

Regeneration, A Divine And Mysterious Change

By Evangelist T. O. Reese
(In Glory)

Text, John 3:3, "Except a man be born again, he can not see the kingdom of God."

Considering its vital and fundamental importance, I am sure that Regeneration has not been sufficiently emphasized. We might differ with reference to what it means to be "Born Again," or to be Regenerated, but if we accept the Bible as the Inspired Word of God, we will all agree that it is impossible to see or enter the kingdom of God without this change whatever it may be.

You may see those great trees on the Pacific Coast; but without this change you will never see the Tree of Life which grows hard by the throne of God. You may see the most beautiful rivers of the earth; but without this change you will never see the River of the Water of Life, which tingles its silver into the sea of glass mingled with fire. You may see the different countries, for it may be your privilege to travel; but without this change you will never see that country, which John Bunyan called "Beulah Land." You may see the great cities of this world; but without this change you will never see that city which "hath foundations whose builder and maker is God." (Continued on page 6, column 3)

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 1943

Thanksgiving

Our annual Thanksgiving services are less than a month away, and we take pleasure in announcing these services.

Elder Milburn Cockrell of Fulton, Mississippi is to be our guest speaker this year beginning on Monday, November 19 and going through Sunday, November 25. Brother Cockrell is no stranger to Calvary Baptist Church. He has been a contributor to this paper for many years. He has preached at our annual Bible Conference on a number of occasions. He has conducted one series of revival meetings for us, and frankly, I doubt seriously if any man has been before our church who was appreciated more by the membership for his preaching.

Calvary Baptist Church and her pastor take the pleasure of inviting you to attend these services. If you live too far away, be sure to remember us in prayer. Truly

it would be a joy to have you in fellowship for these services. We rejoice for the privilege we have of extending this invitation to you.

Of course, you will recall that on Thanksgiving morning at 8:30



MILBURN COCKRELL

we will have our regular Thanksgiving service. I did not get to attend last year due to the fact that I was in the hospital. However, I am anticipating this year to preach as usual. You may recall that I preached my first ser-

mon on Thanksgiving in 1924. With but two exceptions, (1960 and 1972 — sick both times), I have preached on Thanksgiving every year since.

Since I preached my first sermon at the Thanksgiving season, it is sort of an anniversary with me. I am looking forward to preaching again this year. My message is prepared, and I am ready for the occasion.

We invite our friends who live near us to attend the services. We certainly are praying that God will give us a very gracious meeting this year.

Thanksgiving is always a time when we ask for a special offering for TBE. It is always needed badly, and this year is no exception. It shall be our sincere prayer that God will give to us a most gracious offering, and that we will have a glorious season of fellowship and worship in these Thanksgiving services.

Spiritualizers, The Great Curse Of This Modern Day

By MILBURN COCKRELL
Fulton, Mississippi

For centuries the theological world has been at odds as to the method to be employed in the interpretation of the Bible. The adoption of different methods of interpretation has produced the various religious denominations and their variety of views. The basic difference between religious bodies arises from the adoption of irreconcilable methods of interpretation.

ALLEGORICAL METHOD

There seems to be an ever growing number of theologians and commentators who use the allegorical method of interpretation. This method ignores the literal sense and primary meaning of a verse of Scripture. Every word and event is made an allegory of some kind, either to escape theological difficulty or to maintain certain religious views.

Those who use this method do not seek to interpret the Scriptures. Rather they try to pervert the true meaning of the Word under the guise of seeking a deeper and more spiritual meaning. The allegorical method is a spring board for the interpreter's imagination. This method is used by those who do not find (Continued on page 6, column 4)

THE GLORIOUS DOCTRINE OF . . .

SANCTIFICATION

GREAT MESSAGE PREACHED AT RECENT CALIFORNIA CONFERENCE

RICK PERDUE
La Habra, California

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." I Thessalonians 5:23, 24.

