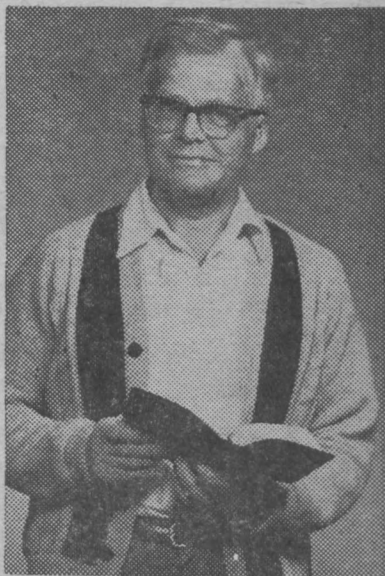
It is the Divine power overcoming the sinner's innate enmity which makes him willing to come to Christ that he might have life. But this 'enmity' is not overcome in all — why? Is it because the enmity is too strong to be overcome? Are there some hearts so steeled against Him that Christ (Continued on page 3, column 4)

## BILL BURKET TELLS OF HIS VISITS TO VARIOUS CHURCHES

BILL BURKET  
Farmington, New Mexico

Twenty-first day — I sent five letters to the different churches on my itinerary. This completed my schedule up to Lawtey, Florida. I also sent a letter to my beloved wife whom I was beginning to miss by now. We had never been separated for so long a time in our twenty-five years of marriage.

Twenty-second day — Still



BILL BURKET

staying at my brother's place in Cleveland. Took a drive down to Elyria, Ohio today with my brother in order to find where New Testament Baptist Church is located, as I have meetings scheduled there two days hence. I met Bro. Cebert White the (Continued on page 4, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "WHO DID HINDER YOU"

"Ye did run well; who did hinder you that ye should not obey the truth?"—Gal. 5:7.

I think it is always pretty good philosophy on the part of a preacher, or even a school teacher, or anyone in authority, to offer commendation before we offer condemnation. It is well to praise, before we criticize.

Paul does that in this text, for he says, "Ye did run well." He praises them. In the last part of the text, he condemns them — he

criticizes them, for he says, "Who did hinder you that ye should not obey the truth?" But before he says anything at all about criticism, he praises them, saying, "Ye did run well."

In the Book of Revelation, we find that the Lord Jesus Christ likewise used this same philosophy, for in dealing with every one of the seven churches, first of all He commended them, and then He condemned them. In these various churches, He looked

about to see what He could find whereby He could praise them, and having offered a message of commendation, He then offered a message of condemnation or criticism.

I think it is well for us always to follow that policy in life.

That calls to my mind a little poem that I learned many years ago:

"Don't look for the flaws as you go through life," (Continued on page 2, column 1)



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JOHN R. GILPIN.....Editor

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## "Who Did Hinder"

(Continued from page one)

And even when you find them; It's wise and kind to be somewhat blind, And look for the virtue behind them.

For the cloudiest night has a tint of light, Somewhere in shadows hiding; It's better by far to look for a star, Than the spots on the sun abiding."

That is Paul's philosophy as he is dealing with the churches of Galatia. As I say, He commends them, and then he condemns them. He praises them, and then he criticizes them. He tells them, "You have run well." That is the praise. Then he says, "What hindered you?" That is the criticism.

### THERE ARE MANY BELIEVERS WHO HAVE BEEN HINDERED.

I can go back in the Bible, all the way through both Old and New Testaments, and I can find many individuals who were genuine believers, but who were hindered in their Christian race.

Take Jacob, for a good example. In Genesis 28, we find the story of Jacob's conversion. As he lay down at night, the rocky panorama of the desert stretched out before him. During the night's time, those rocks piled themselves up as a ladder unto Heaven. Jacob saw the angels of God ascending and descending upon that ladder.

When he awakened the next morning, he said, "How dreadful is this place! Surely God is in this place, and I knew it not."

Then immediately on arising, he said, "I am going to make a covenant here with God. Now, Lord, if you be with me, if you will take care of me — give me

food to eat and clothes to wear — then this stone shall be Thy house. Thou shalt be my God and of all that Thou shalt give me, I'll surely give the tenth unto you."

That was the experience on the part of Jacob. He was saved, no doubt about it, and he said, "You are going to be my God from now on. This stone is going to be your house, and all that you give me, I'll surely give the tenth unto Thee."

The Word of God then tells us: "Then Jacob went on his journey."—Gen. 29:1.

Literally, it says, "Then Jacob lifted up his feet."

Jacob had reason to lift up his feet. The burden of sin was gone. All that burden of sin was taken from him, and he lifted up his feet. He is happy now in the Lord, and he goes on his way to the land of Padan-aram.

Now that is Jacob's experience with the Lord. He said, "Lord, you are going to be my God; this stone is going to be your house; all that you give me, I am going to give you a tenth of it back." And he lifted up his feet. The burden of sin was gone. He began well in the service of the Lord.

Some thirty years and twelve children later, Jacob came to the place that God said, "Jacob, arise and go up to Bethel."

Beloved, before Jacob could go up to Bethel, back to the place where he had said, "You are going to be my God, this stone is going to be your house, and I am going to give my tithe to you"—before he could go to Bethel, he had to call all his family in, and say to them, "Break off your earrings."

There is no particular harm in a woman wearing earrings today, but those earrings that they wore back there were idolatrous. Those earrings that they wore in Jacob's day were earrings that were dedicated to some particular idol. This is different to a woman having earrings on her ears today. Unless yours are dedicated to some particular idol, there is no similarity.

Before Jacob and his family could go to Bethel, to the place of worship, they had to get rid of their idolatry.

Look at them. They have been hindered. Jacob had been hindered. He had started out running well, but he had been hindered. Now before he could run again in the service of the Lord, he had to get rid of the idolatry of his life, and that of his family.

The same is certainly true so far as Simon Peter is concerned. There is no doubt about the fact that he was a man of God. He had been on the mountaintop with the Lord Jesus Christ. Up there on the mountaintop he had seen the Lord Jesus Christ transfigured. He had been so close to the Lord Jesus Christ that he had seen Him transfigured.

He had been with Him in the Garden of Gethsemane. He had been one of the favored ones who had been close to Him in the Garden of Gethsemane.

There is not a doubt in my mind but what Simon Peter was

a saved man, a child of God, a man who had walked with the Lord. He had run well.

Look at him when he had stood in the presence of Jesus Christ and said to Him, "If you be the Christ, bid me walk on the water to you." And he walked.

Beloved, he had done well. He had done better than most of us would have.

Look at him on the day that Jesus Christ said, "You are going to deny me." Simon Peter said, "Not so," and he defied his Lord. He was running so well that day that he said, "Anybody else may deny you, but I'll not do so."

A little later on, the Word of God tells us in Luke 22 how that Simon Peter got so cold and indifferent and forgot all about his Christian race. The Word of God tells us of the things that led to his sin of denying the Lord Jesus Christ. Listen:

"Then took they him, and led him, and brought him into the high priest's house. And Peter FOLLOWED AFAR OFF."—Luke 22:54.

Watch out, beloved, when you begin to follow Him "afar off." You can be certain of one thing: you are not running very well.

Then the Word of God says that the enemies had built a fire in the courtyard, and Simon Peter sat down around that fire and warmed his hands at the enemy's campfire.

Beloved, I say to you, be careful lest you get your warmth from the world.

Then the Word of God tells us that Simon Peter not only stood around the enemy's campfire, but that he sat down among them. Listen:

"And when they had kindled a fire in the midst of the hall, and were sat down together, PETER SAT DOWN AMONG THEM." — Luke 22:55.

By and by, three individuals came along and accused Simon Peter of belonging to Jesus — of being one of Jesus' band, and he denied it. Finally, in order to make it emphatic that he didn't belong to Jesus, to save his life, he punctured his denial with profanity.

I tell you, beloved, Simon Peter wasn't running very good. He became a backslidden Baptist preacher.

Look at him. He starts out well. He follows the Lord into the Mount of Transfiguration, he is with the Lord Jesus Christ in the Garden of Gethsemane, and he stands up and defies the Lord Jesus Christ on the basis that he'll never deny Him, yet the Word of God tells us that finally he curses in order to be sure that nobody found out that he really belonged to the Lord Jesus Christ. He began running well, but he didn't continue.

The same is true of the Christians at Ephesus. When John wrote to them, he told them all of the good things he could think of, as far as they are concerned. Then he said:

"Nevertheless I have somewhat against thee, because thou hast left thy first love."—Rev. 2:4.

Notice this, beloved. He says, "You have left your first love."

These Galatian Christians that we read about in my text started well. They had run well, and the Lord Jesus Christ, commending them through the Apostle Paul, said, "Ye did run well, but something has hindered you."

Jacob ran well, but something hindered him. Simon Peter ran well, but something hindered him. These Ephesians Christians ran well, but something hindered them to the extent that they had lost their first love.

That leads me to say to you that today there are as many of God's children who have been hindered in their Christian race. I am satisfied that there isn't one of us here, but what, if we would be honest and evaluate our spir-

## "'Twas A SHEEP"

'Twas a sheep, not a lamb that went astray  
In the parable Jesus told;

'Twas a grown-up sheep that wandered away  
From the ninety and nine in the fold.

And out on the hilltops and out in the cold,  
'Twas a sheep that the Good Shepherd sought.

And back to the flock and back to the fold,  
'Twas a sheep that the Good Shepherd brought.

Now, why should the sheep be so carefully fed  
And cared for still today?

Because there is danger if they go wrong  
They will lead the lambs astray.

For the lambs will follow the sheep, you know,  
Wherever they wander, wherever they go.

If the sheep go wrong, it will not be long  
Till the lambs are as wrong as they.