In verses 14-22 of this chapter, we find our responsibilities as children of God. Our text plainly declares that our sanctification is God's responsibility. We need to be careful to distinguish between the two. God's word does not de-

it until the day of Jesus Christ," and Philippians 2:13 says, "For it is God which worketh in you both to will and to do of His good pleasure." He sanctifies us with His blood (Hebrews 13:12). In Revelation 1:5, we find that He has "loved us, and washed us from our sins in His own blood."

II. HE SANCTIFIES THE WHOLE MAN

Although "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in Love," it is begun in our lives in regeneration. As Paul said to Titus, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;" Though we were once sinners by nature and habitual practice, He has called us unto holiness. How can we that are dead to sin live (or dwell) any longer therein. "Whosoever is born of" (Continued on page 5, column 3)



RICK PERDUE

pend on ours, but rather ours depends on His. It is God's work to sanctify us, that is to set us apart from sin and unto Himself.

I. GOD SANCTIFIES

According to Ephesians 1:4, he has chosen us to be holy and without blame. Christ came to save His people from their sins, Matthew 1:21. He did not come to save them in their sins. If Christ fails to separate His people from their sins, then what other of His promises can we depend upon. Not only does our text declare that "Faithful is He that calleth you, who also will do it," but Philippians 1:6 states "that He which hath begun a good work in you will perform

BOUND VOLUMES

We have been glad through the years to act as clearing agent for our readers in helping them secure bound volumes of this paper. Many times folk fail to get a bound volume in the year that it is published, and later they wish they had. Occasionally, we are able to help out in this respect.

It so happens now we have one copy of the bound volume for the year 1969. If you are interested, may I suggest that you contact us immediately for I am sure that when this appears in print, we will have many requests for it.

As of this date, we have not yet gotten our bound volumes for 1972. We are expecting them momentarily and should have them within a very short time. A full announcement will be made as soon as they are available.

HOW BAPTIST FAITH MISSIONS DISHONOR . . .

GOD AND HIS CHURCH

By JOE WILSON, SR. — GLADWIN, MICHIGAN

"Unto Him be glory in the church."—Ephesians 3:21.

This verse of God's Word informs us of the proper place where we are to give glory to God. This verse does not stand alone in setting forth the Lord's church as the place in which, and through which, we are to serve God in such a way as to properly give glory to God. Our Lord Jesus Christ established a Missionary Baptist Church during His ministry on earth. He promised perpetuity till His coming again to that church. He authorized that church, and only that church and those descending from it, to do His work in the world, in this age. He baptized that church in the Holy Spirit. He promised to be with that church in a special way until the end of the age, which age will end in the pre-tribulational rapture of God's children. And God gets glory out of the work that is done in, through, and under the authority of that church. The verse which heads this article forever eliminates anything other than a true church from being the place of giving proper glory to God.

But, oh, what glory robbers we have today. Who can number the false churches, the mission

boards, the schools, and the myriad of organizations that seek to rob God of the glory that is due Him in His church. When men seek to do God's work in, under, or through organizations other than true churches, they are robbing God of the glory that is due Him in His church.

I have before me the August issue of "THE ALUMNUS." This paper is put out by the Lexington Baptist College Alumni Association. This college is located in Lexington, Ky. Some time ago, I reviewed an article in "THE ASHLAND AVENUE BAPTIST,"



JOSEPH M. WILSON

which is put out by this same college or by its supporting church. That article was one that seemed to be defending the Southern Baptist Convention. I could see then, and can see now no reason for a church that calls itself independent, to publish an article defending the Convention. Now in "THE ALUMNUS," we have an article extolling Baptist Faith Missions. Such extolling of man-made institutions is taking the glory that belongs in the Lord's church and giving it to man's organizations. It is surely, GLORY: OUT OF PLACE.

The following is a quote from THE ALUMNUS: "Baptist Faith (Continued on page 6, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TRUTH"

"What is truth?"—John 18:38.

I might say that philosophers through all ages have argued the question as to what is truth. It is one of those questions about which there is a tremendous amount to be said in every direction.