So, still with the sheep we must earnestly plead  
For the sake of the lambs today.

If the lambs are lost, what terrible cost  
Some sheep will have to pay.

—Author unknown

ity experience, would say that we have had the same experience over and over again. We run, and then we become slack. We run well for awhile, but then we become dilatory.

It is the same old story of the hare and the tortoise. I tell you, beloved friends, too many times God's people run well, but then they become careless in their Christian race. Let me ask you, are you as loving and as zealous towards the Lord Jesus Christ as you once were? Have you lost that joy and peace which God once gave to you? Have you quit the path of the old faith? I ask you to ponder these questions in view of the fact that I am asking if anything has hindered you in your Christian race.

When I was a boy, I wasn't doctrinally strong as to the place of women in a New Testament church. In fact, when I was a boy, I thought it was perfectly all right for women to even preach. I was brought up in a church that was so weak that I knew nothing about the Word of God, and I thought it was perfectly permissible for women to speak publicly, and even preach and pray.

In the providence of God, I had a roommate at Georgetown College that was just the opposite. In fact, he was a "crank" on the matter of a woman's place in a New Testament church.

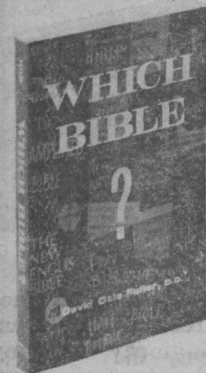
You can imagine that he and I had lots of arguments accordingly. The fact of the matter is, we had downright fusses, and on one occasion, we almost had a knock-down drag-out. He was so strong as to a woman's place in a church being that of silence, and I believed that it was perfectly all right for them to even preach, though I had no reason for believing it, and consequently we had lots of difficulties.

Years later, after we got out of college, I saw where he was correct, and I accepted the Word of God as I came to understand it, and have tried to stand for this portion of God's Book implicitly through the years. Today, there is nobody who believes what the Bible says about a woman's place being that of silence in the church any more than I do, and that has been my philos-

(Continued on page 3, column 1)

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This is a second edition — revised and enlarged — which actually is a defense of the King James Version.



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## "Who Did Hinder"

(Continued from page two)  
very definitely how I used to run the half-mile and the mile, the two mile, the cross-country, and the marathon. Many an afternoon I would run ten miles.

I can remember those days so well. One thing that was impressed upon me by the coach was that if you drop a mile and a half behind, don't drop out until you cross the finish line; keep on running, even though you know you are beat—even though it looks as if you have no chance to win. Don't stop until you cross the finish line.

Many is the time I go back in my mind and think of the words of that coach that he drilled into me, and when I bring it over into the spiritual realm, I am reminded of this fact, that my God said, "You have run well. What caused you to stop?"

Beloved, I say to you, it is not up to us to stop. It is not for us to fail. We ought to keep at the task until we cross the finish line.

### II

#### WHO HINDERED YOU?

Paul asked the question, "Who did hinder you?" I ask you the same question. Have you had a tendency in your life not to be interested in the race of Christ as you once were? If so, then I ask, who hindered you?

First of all, as I ask the question, who hindered you, I point to myself, and I ask, "Did I?"

If so, then you need to pray for your preacher. You need to pray more for your preacher than you have ever prayed for him before. If I, as your pastor, have been the means of hindering you in your race for Christ, then certainly you need to remember me much more often in prayer in the future than you have in the past.

I ask again, who hindered you? Did your fellow-members hinder you?

The Word of God tells us how we ought to react toward one another, and how we ought to try to help a brother who has fallen by the wayside. Listen:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. 6:1.

Beloved, if one of your fellow-members hindered you, you ought to make it more and more a matter of prayer that you again shall walk together and run together in the race for Christ.

I ask again, who hindered you?

Did the world hinder you?

Have you been hindered by the world? I am afraid we are in it entirely too much. We rub elbows with it. We work in it. We make our living by contacting the world. It is so easy for the world to rub off onto us.

The Word of God says:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

Did the world hinder you? If the world has hindered you, remember this: come back to the

Cross of Calvary, and do all for the glory of God.

I ask you, who hindered you? Did the Devil hinder you?

If you are going to analyze why it is that you have been hindered in your Christian race, then let's be honest. Was it your pastor's fault? Was it some fellow-member's fault? Was it the world's fault? Was it the Devil's fault? The Word of God says concerning the Devil:

"Resist the devil, and he will flee from you."—James 4:7.

If the Devil hindered you, then why didn't you do what the Bible says. "Resist the devil, and he will flee from you."

Notice again:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—I Pet. 5:8,9.

Did the Devil cause you to fall by the wayside? Did the Devil hinder you? Then if he did, that is your fault. Why didn't you resist him.

I ask again, who hindered you? Or did you hinder yourself?

I would say, in all probability, you hindered yourself more than the fact that somebody else has hindered you.

Maybe you got a little proud of the fact that you were running so well. Maybe you came to the place that you were a little bit self-satisfied, and maybe that pride and self-satisfaction caused you to falter by the way.

Then again, maybe you have neglected some things that you should have done. I have a conviction that there are four things that a child of God ought to do: you ought to read your Bible, you ought to pray, you ought to go to church, and you ought to take the Lord's Supper. I believe that these four are a definite means of grace, and that no child of God can grow if he neglects them. I say to you, no child of God will cease in his running, and no child of God will be hindered in his running if he will be sure that he does not neglect these four things.

I ask you, who hindered you? If you have been hindered as a child of God, and if it were yourself, then may God help you to go back to prayer, to Bible reading, to church attendance, and to the Lord's Supper, and say, "Lord God, help me to run the Christian race in such a way that I'll not be hindered again."

### III

#### YOUR DANGER.

If you have been hindered in your race for Christ, if you are like these folk in the churches of Galatia, then you are in danger.

Paul said to them, "You did run well. Who did hinder you that you did not obey the truth? You have run well in the past, but somebody has hindered you, that you are not now obeying the truth."

Then Paul goes on in the next several verses, to indicate that these Christians that were not running as they once ran, are definitely in danger.

Beloved, I say to you, if you

are not running the race for Christ, if you have been hindered in your running, then you are in danger.

You are in danger of losing your fellowship with Almighty God. I didn't say your relationship, for your relationship will never change. You will be a child of God tomorrow. You will be a child of God next year. You'll always be God's child if you were saved. Your relationship can never change, but your fellowship is in danger.

Fellowship with the Lord Jesus Christ is a most marvelous blessing. If something is hindering you in your Christian race, you are in danger as far as your fellowship with God is concerned.

You are in danger so far as the joy of the Lord is concerned. God's child ought to seek to be a happy child. You ought to seek to be happy in the service of the Lord.

David said:

"Restore unto me the joy of thy salvation."—Psa. 51:12.

He hadn't lost his salvation, but he surely had lost the joy of it.

Simon Peter denied his Lord, and we read:

"And Peter went out, and wept bitterly."—Luke 22:62.

Ah, those bitter, scalding tears that fell from the face of Simon Peter on that day that he denied his Lord! Those tears were a sign of the fact that the joy of the Lord was gone out of his life.

You are in danger of being chastened of the Lord. God chastens His children. Listen:

"For whom the Lord loveth he chasteneth."—Heb. 12:6.

You are in danger of the chastening hand of God falling upon you if you have been hindered in your race.

More than that, you are in danger as far as your physical life is concerned.

I Corinthians 11:29, 30 tells us about the church at Corinth who had abused the Lord's Supper, and the Word of God says that some of them were sick, and some of them even had died. God had killed them. Their physical life was in danger, and God took them because of their sins.

Mark it down, beloved, if something has hindered you to the extent that you are no longer running your Christian race as you should, then your physical life is in danger today.

#### CONCLUSION

As I bring this message to a close, I come back to Paul's statement where he says:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Heb. 2:1.

In the Greek, this literally says, "... lest at any time they slip away from us or we slip away from them."

Beloved, I say to you, be mighty careful, lest at any time the things of God slip away from you.

I am reminded years ago of hearing a sea captain in a testimony service saying that he had noted this, that sometimes the ship would be driving forward at a good rate of speed, yet the next day they would find that they had lost ground—that the ship hadn't covered any ground at all. What was wrong? He said that they had had a full wind to drive them forward, but there was an undercurrent that held them back.

Many, many times, I am satisfied that as we try to go along in the service of the Lord, we try to run well, but an undercurrent of some kind tows us backward.

That was the experience of these churches in the Book of Revelation. In the majority of those churches, there was something wrong with them.

Take Laodicea, for example. They had even gotten to the place that our Lord said, "You

are neither cold nor hot; I would that you were cold or hot. I would rather that you were one way or the other. You are just lukewarm; you are neither hot nor cold."

I am afraid, beloved, that that same thing is true of the majority of God's children who have started out in the service of the Lord. They have run well for awhile, but they now remind the Lord of dishwater—just lukewarm. He said, "I will spue thee out of my mouth." In other words, "You make me sick at my stomach."

Dishwater Christianity! When you have lost the fervor, when you have lost the zeal, when you have lost the joy, when you have lost the peace and you are no longer running like you should, yours is just dishwater Christianity. Jesus said, "You make me sick at my stomach—so sick I could spue you out of my mouth."

I ask you a simple question: have you been hindered? Have you been hindered in the service of the Lord? Have you hindered yourself? May God help you, that like these Galatians, you began well and you ran well—may God help you continue well in the race for Christ.