It reminds me of the word "good." I don't suppose you would ever get through discussing and arguing the meaning of the word "good." You talk about a good boy. You talk about a good sermon. You talk about giving a child a good sound

thrashing. You talk about a good horse. Well, there is a tremendous variation when applied to the word "good."

I remember once in college, in a philosophy class, that I spent a whole half year meeting three times a week, arguing the question of the nature of goodness, and at the end of that time I found that we just barely had begun to understand the first principles so far as the word "good" was concerned. There was no end to it.

The same thing is true so far

as the word "truth" is concerned. I don't suppose, if you discussed it from every angle, and if you took this text where Pilate asked the question as to what is truth and analyzed the word "truth," that there would be any end to the analysis, and that in a lifetime you would be able to completely master the meaning of the word "truth."

Let me say briefly that I consider the word "truth" to have two meanings. There is, first of all, the written truth of the Word (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Truth"

(Continued from page one)
of God, and in the second place, the Lord Jesus Christ is living truth, truth personified. In the book of Malachi we read concerning written truth:

"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity." —Mal. 2:6.

You will notice that Malachi refers to the Word of God as the law of truth, so I say that the Bible, the Word of God, is written truth.

Then so far as truth personified is concerned, I think that we all agree that the Lord Jesus Christ is truth personified. He is the personification of truth. We read:

"Jesus saith unto him, I am the way, THE TRUTH, and the life; no man cometh unto the Father, but by me." —John 14:6.

In this verse Jesus says that He is the way to God, He is the truth about God, and He is the life that God gives unto us, so Jesus makes it clear that He Himself is truth personified.

Notice again:

"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." —John 1:14.

I think if you will take Pilate's question wherein he asked, "What is truth," you can answer that question briefly and in a way that will bless your own soul if you will just remember that the Bible is written truth and Jesus Christ is truth personified.

I
THERE ISN'T ANYTHING THAT IS QUITE AS IMPORTANT AS TRUTH.

Whether you look at truth from

Accident . . . Immortal . . . Until Work Is All Done

On Friday, October 12, I suffered an accident on my farm.

I was working at my farm, harvesting corn, when I suddenly had a dizzy spell whereby I fell off the tractor just in the front of the large rear wheel. The tractor, the corn picker, and the wagon half filled with corn all ran over me.

I was able to get my face away from the large rear wheel on the right side of the tractor so that the tractor missed my head but passed over my shoulders and back with the result that from my shoulders to my waist I was bruised terribly.

Of course, it nearly crushed me to death right there in the field. In the providence of God, one of the men who works for me came out to the field in about fifteen minutes, and found me where I was lying. Immediately he took me to the emergency room of the hospital for X-rays, examinations, and treatment.

After making a great number of X-rays, the doctor said, "Mr. Gilpin, you are a most fortunate man. I know a little bit about farming, and I know that all that equipment that passed over your body is exceedingly heavy. You should have been killed before the last piece passed over you, but instead you have no broken bones — not even a fracture. Other than the fact that you will be exceedingly uncomfortable for the next few weeks, you should get along all right."

Well, I can vouch for the uncomfortableness, for the past several days have been thus. Getting in and out of bed has been almost an impossibility. I haven't had a real night's rest. I have not been able to drive — Mrs. Gilpin has been doing all of this for me. However, by having some exceedingly fine helpers working with me, we have managed to keep everything moving just as usual.

Before leaving the emergency

room at the hospital, one of the doctor's assistants came over and said to me, "There was surely somebody riding that tractor with you." Well, I know he was right. Ever since the Lord saved me, He has always been with me, and I am sure He took mighty good care of me on Friday, the twelfth of October.

The Bible says that the angels are ministering spirits sent forth to minister for the heirs of salvation. I have a feeling that the Lord had a great number of His angels under that equipment with me that held it up to the extent that I did not get the full weight of the equipment. Had this not been true, God could have very easily written "Finis" to my life.

I don't understand how I could have fallen under the tractor. Neither do I understand how all of this equipment could have passed over me without literally mashing my insides out. I cannot understand what caused the tractor to stop about one hundred yards after it ran over me. In fact, the whole thing is a mystery to me.