To that unsaved one, I ask you, what is hindering you today, to keep you from the kingdom of God? If things hinder a Christian, likewise things hinder an unsaved person; and I ask you, what has hindered you to the extent that you are not a child of God? You have heard the Word of God from this pulpit time after time. Some of you have heard me preach for over twenty years, and are still unsaved. I ask you, what hinders you? God help you that the Holy Spirit will pull you unto Himself today, that you in turn will be no longer hindered, but that you shall strive to walk with the Lord, and run with us the race that is set before us.

May God bless you!



## Grace

(Continued from Page One)

is unable to gain entrance? To answer in the affirmative is to deny His omnipotence. In the final analysis it is not a question of the sinner's willingness or unwillingness, for by nature all are unwilling. Willingness to come to Christ is the finished product of Divine power operating in the human heart and will in overcoming man's inherent and chronic 'enmity,' as it is written, 'Thy people shall be willing in the day of Thy power' (Ps. 10:3). To say that Christ is unable to win to Himself those who are unwilling is to deny that all power in heaven and earth is His. To say that Christ cannot put forth power without destroying man's responsibility is a begging of the question here raised, for He has put forth His power and made willing those who have come to Him, and if He did this without destroying their responsibility, why 'cannot' He do so with others?—The Sovereignty of God, pp. 78-79.

But as we have already said, because of man's proud and mistaken belief in his own "free-

will," the subject of any kind of grace is repugnant to him, and more especially the subject of prevenient grace. Carnal man would like to think that grace originates with him, or, at least is a direct result of some human excellence, either real or foreseen. But the very word "grace" excludes any form or degree of human excellence, for, "If by grace, then is it more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work," Rom. 11:6. Divine grace and human works are mutually exclusive. If grace is "unmerited favor," as all admit, then man is shown to be a depraved creature, wholly unworthy of the least of God's blessings, yet who is richly blessed by the Lord through grace.

#### I. PREVENIENT GRACE DEFINED.

The word "prevenient" comes from the word "prevent," which, as it appears in the English Bible, is generally misunderstood, for we generally think of it in the sense of "to stop," or "to hinder," but this is a meaning which has developed in the centuries since the translation of the King James Version of the Bible. The word "prevent" appears twice in the King James Version, neither of which has the common meaning of "to stop" or "to hinder."

In Matt. 17:25 we read: "And when he was come into the house, Jesus prevented him, saying..." The Greek word here used (prophthano) means "to anticipate." In I Thes. 4:15 again: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." Here the Greek word (phthano) means "to precede," "to go before." Thus, the word "prevent" as used in the Bible means "to act in anticipation of, or to precede." Our usage of the word in the sense of "to stop" or "to hinder" is of much later development. Reference to any standard dictionary will show that our present usage of this word is not the primary meaning, but that the primary meaning of the word is "to anticipate or precede."

Thus, preventive grace (or preventing grace, as it is also called) is that grace which goes before, and is antecedent to human action. For this reason, it might be, with equal propriety, called antecedent grace. Every believer can look back and see this antecedent grace working in and for him even from his earliest days. A. H. Strong says:

"The old theologians talked of 'prevenient grace'—grace that lays hold of us before we know it, and prepares us for the emergencies of the future. Each one of us can now perceive that things before our conversion had a meaning which did not occur to us at the time."—Chapel Talks, p. 149.

But this prevenient grace not only works for us prior to our realization, but, as our text declares, it even is antecedent to human existence; it dates from eternity, and extends through time. J. B. Moody expresses this (Continued on page 6, column 4)



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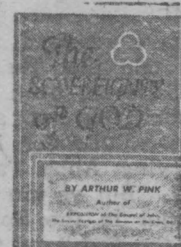
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PAGE THREE



# The Baptist Examiner

## FORUM

"In the light of Acts 2:38, what is the gift of the Holy Spirit?"

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The verse in question reads like this: "Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

The little, infant church, was told to remain in Jerusalem until they received empowerment (Acts 1:4). This was to come through the Holy Spirit. (They were not to be formed into the Church through Holy Spirit baptism, as is taught by heretics, —they were to receive power.) Jerusalem was filled with people speaking many different languages, and there was need for these people to hear and understand, so the gift of the Holy Spirit was accompanied by the supernatural gift of tongues. Likewise the empowerment of the Spirit gave them a boldness they had not formerly had.

Many witnessed, but things climaxed with Peter preaching. Under his message deep conviction seized upon many and they cried out, "What must we do?" The words of Acts 2:38 were in response to this question, and they imply repentance, faith in Christ, and baptism. Peter assured his listeners that if they followed his admonition, they would receive the gift of the Holy Spirit. The "gift of the Holy Spirit" is God's Gift of the Spirit Himself. The person who turns from his sins to Christ and receives Him as Saviour, receives the Holy Spirit. As to how conscious he is of the Spirit's presence, and as to how fully he is directed and guided by the Spirit, depends upon how yielded he is to the Spirit. Many people pray for more of the Spirit, when what is needed is that the Spirit shall have MORE OF THEM through their yieldedness.

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If you were to receive a letter from Brombergs stating that if you would come to their store you would receive the gift of a Waltham watch would you have any doubt as to what the gift of a Waltham watch was? If that question seems out of line lay the above statement down beside Acts 2:38 and see the similarity. I am aware that eternal life is the gift of God. I am also aware that the Holy Spirit is as much God as the Father and the Son are. Since this is true some might think that the gift of the Holy Spirit is our eternal life. But a closer look at this verse should convince us that this gift is not our eternal life.

If you notice in this verse the people under consideration

had to repent and be baptized before they could receive this gift. In Acts 11:18 we learn that repentance is a gift of God. That being true, a lost person cannot repent until he is given that repentance. And when he is given repentance which simply means a changed mind he believes. His believing, therefore, is the fruit of salvation, not the cause of it. And unless you are a Catholic, Campbellite, or some other "off brand" sect you know you must be saved before you can be Scripturally baptized. The expression "for the remission of sins" in Acts 2:38 should pose no problem. If you were to pick up your morning paper and read, "John Doe was hanged for murder" you would be rather foolish indeed to think that John Doe was hanged in order that he might commit murder. It is just as foolish to think that a person must be baptized in order to have his sins remitted. That means then that these people were saved before they received the Holy Spirit.

This does pose a problem. We today receive this gift of the Holy Spirit before we are eligible for baptism, but in Acts 2:38 these people had to be baptized before they could receive it. I do not profess to know why, but in the earliest stage of this dispensation those Jews had to be baptized before they received this gift. In Acts 8:17 and in Acts 19:6 we see this being taught. But when the Gentiles were brought in the order was reversed. In Acts 10:44 we see the Holy Spirit fall upon those Gentiles while Peter was still preaching. So I conclude that the gift of the Holy Spirit is the Holy Spirit Himself. In Jno. 14:16 we find that the Holy Spirit is the Father's gift to us. He is the great giver.



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When a person is saved there are some things that takes place in his life. He is born into God's family and Kingdom, he is made a new creature, and, of course, is given eternal life. (All of these things are his from the foundation of the world through election, but they become real in his life through experience). Another thing that happens is that he is given the gift of the Holy Spirit. The Spirit is given to us when we believe. "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Galatians 3:2).

After we have received this Spirit we are told that He remains in the believer. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." (Gal. 4:6). "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." (Rom. 8:9). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19-20).

While the Spirit of God is in us, He does several things for us. First of all, He seals us. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30).

The Spirit becomes our teacher, teaching us of the spiritual things of God. "But the Comforter, which is the Holy Ghost, 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." (John 14:26). Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. (I Cor. 2:13).

The Holy Spirit sanctifies us. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. 6:11).

Finally, one of the most precious things that He does is to make intercession for us. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26).

Yes, we receive a precious gift when we receive the gift of the Holy Spirit.

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The gift of the spirit as referred to in Acts 2:38 is the special gift of the Holy Spirit which is given to the body of Christ (Baptist Church) for the purpose of guiding, teaching, sanctifying and separating her from error, and thus assuring His church that the gates of Hell shall not prevail against her. The account as given in Acts 2 is a fulfillment of the promise given to the church by Jesus of another comforter which He would send to her after His ascension. This comforter was given to empower and guide the body into all truth.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: Even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you."—John 14:16-17.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."—John 16:13.

From these verses, we understand that the gift of the spirit is not regeneration, for those to whom the Lord promised the Comforter were saved, and had been baptized by John the Baptist. Though they were saved and baptized, they did not have the Spirit as the Comforter, or His gift. Thus, one may be regenerated as were those who cried out, "Men and brethren what shall we do?"—Acts 2:37, but not have the Comforter or His gift, yet they were believers, giving forth evidence of spiritual life in that they were able to hear the word of the Lord. Therefore, the First Baptist Church told this group:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

I might also add that repentance is not the gift of the spirit. This verse definitely tells us that repentance is a pre-requisite to receiving the gift of the spirit. We should add baptism to this for it must also be administered ere one could receive the gift of the spirit.

The ministry of Jesus Christ testifies to this fact. The Lord's public ministry started after He was baptized by the Baptist after which the spirit descended like a dove and abode on Him. Brethren, I do not believe that it is possible for one to have the spirit as the comforter or His gift, until he has repented and submits to the ordinance of baptism on the authority of a true Baptist church. Now I am not saying that no one is saved but Baptists, what I am saying is that the gift of the spirit can only be given through the church of Jesus Christ (Baptist).

"And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."—Luke 3:22.

The Lord told His church that the world could not receive the comforter. Read John 14:17. Thus to preserve His church, He through her bestows the gift of the spirit upon her membership enabling them to distinguish between truth and error, and to function as one body, consisting of many different parts.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles, to another proph-

ecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."—I Cor. 12:8-10.

These verses enumerate the variety of gifts given to the membership of the church. Though they may be many and varied, yet they have one author, or are from one source, which is the Comforter. Thus the church of my Lord is preserved and shall be until the end of this dispensation. Thus, the gift of the spirit unites the church into the most powerful institution in the world.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16:19.