We don't understand why such an experience as this should come, but this we know: God has had His way and His purpose and plan have been fulfilled. I don't believe in accidents. I don't think anything happens by chance. I believe we live in a world that is governed by an all wise and powerful God and that this entire event was planned, purposed, and executed by the Lord.

In this instance, I want to thank two people especially. There is a young lady, who has attended services with us for a long time, that is still unsaved, who is the X-ray technician at the hospital. I never thought about her being there until it came to me when I heard them call her name. As soon as she found out that I was there she turned all

of her duties over to others. When they came to ask her questions, she insisted that she was busy taking care of me and only gave them orders to proceed until she could finish with me. Even when they finished with me in the X-ray room she went into the emergency room and stayed with me for sometime. This was certainly above and beyond the call of duty. I surely thank God for her today. I want you to pray that God shall save her. I feel more obligated to her today than ever before. Likewise, Elder Owen Croy, who is a preacher member of our church and an unusually good preacher at that, has been an exceedingly great amount of help to me. I want to thank Brother Croy in a particular way for his kindness and for his assistance in our work. He has taken the burden off of me on Sundays since this experience took place.

When the wagon, which was the third piece of equipment, had cleared my body, I leaned back on the ground and my first thought was "thank you Lord." I never felt His presence more or was more conscious of His goodness. I was sure that the wagon was the last piece and that there was nothing else to pass over me. I don't think I could have stood very much more. At the same time, I was thankful that God had had His way.

On the following Sunday, Brother Halliman preached. Of course, I wasn't there but I understand that he told the folk of our church about the experience and said that my living was a miracle. I am sure that in this he was correct. The more I consider it and think about it, the more convinced I am of the truthfulness of Brother Halliman's statement.

We've had some wonderful letters. I'd like to share them all with you but this is impossible. However, I must let you read

with me the letter from Bro. Joe Wilson, as follows:

"I, along with thousands of others, am so grateful that you were not critically injured in the incident of late. It just seems that the Lord has some more work for you to do. You surely must be a tough old bird. It seems like you just go on and on. But we know it is the sovereignty and providence of God, and many of us are praying that God will keep you with us a long time to come. I guess your enemies are wondering what on earth it is going to take to get rid of you."

Well, Brother, keep fighting, and I know you will. Your wounds are many, but you have been and are a great soldier, and we lesser soldiers need you up front for us. God bless you, yours, and the work there. Pray for us here."

I don't take space in TBE to tell you this so that you will know how tough I am. I don't want you to call me "Mr. Tuffy." I tell you this for one purpose: that God might be glorified. I have a feeling that I am today living proof of the absolute sovereignty of God in all things. I rejoice even in my pain for His goodness.

The fact that I am living today is proof that the Lord is not through with me yet. I have always said that we are all immortal until our work is done. I am sure that God has more work for me, and I plan to keep busy until He comes. I don't know anything as to what He has in store for me for the future, but one thing is for sure: He still has some work for me to do. I plan to go on preaching the truth and rebuking heresy wherever I find it until the Lord Jesus comes again.

the qualities of truth. Listen:

"For his merciful kindness is great toward us: and the TRUTH OF THE LORD ENDURETH FOREVER." —Psa. 117:2.

I insist, beloved, there is no quality in all this world that remains as enduring as truth. You recognize the fact that we are living in a changing world. Everything about us is in a state of change and fluctuation. Everything about us is in a changing status and we can truly sing the old hymn which says:

"Change and decay in all about I see
O thou who changest not, abide with me."

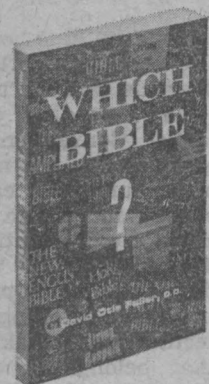
Truly, beloved, this world is in a state of change, but the truth endures. The truth never changes.