Bill Burket

(Continued from page one)

pastor of this church. But I was not able to fellowship too long with him as he was tied up with the Baptist day school sponsored by the church. One of the teachers being absent, he had to take her place. Had the blessing of receiving a letter from my wife today.

Next day, Proverbs 21:9 "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house." I spent this day at the house of my brother and his wife who both profess to be saved. But due to the fact that the quoted Scripture applies to this home, it wasn't a very pleasant day. I had an invitation to fellowship at a brother's home this evening with some other brethren from Goshen, Indiana. But I felt so depressed after listening to the two brawling all day, who should be one flesh, and who claim to be in the family of God, that I retired early hoping that my frazzled nerves would be restored by the next morning.

This Lord's Day morning I attended New Testament Baptist Church in Elyria, Ohio. In the morning service I preached a gospel message, "Christ and Him Crucified." Enjoyed a good noon-day meal at the pastor's home. This afternoon I went with Bro. White as he visited an elderly member of the church who was not able to attend services at this time. We also went to another brother's home where I met Bro. Green and Bro. Smith and their other halves. These were the ones whom I passed up the opportunity of meeting the past evening. As I understand, these two families constitute a church in Goshen, Indiana. This must be about as small a church as is possible. She (Continued on page 5, column 2)

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# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

"SINCERELY YOURS"

"That ye may approve things that are excellent; that ye may be SINCERE and without offence till the day of Christ."

Have you noticed how phony and insincere our society is today? Just recently I've been impressed with this. We live in a world of wigs and false eyelashes, Disneyland and Frankenstein. Miracle cures for arthritis, cancer and the common cold. Hormone cremes to eliminate all wrinkles. Phony — make-believe — deceiving — and we love it so. The other day I heard a conversation between two women that went something like this: First woman, "Do you really think that Sue will really marry Chet?" Second woman, "Yes, I think she will." She took him home to meet her folks at Thanksgiving." First woman, "If I were her I'd be afraid to marry a man accused of killing his first wife." Second woman, "Me, too, but then, she has those two boys who need a father desperately," etc, etc. They talked for ten minutes or so about this couple before I realized that they were talking about a soap opera on TV. They were escaping reality via the phony troubles of imaginary people.

The dictionary says that sincerity means to be unfeigned, truthful, or straightforward. It is rare to find a woman like this. One who is sincere when giving a compliment. One with a genuine attitude of sincerity without "faking" it. Seems as though most of us try to put up some kind of "front." We no longer confess our faults one to another. We are afraid that someone will think badly of us — that they'll think that we aren't spiritual if we confess that we have problems. Therefore, we lose the blessings that come from bearing one another's burdens.

Paul wrote to Timothy, "When I call to remembrance the UNFEIGNED faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (II Tim. 1:5). Timothy was a sincere young Christian man. This seems to be something we, as mothers and grandmothers, can pass on to our children. Oh, we can't pass faith down to them. That is a gift of God. But perhaps we can teach our young ones sincerity through example and precept. What a blessed heritage to give them.

Peter also spoke of Christians being sincere. "Seeing ye have purified your souls in obeying the truth through the Spirit unto UNFEIGNED love of the brethren, see that ye love one another with a pure heart fervently" (I Peter 1:22). Love of the brethren is one area where our sincerity should abound. Yet, so often this is the place where it is most neglected. How often have we heard a sister in Christ being critical of another and then end

her discourse with, "Oh, but I clearly love her in the Lord." Shame on us for such hypocrisy. If we loved her we would not want to reveal her short-comings. Our love would want to hide them from the view of others.

We ought to freely express our love to one another in words. Why do we find it so difficult to say to a sister in Christ, "I love you." If it is done in sincerity, it would do much to strengthen and encourage her. Not only that, but it will greatly bless the one who says it. May it please the Lord to grant us grace to be sincere, unfeigned, straightforward. "For we are not as many, which corrupt the word of God: but as of SINCERITY, but as of God, in the sight of God speak we in Christ" (II Cor. 2:17).

Bill Burkett

(Continued from page 4)

was organized under the authority of New Testament Baptist Church of Cleveland. I know that many quote Matt. 18:20, "For where two or three are gathered together in my name, there am I in the midst of them." They say that is all that it takes to make a church. The Lord gave this promise to the first (Baptist) church at Jerusalem, and she was the only church which had authority to start other churches; which in turn, had the authority to start like churches, which in time, became known as Baptist churches; being the offspring of the first church at Jerusalem, therefore, being of the like faith and order.

In the evening service at New Testament Baptist Church in Elyria, I told about our mission work with the Navajo Indians. This is the first, and the only church on my trip that did not give me a love offering. This is her business, and I don't relate this incident because I resent it or am bitter about it. I, for one am sure that ever blessing that has ever come my way is because of God's grace. Perhaps this church could not afford to give a love offering. For it certainly does cost much to sponsor a Baptist day school. And now, if you will excuse me, I am going to do a little thinking out loud, or you might call it preaching. I know that God permits Baptist colleges and universities, and high schools and grade schools. But is it in His revealed will, or in the commission given to Baptist churches, anymore than to build hospitals? Some churches even consider these institutions mission works. But I wonder?

I don't like the corrupt public school system anymore than anyone of you, and was considering putting my children in Baptist high schools because such institutions exist. I probably would have done this very thing, except that my children did not wish to be separated from their home. I believe that if the parents would take the responsibility of teaching their children the Word of God, and right from wrong, that the schools would not be able to corrupt them too much, with evolution or any other false teaching. At least the children would get straightened out, if, or when, the Lord saved them.

I believe that even Baptist colleges would not be necessary; were each Baptist church to have a full or well rounded ministry, and the Lord could call enabled preachers from each local church. It sure would release much money for what I would consider legitimate mission work. These are my convictions, and I believe that they are Scriptural. But perhaps it is as a friend of mine says, "Everyone believes just what he wants to believe, and does just what he wants to do."

The next afternoon, to get away from the confusion in my brother's home in Cleveland, I went out into the beautiful country or rural lands. The trees were taking on their beautiful colors at this time of the year, something that I have missed in its fullness since migrating from Pennsylvania to New Mexico to preach the gospel. It was good to fellowship at the home of Pastor Paul Tiber and at the home of his brother David Tiber. A strange but delightful situation! This pastor and his brother are married to two sisters. All saved, and members of the same church. Isn't it marvelous how God's grace works! Spent the evening at the David Tiber home and was given a night's lodging. It surely was good again, to be in Christian homes where peace and order reigned, and to hear this brother teach his children from the Bible before sending them off to bed.

Left next afternoon to visit Bro. Oscar Mink in Crestline, Ohio. It was good to see this brother again. Quoting from my memoirs of the trip —

"Good fellowship with Bro. Mink, one of the Lord's jewels. Got a bad headache. Thanks to the Lord and the bed and board! Lived!" Unquote.

I better explain the quote. Fellowshiping with this learned and dedicated Baptist preacher was not the cause of my headache. So far, I have been blessed with exceptional health. Only thing is, that all of my systems seem to turn to "no go" for one day about a month apart, sometimes missing a month or two. I can't figure it out unless it was because I am the second of a large family of children, the first being a girl and the rest all boys. Perhaps my father and mother hadn't quite made up their mind to having boys. Therefore, I am destined to have a splitting headache once a month with all my systems out, in order that I might sympathize with the women once a month with their monthly aches and pains. You say that is silly. Not any sillier than the way the Arminians or Free-willers reason out the Scriptures.

Because of my headache, I had to beg off at an early hour. The good Bro. Mink showed me the bed that with the aid of pain medicine was to save my life. He remarked that many good Baptist preachers had occupied that bed. Only had enough strength left to reply, "I hope a portion of their spirit comes to abide with me."

Rose up this morning rejoicing our God! On the road again, headed for West Salem, Ohio. I had to have a service at a Baptist church in this city. It was not predestinated though; therefore, I went to Columbus, Ohio, to try to locate a church there. As I could not make any contact there, I headed back to Mansfield, Ohio where at the mid-week service I hoped to hear some good preaching at Sovereign Grace Baptist Church by Pastor Mink. Without too much twisting of my arm, I was prevailed upon to preach in the Brother's stead. Preached on, "God's Will and Man's Will." This was the subject of my sweet meditation as my headache was leaving the past night. Having a

premonition that I would be called upon to preach this evening, I had jotted down a few notes and references just before coming to the church. That was while I was warming up a can of soup and making some coffee in my camp stove at a road side rest, as is my custom when on the road.

After I had preached, Bro. Mink said that his daughter, who is about twenty, had asked him, "Is he one of us?" This was after she had seen me for the first time the other evening. The brother then said, "Now you all know he is one of us." I can't think of a better compliment than to be considered a sovereign grace Baptist. Are there any other kind? This brother said that he almost worried himself into stomach ulcers until he came to understand sovereign grace. Shame on us who worry.

Bro. Harold Freize, pastor of Pandora Baptist Church in Texas, was present at the service. It was a blessing to see him again and become better acquainted with him. This Baptist church had more additions than exclusions this past year for the first time in several years. You see, not just anyone can be a Baptist.

I declined to spend a night of fellowship at the pastor's house. Perhaps, I was afraid of being asked to spend another night in the bed in which so many great Baptist preachers had slept. If a double portion of their spirit had come to abide on me, I might become too proud to live with myself.

To be continued next week — D. V.

Fred T. Halliman

(Continued from page one)

"D. Q." Today has been mostly spent in making final preparations to leave Yeddo for the Poguia area. A final selection of the carriers was made and an interpreter and guide was secured. Several of the natives brought food which was cooked later and served to all, and the day was finished with a late-afternoon service. Excitement seemed to be running high among those that were to make the trip with me, "end D.Q."