I was thinking this afternoon how this world has changed even since I was a little boy. It used to be that a boy would go down to the seaside to watch ships come in; now boys go out to the airport to watch the ships come down. It used to be that we thought of this world as a very large place; now, in the last few years, we realize that the world has shrunk perceptibly so far as size is concerned. We are living in a world that is changing every day.

Even the styles are changing. Contrast the styles of fifty, sixty and seventy years ago with the styles that are worn today. Yesterday as I was standing in the door, an individual of the female specie passed by most scantily (Continued on page 3, column 1)

A TRULY GREAT BOOK

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



I am not saying that the King James Version is perfect, but I do believe that it is by far the best version of God's Word. I do not care for the modern versions as they merely indicate the rising tide of modernism.

I would urge everyone to buy and read this paper bound book which contains almost 300 pages and sells for \$2.95.

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What is true of the church and of salvation is true of every other doctrine of God's Book, for we would know nothing at all about the great teachings that God would want us to know if it were not for the truth of His Word. I tell you, there isn't anything in this world as important as is truth, whether it be written truth of the Bible, or whether it be truth personified in the Lord Jesus Christ. Your eternal life, not only while here in this world, but beyond this life, depends upon the truth. I insist, there is nothing in this world as important as is the truth.

II

THERE IS NOTHING AS ENDURING AS IS THE TRUTH.

The Psalmist tells us something about how enduring are

THE BAPTIST EXAMINER
NOVEMBER 3, 1973

PAGE TWO

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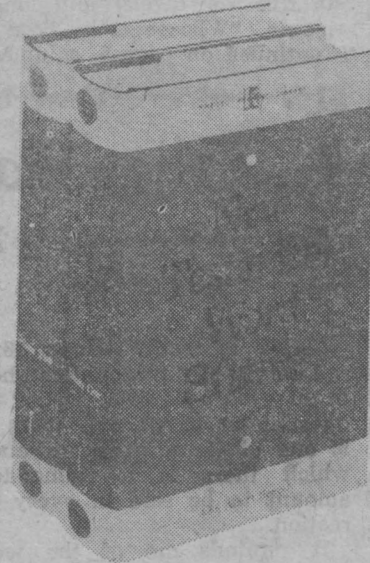
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"Truth"

(Continued from page two)

attired. I thought, what would grandma have thought if she could come back and stick her head out the door and see that girl as she walked by. Beloved, things have changed, and changed considerably.

I insist that we have a Book that is not only important to the extent that we are to buy it, and maintain it, and hold on to it, and never sell it, but we have truth that is of an enduring nature. Listen:

"Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY."—Mt. 24:35.

Mark it down, this old earth is some day going to be moved away, and the heavens are going to change. We read that some of these days God is going to renovate by fire the heavens and the earth, but though the heavens and the earth themselves are changed, the Word of God changes not.

Beloved, truth has enduring qualities. Listen:

"For ever, O Lord, thy word is settled in heaven."—Psa. 119:89.

The truth is established forever in Heaven. There is a copy on file in the registry office in the sky to the extent that the truth of God's Word cannot be destroyed. You might take your Bible and burn it. You might gather every Bible in the world and put them in a bonfire. You might go into every museum and bring out the pieces of statuary that refer to the Bible and destroy them. You might go to the libraries and get the books that speak the name of God and quote the Bible, and you might destroy every evidence of the Bible. You might get rid of the Word of God so far as this world is concerned, but even then you couldn't destroy the Bible, because the Word of God says, "For ever, O Lord, thy word is settled in heaven." Beloved, there is a copy, I say in the registry office of the sky that can't be destroyed.

The truth is enduring.

III

TRUTH HOLDS A PATHETIC POSITION SO FAR AS THIS WORLD IS CONCERNED.

We read:

"Truth is fallen in the street."—Isa. 59:14.

I think if you will read this closely, you will see somewhat the idea of an individual in the middle of the street, with folk shooting from one side to the other and the individual is caught in the crossfire, and shot down in the middle of the street. Isaiah says that truth has suffered somewhat in that fashion. Truth is fallen in the street.