During World War II, I served nearly three years in as many theatres of war, the Atlantic, Mediterranean and the Pacific. And while war is war no matter what area, due to geographical locations and other existing conditions many times different tactics had to be employed even with a common enemy. Sometimes we were able to take an abundance of supplies and be prepared to stay an indefinite period in a given locality, while at other times due to existing conditions and the severity of the battle we had to take only a limited amount of supplies and

men for a limited time which would mean that we would have to perform at our maximum ability with drastically reduced supplies and men until all of our supplies had been completely exhausted. Then we would have to hurriedly retreat while a new line took our place. This is a sort of a hit and run type of warfare.

The above serves as a good illustration of the type of mission work that I am carrying out in the rugged mountains and low jungle areas of the Strickland River and Poguia area. What the Congo basin was to Africa just over a century ago when Henry Stanley led an expedition into the heart of Africa in search of David Livingstone, this area is to New Guinea with the exception that it lacks the population that the Congo had. While I have been going into this area now for about 7 years, other than my patrols into the area almost as little is known about this vast region as was the heart of Africa a century ago.

So it is with our work here in New Guinea. We are here fighting a common enemy, Satan, but due to some of the geographic locations and other existing conditions, at times we have to fight a hit and run battle. Since the first trip that I made into the area, Yeddo has always been the place where I make any final decisions that have to be made, for once we leave this place it is like dropping into outer space insofar as contact with the outside world is concerned. In fact in these modern times that we live in, men can make a trip to the moon, spend several hours there and return to the earth and have contact all the time, before I can make a trip in and out of this remote place.

Before leaving Haiwi I had already left many things behind by way of supplies that makes life a little more comfortable living out in the bush. However, I had to re-sort and re-plan before going into this area. Only the bare necessities for existence are to be carried into this area. For instance, I always carry a folding chair on these patrols to have a comfortable place to sit down at the end of the day — the chair is left behind at Yeddo, and after 10 days of this area with no place to sit down, except on the ground or a patrol box, a chair is about the first thing I look for when I come out.

Even the food has to be calculated very closely and a rigid ration enforced both for myself and the carriers if we are to have food for each day. I make out quite well on a ration of 10 ounces of rice and the same amount of fish or meat per day with a cup of coffee in the morning and two cups of tea at night — nothing more. The carriers get 16 ounces of rice and 10 ounces of fish to carry them through the day.

(Continued on page 6, column 1)

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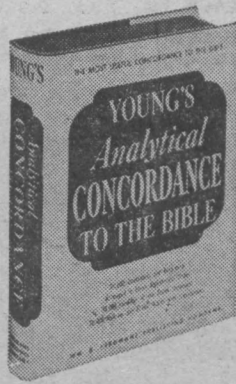
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## Fred T. Halliman

(Continued from page five)

Several things were left off and left with the local pastor to keep until we got back. A final selection of carriers was made and about mid-afternoon the food that had been brought, was put into the earth oven to cook, and then we held a preaching service. After the preaching service everyone had a portion of food before going to their homes. Several of the carriers were going into this area for the first time, and there was much excitement among them as the time was drawing near when we would be leaving. By 8:30 I could not hear a sound and so I turned in for the night also.

Nov. 2:

"D. Q." I was up about the crack of dawn this morning getting things ready to leave. By 7:00 o'clock we were ready, and after a prayer, were off. Saw a few people along the way that were returning to their homes after spending the week end at Yeddo to attend the services. Had a near fall that added greatly to the already discomforts of a crick in the neck. Came across some quite large gardens and saw several burial places. About 2:00 p.m. we found a woman dead out in the bush. Soon after this we came in sight of the Strickland River, and scaled the side of a large mountain that forms part of Strickland gorge. About 4:30 p.m. we made camp in a deep valley. The jungle has us completely swallowed up tonight. It is now 7:30 p.m. "end D. Q."

Long before I got out of bed that morning I heard the natives talking. About 5:00 a.m. or shortly after I got up and began to prepare for an early start. By 7:00 o'clock we had all the supplies tied to poles, and after some final instructions, and a prayer, we left our camp at Yeddo. The night had been clear and cool and a heavy dew had fallen. We were soon soaked as though it was raining as we waded through the tall grass and forest.

We saw several people along the way, as they had left homes of relatives where they had spent the week end to attend the services at Yeddo. Just before I started out on this patrol on October 21 I awakened one morning with a crick in my neck, and as I was walking along the train on this morning I had a near fall, and in doing so, I jerked my head which further aggravated the already stiff neck, and for the next several days I had difficulty in maintaining equilibrium.

About mid-day we came across a large garden located on the side of a steep mountain which I recognized as having seen from a distance several times before. Our guide pointed across a huge valley to where a newly constructed house was in a small clearing, and said the house belonged to the man who had owned this

garden. He pointed out another spot close by, and there could be seen an open sepulcher containing the body of the man. He had died on Friday, this was Tuesday, and his body had been placed in an open crude box exposed to the elements and carrion fowls. I had preached to the man on my last trip through here and I wondered if his soul had found peace with God.

As we traveled on, the mountain side became very steep and rocky and this made traveling most difficult. It was perhaps 1:00 or 2:00 p.m. when we came upon another lean-to type house. A huge rock protruded over the side of the mountain, and a shed had been built to form one side making a shelter from the rain and sun. A quick look around furnished no clues of anyone being there at present; however, there was evidence that someone had been living there, not many days before. There was a net bag with one large sweetpotato in it lying on the ground.

Soon we smelled a foul odor, and having had previous experience on several occasions with decaying human remains I knew that someone was dead nearby. It took several of us searching for quite some time before we discovered the body of a native woman that, judging from the state of her body, had been dead from 7 to 10 days. She looked to be about 30 years old. She was in a perfect sitting position in a small depression in the ground with her hands by her side, as if she had just gone there, and sat down, and died. It's most likely though that someone had killed her, and placed her there, as any kind of disease that causes sudden death, like heart disease, is practically unknown among the New Guinea people. The man acting as our guide claimed to have no knowledge of her, or how she died.

We left the body as we had found it, and moved on across rough rocky country, and as I traveled along, I wondered about this woman — had she heard the gospel, and if so, had she trusted Christ? I did not recognize her as having ever preached to her. I wondered if she died without having ever heard the gospel, and if so, if I would be chargeable to God for this failure. Brother pastors and Christians in general, do you ever get such a burden for people that you feel that if they die without the Gospel of Christ you may be held responsible for this neglect on your part? What a tremendous burden that we have to preach the gospel to every creature!

For the next two or three hours as I walked along the Strickland gorge I somehow got a new determination in my heart to spare no expense or effort in trying to reach every individual in this remote area with the glorious gospel of Christ.

By late afternoon we had gone

around the mountain side and descended down to the bottom of the valley, and there in the heart of a thick jungle, we made camp for the night. Quite a large river was near by and it roared through the night, as its contents raced down to empty into the Strickland. Apart from occasionally being bitten by ants, that were a full half inch long, and hordes of mosquitoes, we had a good night's rest. See you next week D.V.

## K. J. Version

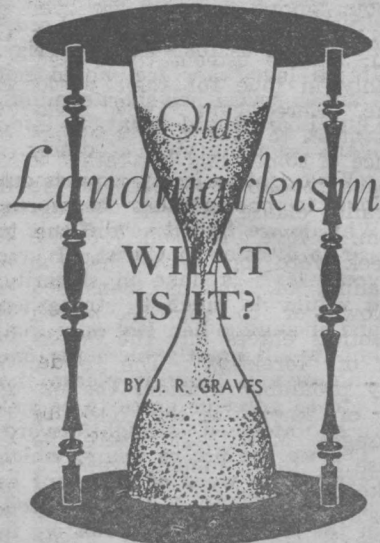
(Continued from page one)

day, they reply we don't have it any longer, for it has been lost to us, so that no Bible in the world at present can be called for sure the infallible Word of God. This is indeed a very serious dilemma for what then happens to the promise of our Lord that His Word would never pass away? (Matt. 24:35).

Happily at last there are a few voices amongst evangelicals that are being raised concerning this serious matter. One of these is that of Edward F. Hills who has this T.H.D. from Harvard University which is just about the last place one would expect such a man to come from. I trust that you will give careful and prayerful attention to the following quotation taken from the conclusion of his book "The King James Version defended on pages 140-141.

"The Christian who rejects the King James Version and adopts one of its modern rivals, by this very action places himself on the high road to modernism. For along with the King James version he has rejected the only concept of the providential preservation of Scripture which gives him any assurance that a pure New Testament Text has been preserved down through the ages and is obtainable today. He has rejected the view that the special providence of God has operated in the sphere of the Greek Church and expressed itself in its usage and that therefore the Byzantine text, found in the vast majority of N. T. manuscripts, is a trustworthy representative of the divinely inspired original text and the best of all extant texts. And not only this, but he has adopted other concepts of the providential preservation of Scripture, concepts which suggest that God does not really care whether or not a pure N.T. text is available to His people, or whether or not His people have any assurance concerning the purity of the N. T. texts available to them. For, according to the best of these concepts, God has done nothing more than to preserve the true N. T. text somewhere amid the extant manuscripts, leaving the scholars the task of finding it, if they can. According to others God may not even have done this. Nay it may even have been the purpose of God to allow a considerable degree of corruption to make its way into all the extant N. T. manuscripts.

"These faulty concepts of the providential preservation of the N. T. lead speedily to a faulty concept of the original inspiration of the N. T. For if God has been so careless in the preservation of the N. T. it is hard to see why He should have been scrupulously careful in the original writing of the New Testament. If God has preserved the N. T. in such a way that it is impossible to obtain assurance concerning the purity of this text, then there is no infallible N. T. today, and if there is no infallible N. T. today it may very well be that there never was an infall-



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ible New Testament. IF GOD HAS ALLOWED THE N. T. TO LOSE ITS INFALLIBILITY, WHY SHOULD WE SUPPOSE THAT HE CREATED IT INFALLIBLE IN THE FIRST PLACE? Thus the rejection of the King James version for one of its modern rivals leads first to the rejection of the doctrine of the providential preservation of Scripture, then to the infallibility of Scripture, and finally to the adoption of a modernistic religion which rests not on the authority of Scripture but on human reason.

"Not all those who have thus rejected the King James Version have followed out the logic of their action to its final conclusion but they are always in danger of doing so. It is the purpose of the Byzantine Text, found in the vast majority of the New Testament Manuscripts, to the Reformation Text (Textus Receptus), which is the historic printed edition of the Byzantine Text, and to the King James Version, which is the classic English translation of the Reformation Text."

For further information on this vital issue write to the TRINITARIAN BIBLE SOCIETY, 217 Kingston Road, London S. W. 19 England and ask for a copy of their booklet, "The Divine Original," by Terrence H. Brown. Those who would like to contact Dr. Edward F. Hills may do so at P. O. Box 2013, Des Moines, Iowa U. S. A.

## Grace

(Continued from page three)  
thought in this way:

"Grace reigned not only in the past eternity in contriving the plan, but also in time in executing it, and will continue to REIGN till consummated. It is from everlasting to everlasting. Hence grace REIGNED in our redemption, regeneration, justification, sanctification, and will REIGN in our preservation, resurrection and ultimate glorification. If REIGNING grace REIGNS, then it is PURPOSING, and that makes it easily PRECENIENT." — The Exceeding Riches of the Manifold Grace of God, p. 166.

This doctrine is very humiliating and so consequently very hateful to the carnal nature of man, and this explains why many genuine believers will not accept even for a moment the thought that Grace is all of God and none of man, yet the Apostle clearly shows that salvation is according to God's own purpose, and that grace was given us "before times eternal," II Tim. 1:9, R.V. And it will become even more manifest as we consider other passages of Scripture that this antecedent grace does not apply just to some minor and obscure aspect of God's dealing with mankind, but that God works antecedently in all aspects of His marvelous grace.

Indeed, the very fact that there was a covenant of grace in timeless eternity past is another evidence of preventent grace, for if

God made provision for the redemption of man before ever there was a man, then He was working antecedently in grace. Reference to those "whose names were not written in the book of life from the foundation of the world," Rev. 17:8, implies the opposite truth, namely, that there are some whose names are so recorded before time. See also the other references to this same eternal enrollment of the saints in Heb. 12:23, R.V.; Luke 10:20; Phil. 4:3; Rev. 3:5; Ex. 32:32-33; Ps. 69:28, et al. The statement in Rev. 17:8, together with that concerning "the Lamb slain from the foundation of the world," Rev. 13:8, both give evidence of this preventent grace. To the same purpose are many other Scripture statements which show God working in grace antecedent to any human existence, which we will examine in more detail later in this article. Indeed, every reference to the eternal purposes and decrees of God is a further proof of the preventent grace of God, inasmuch as these are directed manward for his welfare. The first chapter of the epistle to the Ephesians refers to the Lord's antecedent workings "before the foundation of the world," and this is detailed at some length.

When we fully understand what is meant by preventent grace, though it will be humiliating to the carnal nature of man, yet how glorious will it appear to our spiritual man, and with what assurance will it imbue our souls to know that He that hath "done whatsoever he hath pleased," Ps. 115:3; 135:6, hath seen fit to make us partakers of His grace.

In our original text, Paul tells us that our salvation and calling is "according to His own purpose and grace," and that not in time, but "before times eternal;" thus, grace "went before" even the existence of the world, and so before our existence, and therefore it was preventent grace. But let us go further and consider—

## II. PREVENIENT GRACE DE- TAILED.

It is humanly impossible to know and understand all that grace does anterior to human action, and it is impossible in the short scope of this article to even state all that preventent grace has done, but a few of the more outstanding acts of it may be considered for our instruction and edification.

First, grace went before to choose us in Christ before the foundation of the world as we learn from Eph. 1:4: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The Scripture also certifies that God's choice was not on the basis of any merit, either real or foreseen: "or the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth," Rom. 9:11. This passage has been the object of much twisting and wresting in order to get another than its natural meaning from it but there is no passage so clear and simple but that it can be wrested to mean something else if someone is determined not to believe the most natural meaning. He speaks here of the purpose of God, as in Eph. 1: the election here is individual, as in Eph. 1, although this individual election eventuates in the national election through Jacob, but this does not affect the fact that primarily here it is election of an individual that is under consideration. The election here is on the basis of God's purpose, as in Eph. 1, and not because of any merit, even foreseen. It was to combat the idea that some sort of foreseen merit or faith was the cause of this election that this passage was written. If election is because of even a foreseen meritorious state or condition, then salvation is of human works and none of grace.

Our Lord Himself clearly taught preventent grace in election when He said: "Ye have not chosen me, (Continued on page 7, column 1)

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PAGE SIX



## Grace

(Continued from page 6)

but I have chosen you," John 15:16. Man does not elect Himself, for that election took place in timeless eternity past before man existed. Someone with more imagination than knowledge of the Scriptures has characterized election as being an auto-election: i.e., "God votes for you, the devil votes against you, and you cast the deciding vote." However, someone else has very pithily answered this foolishness by saying that when election took place, man was too young to vote, the devil was not a registered voter, and so the election was wholly of God.

Again, we may go further and see how that grace went before to predestinate us to conformity to the image of God's Son: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren," Rom. 8:29. This is another verse which has suffered much violence at the hands of unbelieving saints, for it is generally quoted right, then given an interpretation which violently clashes with it. It is generally interpreted as if it read, "For what He did foreknow"; i.e., because God foreknew that certain would believe on Him in time, He therefore predestinated them, etc. This is to do the utmost violence to the meaning of this verse, for faith is a "what", not a "whom", but this foreknowledge is of persons, not of acts or conditions.

The right interpretation of this verse will be largely affected by the meaning of the word "foreknow"; it is the rendering of a compound Greek word made up of *pro*, meaning "before", and *gnosis*, "to know". But that this does not refer to a bare prescience or actions of a person is obvious from a number of things. First, God's foreknowledge is not a passive prescience, but is an active, decreeing force, for the same word is translated "foreordain" in I Pet. 1:20. Again, in Acts 2:23 it was God's determinate counsel and foreknowledge that delivered Christ to be crucified. Not only so, but His foreknowledge was preceded by His purpose to do so, and so it is secondary to God's decrees.

Next, the word "know" is used in other ways than merely to be cognizant of the existence of something. The negative usage of it is significant in Matt. 7:23: "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Clearly, our Lord does not here mean "I never knew of your existence," nor does He mean that He had no knowledge of their actions, for He charges them with evil works. What then? Clearly the meaning is "I never knew you as my own — I never knew you in my elective purposes." Again, we have another illustrative usage of "know" in I Thes. 5:12-13: "And we beseech you,

brethren to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works sake." Here again "know" cannot mean to have a bare cognizance of something, but rather it means "to approve", or, as the parallel clause suggests "to esteem, to love". In Rom. 7:15 the Greek word for "know" has the meaning of, and is translated "allow" or "to approve, which doubtless enters into the meaning of "foreknow". The reader may profitably consider the usage of "know" in the following passages: Matt. 1:25 where the sense is "to be joined together"; Luke 16:4, where it is translated "resolved"; Rev. 2:24 where the sense is "to experience". These all throw light on the word "know" as it appears in the compound word "foreknow". Dr. B. H. Carroll holds that "foreknow" is almost equivalent to election, and this view has somewhat to commend it, for whereas here foreknowledge precedes predestination, in Eph. 1:4-5 election precedes predestination. However, that foreknowledge and election are not exactly equivalent is clear from I Pet. 1:3 where we are said to be "elect according to the foreknowledge of God". Foreknowledge is God's determining upon certain people in His elective purposes.

According to the common interpretation of Rom. 8:29 that God foresaw the faith of some, Peter should have said in I Pet. 1:2 that we are "believers" according to the foreknowledge of God the Father, but this he does not say. In stead, he shows that election produces faith, and not faith the election. The R. V. gives much the better rendering of the Greek prepositions, and shows that we are "elect . . . unto obedience of the blood of Jesus Christ." Faith is not a product of humanity, but rather is a gift of God, and so it could have no effect upon God to move Him to elect any individual; but this shall be considered at greater length later in this article.

Some, in order to get rid of the problem that they feel with predestination, object that this has nothing to do with salvation, but that it is predestination to conformity to the image of Christ, and they apply it to the likeness that we shall have in the resurrection. But there is more than a mere physical conformity meant here; it encompasses the moral and spiritual likeness to Christ as well, for unless one has been conformed to the image of Christ in regeneration, he shall not be conformed to the image of Christ in the resurrection. Thus, predestination has to do with the whole salvation of man, body, soul and spirit.