One Arminian denies election and predestination. While another goes further in his heresy and denies the security of the saved. Truth surely suffers in the crossfire of these two groups of Arminian heretics.

One group of heretics say the church is universal and visible, while another says it is universal but invisible. And all the while, Jesus' church—the local church—the only organization Jesus ever had, suffers between the onslaughts of these two groups of truthhaters.

It is surely pathetic as to the position truth holds today within this world.

I insist that there is mighty little of the truth that is being preached today. I don't believe that there is very much of the truth of God's Book that is being given out in this world at the present time. We hear from people all over America who tell us how hard it is to find a place to go to church where they can hear the Word of God preached, who tell us how they go to church and yet go away without having their souls fed from the Word of God. They hear all about

holds and occupies in this present time.

A man was telling me some time ago how he walked 3 miles to services from out in the country and when he got there he found that the pastor was going to speak on some trivial, foolish subject. He said that there was absolutely no reference to the Word of God, that the Bible wasn't discussed, that the pastor never read a text from the Bible, that he never quoted it, and he never opened it. In fact, he even left the Bible lay on the stand and didn't even have a Bible before him when he stood in the pulpit.

I say to you, beloved, truth is surely fallen in the street. You can read in the book of Amos that it says there is going to come a time when there will be a famine in the world—not a famine for bread, but a famine for the Word of God. I believe that we

neath the house is the pillar, and beneath the pillar is the ground. So if you start at the bottom and come up, you have the ground, you have the pillar or the foundation, and then you have the house. Now the Apostle Paul tells young Timothy that the pillar and the ground that holds up the truth is the church of the Lord Jesus Christ.

In other words, just as the house doesn't stand out in space, but rather is upheld by the pillars and the ground beneath those pillars, so, beloved, the church is the pillar and the ground that supports and upholds the truth.

I tell you, there wouldn't be any truth in this world if it were not for the church of the Lord Jesus Christ that preaches it. That is why it is I insist we are not to compromise the truth in any wise at all. That is why it is that I insist that God's people are, to take a firm uncompromising stand against Modernism, and Arminianism, and Feminism, and Lodgism and against all the isms of this world. We are to take a stand against all these for one reason—a church's business is to be the ground and pillar that supports the truth, and if we are going to support it, we haven't any reason or time to compromise relative to the Word of God.

I am ready to grant you that it would be a whole lot simpler if we would compromise the Book. I am ready to grant that so far as I am concerned, I would have had a lot more pleasant things said about me if I had compromised the Book. I am satisfied that there would have been far more love manifested toward me if I had compromised the truth. I come back to this fact, underneath the truth is the church, and just as the pillar and the ground support the house, so the church supports the truth, and it is our business to uncompromisingly, unwaveringly, unfalteringly stand for the teachings of God's Book through His church.

I tell you, beloved, a church needs to realize this more and more every day. In these days when compromise is so apparent and when people are so given over to the denial of the Word of God, we need to realize that our business as a church is to give the truth unto this world. Listen:

"Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:19,20.

Notice James tells us that we as a church are to take that man that has erred from the truth, and we are to convert him or turn him around, and get him on the right path so far as the truth is concerned.

Notice again:

"But SPEAKING THE TRUTH in LOVE, may grow up into him in all things, which is the head, even Christ."—Eph. 4:15.

Notice, Paul insists upon the

fact that we are to speak the truth in love. He doesn't say anything about speaking with a forked tongue. He doesn't say anything about speaking deceitfully. He doesn't say anything about speaking hypocritically or in a compromising manner, but rather he says that we are to speak the truth. When he says the truth, he means everything that is recorded within this Book. He doesn't mean for us to pick out the portions that are pleasing to the fancy of man, but we are to take the Book and preach the truth in love.

Then the prophet Zechariah likewise tells us how a church is to give the truth to the world, for he says:

"Speak ye every man the truth to his neighbor."—Zech. 8:16.

Who lives near to you? Who do you come in contact with each day? Who do you work by day by day? Well, that is your neighbor. In other words, the person that is nearest to you, that you have dealings with, that you have the opportunity to talk with, that individual is your neighbor, and the Word of God says that you are to speak every man the truth to his neighbor.

I come back to this fact and I say that the church is to uphold the truth. Our business as a church is to give the truth to this world. I think the majority of churches in this world today have gotten to the place where they are trying to go along with the world rather than run contrary to the grain of the world. That, beloved, is not the proper attitude. The proper attitude of a church is to give the truth out regardless of whether people like it, accept it, or want it. Our business is to give the world the truth of God's Word.

It is a whole lot easier for a man to preach a universal church than for him to preach that Jesus established a missionary Baptist church when He was here in the days of His flesh. It would be a great deal easier, and would make us far more popular, if we would tell people that everybody in this world who is saved is in the church, and that these local churches don't amount to anything at all. But, beloved, that is not our position. Our position as a church is to tell the truth relative to the church.

The same is true when it comes to the matter of women keeping silent in the church. The Word of God is plain on it. Listen:

"Let your women keep silence in the church: for it is not permitted unto them to speak."—I Cor. 14:34.

Beloved, if God didn't mean what He said in this Scripture, pray tell me, why didn't God say what He meant? If God didn't know what He was talking about, why didn't somebody tell Him what He was talking about before He made that awful blunder of writing I Corinthians 14:34? I tell you, beloved friends, it is our business to preach what the

(Continued on page 4, column 4)

?? WHAT ??

are you planning by

way of a

Thanksgiving

Offering

in behalf of our

publishing work?

?? WHAT ??

the points of standard of excellence. They can hear all the rules given whereby the church might try to attain to those standards of excellence. They can hear all the rules given whereby the church might try to attain to those standards, but to hear the Word of God is a different matter in the average church.

So I say that truth today is truly fallen in the street. Just as it is pictured here as being caught in the crossfire and shot down in the middle of the street, so with the Arminians shooting from one direction to the other, and the universal church crowd doing likewise, truth is surely fallen in the street today. I know of nothing that is as pathetic as to think of the position that truth

are living in that day right now. I think with modernism and feminism and the Arminianism and Universal Churchism on every hand, that we have truly a famine relative to the Word of God right now. There are mighty few places where you can go today whereby you hear the Bible taught in its purity. I tell you, beloved friends, truth is fallen in the street today.

I think about the letters that come to us from week to week. I tell you, time and time again, my heart bleeds as I read the letters that we receive from people scattered all over America who have no place to go to church, who have no opportunity to hear the Word of God, and the only thing they have for their spiritual edification other than the Word of God is THE BAPTIST EXAMINER and the message that it carries. Brother, sister, listen to me, truth is surely fallen in the street today.

IV

THE CHURCH IS TO UPHOLD THE TRUTH.

We read:

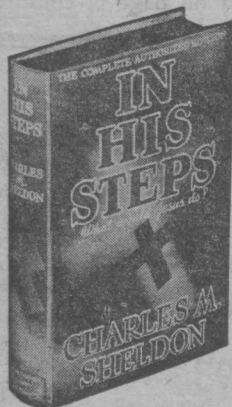
"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—I Tim. 3:15.

Here is a house in the process of construction. But you don't build a house in midair. You don't have a house standing out in space. Rather, beneath that house is a pillar, and then underneath that pillar is the ground. We call the pillar the foundation today, but it is all the same thing. Be-

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PAGE THREE



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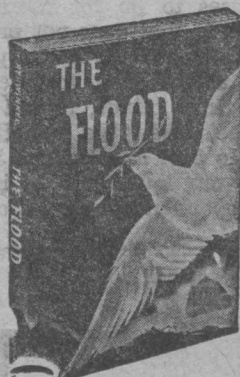
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The Baptist Examiner FORUM

"Please comment on the so-called 'Faith Promise Missions' offerings, complete with signing of pledge cards, etc. This is above and in addition to the tithe and in addition to any special needs offerings which may arise."