Thirdly, God's grace goes before to regenerate, or make alive the soul that is dead in trespasses and sins: "And you hath he quickened, who were dead in trespasses and sins . . . Even

when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) . . . For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. 2:1, 5, 10. Can a dead man do anything? Of course not! Only a fool would suggest it, and doubtless this is the reason why the figure of death is used of the lost person — to show his total inability to bring himself to a state of life. But many believe that a man can regenerate himself apparently, for they say that he is made alive in Christ Jesus as soon as he believes; but the question is, can a man spiritually dead believe the gospel? He cannot until he is spiritually quickened or made alive, and this is exactly what the above Scriptures declare. But if this be the case, then there is absolutely nothing in a man to cause him to be saved; if he is saved, he must be saved wholly by the grace of God, and not by any works of faith of his own. And is this not the meaning of v. 5 above, when the apostle, after saying that God enlivens man even while he is still dead in sin, denominates this a matter of grace? If man is saved by faith, and if faith is some inherent ability in natural man, then God does not save man, man saves himself, and to him is the glory due. On the other hand, if man is dead in sin and utterly incapacitated from doing any good thing spiritually, and if faith is itself the gift of God, then salvation is indeed of grace, it is of God, and to Him is all the glory due. And this is exactly what the case is, humiliating though it may be to the proud carnal nature of man.

We observe, then, in the fourth place, that grace goes before to give faith, thus making salvation to be wholly of God's grace. There are numerous texts to this effect, yet they are, for the most part, pointedly ignored, or else explained away. The proud heart of man simply will not concede that God is sovereign in salvation; even genuine believers often say, "I believe in the sovereignty of God, BUT . . ." And by the use of this adversative they deny their own statement, for the very word "but" is a word which expresses opposition or antithesis. For a number of years this writer spoke this hypocritical language until the Spirit of God convicted him of, and converted him from, his error. This is one doctrine which, if we must qualify it, we do not really believe it; at the same time, if we can qualify or limit the sovereignty of God, then it isn't really sovereignty.

" . . . And as many as were ordained to eternal life believed," Acts 13:48. Taken in its barest literality, this verse means that a man believes because he has been elected because he believes. Many and various interpretations, some of which are very foolish and far-fetched, have been set forth in order to get around the most natural meaning of these words. The question is, must we seek for another meaning than that which is most obvious? If this passage stands alone in teaching this, and if it contradicts other clear statements of the Word, we might be justified in seeking another than the literal meaning. On the other hand, if we find other passages which, when taken in their most obvious meaning and barest literality, teach the same thing, then we are not only not justified in seeking another interpretation, but we also manifest the rankest unbelief of God's Word, and do great harm to our own souls. Too often, because we are unwilling to accept God's pronouncement upon something, we resort to human reasoning in order to get around the obvious meaning. N. L. Rice has well said:

"The Church has been corrupted and cursed in almost every age by undue confidence of men in their reasoning powers. They have undertaken to pronounce upon the reasonableness or unreasonableness of doctrines infinitely above their reason, which are necessarily matters of pure revelation. In their presumption they have sought to comprehend 'the deep things of God' and have interpreted Scriptures, not according to their obvious meaning, but according to the decisions of their finite reason." — God Sovereign and Man Free, p. 3.

Do we find the Scriptures teaching that every man has the inherent ability to believe God's truth, or is faith the gift of God? The following passages leave no doubt in this matter: ". . . who (Apollon), when he was come, helped them much which had believed through grace," Acts 18:27. "according as God hath dealt to every man the measure of faith," Rom. 12:3. "Who then is Paul, and who is Apollon, but ministers by whom ye believed, even as the Lord gave to every man?" I Cor. 3:5. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake," Phil. 1:29. "Lydia . . . whose heart the Lord opened, that she attended unto the things which were spoken of Paul," Acts 16:14. In this verse, the word "that" expresses the purpose of this "open heart surgery" which God performed. Rom. 10:10 further shows the reason for this: "For with the heart man believeth unto righteousness." God opened her heart to instill faith in it. "And God . . . put no difference between us and them, purifying their hearts by faith," Acts 15:9. Here it is God who is doing the purifying of the heart, and He does it by faith; the act is clearly God's, not man's. "Lord, increase our faith," Luke 17:5. If God can give more faith, can He not give initial faith? "But there are some of you that believe not . . . Therefore said I unto you, that no man can come unto me, except it were given unto him of my father," John 6:64, 65. The word "therefore" connects the unbelief of these with the fact that it had not been given unto them of the Father to come unto Christ — another evidence that faith is God's gift to men. Brethren, this is an hard saying, yet we are not at liberty to cast it out because we cannot understand it in our finite minds. "But ye believe not, because ye are not of my sheep, as I said unto you," John 10:26. Again, this is hard of understanding, but taken at face value it means simply that if one is of the elect then God will give faith to believe on Christ. "Therefore it is of faith, that it might be by grace," Rom. 4:16.

The reader cannot accuse the writer of giving a slanted interpretation to these passages, for they are set forth simply and at face value, yet each of them harmonizes completely with Acts 13:48. In fact, the opposite is true: one must "interpret" these verses in order to come to any other conclusion.

Perhaps some would reply that inasmuch as some of these passages refer to God dealing to every man the measure of faith, that every one has the opportunity to exercise faith if he will. But the context limits this "every man" to a definite category — God's saints — "to every man that is among you." Rom. 12:3. The "every man" does not and cannot refer to the unbelieving world. Not only so, but what is dealt to each one of these is actual faith, not merely the ability to believe, if he will.

The only natural explanation of these numerous passages is that faith is God's gift to man, that it is the result of election, and that it is another evidence of the prevenient grace of God. This has been a historic Baptist belief for many centuries in spite of the fact that it is often denied in these degenerate times by many Baptists. In 1508 the Bohemian Waldenses presented a confession of faith to Ladislaus, King of Bohemia, explaining the reasons for their separation from the Church of Rome, they say of the Scriptures:

"They teach also, that no man can have this Faith by any power, will and pleasure of his own: it is indeed the gift of God, who when, and where it pleaseth him, worketh it in man by his Spirit, to the end he may receive whatsoever shall be rightly administered to him by the outward Word, and the Sacraments instituted by Christ, in order to Salvation. Of this saith John the Baptist, Lord, no man can have anything, unless it be given him from above. And, saith Christ himself, No man can come unto me, unless the Father, who sent me, draw him." — Article VI, quoted in Morland, The Churches of the Valley of Piedmont, p. 48.

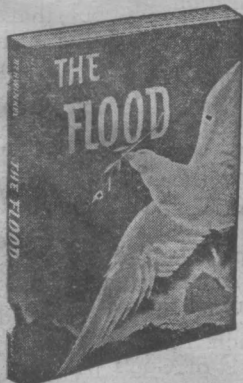
The so-called "London Confession of Faith", drawn up by the Particular Baptists in London in 1644 says, in Article XXII:

"That faith is ordinarily begot by the preaching of the Gospel, or Word of Christ, without respect to any power or capacity in the creature, but it is wholly passive, being dead in sins and trespasses, doth believe, and is converted by no less power, than that which raised Christ from the dead." — quoted from W. J. McGlothlin, Baptist Confessions of Faith, pp. 180-181.

The Baptist of Somerset County, England drew up a confession of faith in 1656, in which they say in Article XX:

"That this spirit of Christ, being administered by the word of faith, worketh in us faith in Christ (John 3:5; I Pet. 1:22; Acts 16:14; Gal. 5:22) by virtue of which we come to receive our sonship (John 1:12; Gal. 3:26), and is further administered unto us through faith in the promises of God (Eph. 1:13; Acts 2:38, 39; Acts 1:4), waiting on him in those ways and means that he hath appointed in his word (John 14:15, 16, 17; Luke 1:9, 13), this faith being the ground of things hoped for, and the evidence of things not seen" (Heb. 11:1). — McGlothlin, Baptist Confessions of Faith, p. 207.

(Continued on page 8, column 1)



## THE FLOOD

By ALFRED M. REHWINKEL

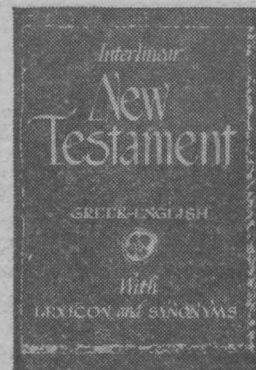
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## Grace

(Continued from page seven)

The 1978 edition of the London Confession is equally as specific in this matter as is the 1644 edition. And even the English General (Arminian) Baptists acknowledge this truth, for in their Standard Confession of 1660 they say in Article VIII:

"That God hath even before THE FOUNDATION OF THE WORLD CHOSEN. (or elected) TO ETERNAL LIFE, SUCH AS BELIEVE, and so are in Christ, (John 3:16; Ephes. 1:4; II Thess. 2:13), yet confident we are, that the purpose of God according to election, was not in the least arising from fore-seen faith in, or works of righteousness done by the creature, but only from the mercy, goodness, and compassion dwelling in God, and so IT IS OF HIM THAT CALLETH, (Rom. 9:11)."—McGlothlin, Baptist Confessions of Faith, p. 114.

In like manner, the General Baptists' "Orthodox Creed" drawn up in 1678 says:

"Faith is an act of the understanding, giving a firm assent to the things contained in the holy Scriptures. But justifying faith is a grace, or habit, wrought in the soul, by the holy ghost, through preaching the word of God, whereby we are enabled to believe, not only that the Messiah is offered to us, but also to take and receive him, as a Lord and Saviour, and wholly and only to rest upon Christ, for grace and eternal salvation."—Article XXIII, McGlothlin, Baptist Confessions of Faith, p. 141.

When we come upon American soil, we find the same unanimity of creed in respect of faith, for the New Hampshire Confession, which was originally drawn up in 1830, had an article on repentance and faith added in 1853, which reads as follows:

"We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour."—Article VIII, McGlothlin, Baptist Confessions of Faith, p. 304.

Even the Freewill Baptists, when their General Conference published their Treatise of Faith in 1634, agreed in essence with all these other statements on faith. They say in Chapter VIII:

"True faith is an assent of the mind to the great and fundamental truths of revelation; an act of the understanding in giving credit to the gospel, through the influence of the Holy Spirit; and a firm confidence and trust in the living God. The fruit of faith is obedience to the gospel. The power to believe is the gift of God."—McGlothlin, Baptist Confessions of Faith, p. 319.

The most recently formulated Baptist Confession, the Orthodox

Baptist Confession, which was drawn up in 1934, says in Article 8:

"We believe that repentance and faith are solemn and inseparable prerequisites of salvation; that they are inseparable graces wrought in the heart by the quickening Holy Spirit."

We have gone to considerable length in citing all of these confessions that we might show that when we say that faith itself is a part of the prevenient grace of God, we are not introducing some new theology; we might have introduced other and older references to show that this is an age-old belief of Baptists, but neither time nor space permits this. Thus it is not we who hold to this who have departed from the historic Baptist position, but it is those who think that man has the natural ability to "believe any time he wants" that have departed from the faith.

But to go on, grace goes before, in the fifth place, to keep the saints saved, and it is a reflection upon the grace of God to teach that man must perfect the work of God in salvation by his own works. If God cannot keep saved the soul that He has set apart as His own, then man certainly cannot keep it saved. The Scriptures give abundant proof of the keeping power of the Lord: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," II Tim. 1:12. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand," John 10:28. This last verse contains a double negative, something that is incorrect in the English language, but which is perfectly correct in the Greek, and is used to give emphasis. A literal rendering would be: "... they shall never, ever perish." "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time," I Pet. 1:4-5.

Salvation is by grace in all of its aspects, and as it was begun in grace, so it will be consummated in grace, for all of God's redemptive dealings with man are of grace. He could not deal in any other way with man without utterly consuming him in His wrath.

Finally, grace goes before in the preparations for glory: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit," I Cor. 2:9-10. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. Even the millennial glory to which the sheep nations will fall heir is a subject of this same prevenient grace: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

If this is true of the millennial blessedness, how much more so will eternity manifest this antecedent grace of God? Doubtless it will take all of eternity to reveal how often and in how many ways grace has gone before in preparing glory for the saints of the most High. There remains for our consideration only—

### III. THE DELIGHT OF PRE-VENTIENT GRACE.

We have already remarked how very humiliating, and therefore repulsive, to the carnal nature of man grace is, and this is doubtless why it is so very hard even for God's saints to accept grace in its fullest significance. This writer confesses that his carnal nature is still revolted by this doctrine, but the inward, spiritual man of the heart rejoices in it. Nothing manifests the sovereignty of God like the doctrine of prevenient grace, and this explains the hatred of the proud natural man for it. J. R. Graves well says:

"All men are by nature Arminians; and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling, and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereign on the part

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of God in this Covenant, either as to his 'determinate counsels,' his electing love, or his distinguishing grace."—The Seven Dispensations, p. 95-96.

We delight in God's prevenient grace because it is the sole differentiating factor in our lives; the only thing that kept this writer from being an atheist, a drunkard, a murderer, an adulterer and every other kind of sinful being was the prevenient grace of God that distinguished him from these. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" I Cor. 4:7.

Again, we delight in this doctrine because it puts the glory for man's salvation where it ought to be—in the Lord—and not in this wicked flesh of man. Boasting is excluded by grace; grace leaves no room for boasting except in the Lord. James, after referring to the boastings of man as to what he could do and would do, says, "But now ye rejoice in your boastings: all such rejoicing is evil," James 4:16. Because grace has wrought all spiritual good in us, we ought not to boast in it as if we had done it, but to recognize God's complete accomplishment of it, and glorify Him for it.

"There is one exclusive human side, viz., SIN; there is one exclusive Divine side, viz., SALVATION; and there is one side both human and divine, viz., SERVICE. Grace made us alive while dead; reconciled us while in enmity; translated us OUT OF darkness into light. Sin worked against grace, and grace worked against sin; sin reigned unto death, grace reigned unto life, and where sin abounded, grace did much more abound. But grace not only reigned in rescuing us from sin and death, but also reigns through righteousness unto eternal life, by Jesus Christ our Lord. Thank God for REIGNING grace, and for a THRONE of grace to which we can boldly come and obtain mercy, and find grace to help in time of need."—J. B. Moody, The Exceeding Riches of the Manifested Grace of God, p. 169.

We delight in this doctrine be-

cause, from the divine side of the matter, it puts the issue beyond all doubt. Those who teach that a saved soul may fall from grace and be finally lost, believe that if a man holds out faithful until death, then the issue becomes certain. Believers in the eternal security of the saved are wont to say that the issue passes beyond doubt when the convicted soul genuinely repents and receives Christ as Saviour, and, viewed from the human side, this is true. Yet, so far as individual assurance is concerned there must follow certain fruits of repentance and faith as Peter declares: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall," II Pet. 1:10. Cf. V5-9. This making of one's calling and election sure is not by repenting and believing as is sometimes said, but is the bearing of those fruits which will show that one's repentance and faith are genuine.

But from the divine side of this matter, the issue is never in doubt; those whom the Father has given to the Son in the covenant of grace will not fail to come to Him. "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. This is what is meant by irresistible grace. Not that the grace of God is never resisted, for it is in the very nature of wicked and depraved man to resist anything and everything that is of God, but this grace is never successfully resisted. This is sometimes referred to as "effectual calling" as distinguished from the general call by the gospel. John Gill says of this effectual calling:

"It is an act of efficacious and irresistible grace. The eternal call may be, and often is, resisted and rejected; but when God calls internally by His Spirit and grace, it is always effectual, and can never be resisted, so as to be ineffectual; for when God works, none can let or hinder; men dead in trespasses and sins, rise out of their graves of sin, and live, at his all-commanding voice; even as Lazarus came forth out of his grave at the call of Christ; nor could that call be resisted; and even the same power that was exerted in raising Christ himself from the dead, is displayed in the effectual vocation of a sinner, Eph. i. 18, 19, 20."—Body of Divinity, Book VI, chap. XII, p. 544.

Those who are the most opposed to the doctrines of prevenient grace, effectual calling and related themes evidently overlook the whole delightful essence of these things. If it is true that "All things work together for good" for those who are the called of God, then the greater and fuller control that God has over man, then the more blessed that man will be. If we may judge by actions, some believers seem to fear to grant that God is sovereign in grace for fear that He will abuse that sovereignty over them.

We delight in God's prevenient grace because it insures that every thing will work out for man's fullest, ultimate good. Prevenient grace works no restraints, nor poses any limitations on any part of man except his proud carnal nature, and for man's spiritual welfare he needs all the restraints upon his carnal nature that he can get.

Prevenient grace is a delightful doctrine; not to the flesh, nor to the carnal pride of man, but to the spiritual nature of the redeemed man, and it is for this reason that it is so very hard to accept it. Only through the prayerful and submissive study of the Word does any man ever come to accept this belief, but this is true of all the "strong meat" doctrines of the Bible. In reality, we have to be converted to every doctrine of the Bible. This is true because "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts

than your thoughts," Isa. 55:8-9.

Man can reason out a thing, and it may seem very plausible to the mind, but that does not therefore make it true. Reason is not to be the criteria of truth, rather truth is to be the criteria of reason. "The weapons of our warfare are not of this world, but are mighty before God for overthrowing fortresses. For we overthrow reasonings and everything raised aloft against the knowledge of God; and we lead every thought captive and bring it into obedience to Christ," II Cor. 10:4-5. Weymouth translation.

It is not enough that the doctrine of prevenient grace or any other doctrine can be overthrown by human reasoning, nor that another meaning may be put upon the Scriptures added; this writer has been guilty of doing these things in time past, but such human reasonings must be cast down; our thoughts must be brought into harmony with the Scriptures, and not the Scriptures interpreted to agree with our thoughts. We believe that we must take Scripture in its most obvious and natural meaning, as we have endeavored to do with these dealing with this doctrine; if the most natural and obvious meaning of a Scripture grates against our natural pride and fleshly reasoning, that is but another evidence that we are getting close to the truth, for the flesh will always be out of harmony with spiritual things.

Prevenient grace is part of the theological system which is called 'Calvinism,' but none of which originated with John Calvin. He contributed only the name. These truths were held every bit as strongly by the Lollards before Calvin was born, and by the Waldenses before them. Before Calvin came on the scene, these truths were known as "Augustinianism" and before Augustine's time they were known as "Paulianism," and they have been historic Baptist beliefs from the beginning. Some characterize these doctrines of grace as "Hardshellism," but in so doing they manifest their ignorance of history as well as of Scripture, and reveal a better aptitude for slandering than for understanding the truth.

May God give us spiritual eyesight to see His prevenient grace in all aspects of our lives, and may we have thankful hearts to praise His marvelous grace.

## Mission Work

(Continued from page one)

organization will put a God-called man on the field and assure him of either a part-time or full-time salary and provide whatever other needs possible to begin services on a regular basis."

It sure looks like a wonderful work at first glance, but when analyzed with God's word it looks mighty unattractive. The preachers school, which by the way is another aspect of the organization, will provide preachers to go out on a salary from the corporation to establish churches and the organization itself is without Biblical authority.

People, I've made many statements in this article, and I'm able and willing to prove everyone of them without exception if asked to do so. Brother, I know wherein I stand. As of recent date on two separate occasions, I conferred with the president of Baptist Missions to America and discussed this discourse. In one of the conversations, he was asked to prove by God's word (with witnesses present) the Scriptural authenticity of the organization known as Baptist Missions to America. Needless to say he not being able to use Matt. 28:19-20, was not able to offer Biblical authority for the organization.

In closing, God says in his Word (I Samuel 15:22): "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." May God grant us grace to obey in the matter of mission work.

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