AUSTIN
FIELDS

PASTOR,
ARABIA BAPTIST
CHURCH
610 High Street
Coal Grove,
Ohio



I personally do not recommend this method of securing finance to carry on the work of the Lord in this world. The Arabia Baptist Church does not ask her members to give "Faith promises," missionary offerings or sign pledge cards. The program for financing the Lord's work is clearly revealed in the Scriptures, and I do not find one incident where they signed cards or gave faith promises, but the Scriptures reveal that the members of the church are exhorted to bring into the storehouse (treasury of the church) their tithe and offering on the first day of the week.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye"—I Cor. 16:1.

Thus, the membership are commanded to bring in of their money as the Lord hath prospered them in order to manifest their love for Him, and also to manifest their concern and interest in the carrying out of the commission given by the Lord to His body, the church, to go into all the world and make disciples.

Not only do we show forth our love for Jesus and His church, but we also are giving thanks to Him who has enabled us to earn our livelihood, thus keeping body and soul together. When I give my tithes and offerings, I am saying to my Father, "Thank you Lord, for enabling me to earn my bread so my physical body might have strength to labor for You, and now I give my portion of income so that Thy body (the church) may work in Your field (world) for the salvation of those whom Thou has resurrected from a state of spiritual death that they may be well fed and grow in grace and knowledge of Jesus Christ.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen"—II Peter 3:18.

Many give because they sign a pledge card or they have given promises, but our motive should be because of our love and concern for the things of the Lord. To me in some cases, perhaps not in all, the signing of pledge cards would cause one to give with the wrong motive, and thus lose the reward that would have been theirs had they given it to manifest their love for the Lord.

Faith promises and pledge cards could also be the means of one taking to himself the praise that belongs only to Jesus. By that statement, I mean that

some would boast of the amount they have pledged, rather than praising Him who hath in His mercy and kindness is not determined by the denomination on the bill given, rather it is based upon the percentage of what we earn. This is very forcibly taught by our Lord when He revealed the amount given by the widow.

"And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had"—Luke 21:1-4.

Another reason for my opposition to faith promises and pledge cards is we are not to let our left hand know what our right hand doeth. Read Matt. 6:3. But by faith promises and signing of pledge cards, we make known to the whole body (church) what we are doing. Therefore, I am opposed to any other way of securing finance than that which is revealed in the Scriptures; namely, bringing into the church as the Lord has prospered us.



E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.

One great trouble with the world today is that people are too prone to talk about something they know nothing about. This is the first time I have seen, or heard of this so-called Faith Promise Missions. So that disqualifies me when it comes to discussing it. But, if it means putting pressure upon someone in order to get them to give to the work of the Lord, I'm "agin" it. I am convinced that asking people to sign pledge cards is an abomination in the eyes of God. And I sure do not like it myself.

I firmly believe that my duty as pastor of Philadelphia Baptist Church is to instill in them a love for the Lord, and for the ministry He has laid before us. And this I can only do by teaching them who He is, what He has done for His people, what He is doing for them, and what He promises to do for them in the future. If that does not prove to them that God loves His people with a love that transcends our poor finite minds, then I am at my rope's end. "We love Him, because He first loved us," I Jno. 4:19. And our love for Him is in direct proportion to our knowl-

edge of His love for us. In other words, if we know very little about God's love for us, we have very little love for Him. And if we have very little love for Him we had rather buy popcorn and peanuts with the Lord's money than to give it to the church where it can be used to carry out the commission He has given to His church.

So many Baptist pastors seem to be concerned about raising more money than the pastor before them did. But my concern is, are we in the Lord's will, doing that which is well-pleasing in His sight. He is the One who says, "The silver is mine, and the gold is mine," Hag. 2:8. So I just leave the matter of financing the work up to Him. I fully believe He can do it through His people who love Him enough to give freely and cheerfully. I also believe they are the ones who will be blessed in their giving. If someone wants to let others take care of the giving, let him remember, others get the blessing from the Lord.

JAMES
HOBBS

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McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



I have never heard of the "Faith Promise Missions," but I know what the answer is. The answer is a resounding "no" to any and all pledge card requests or any offering that is asked of the people apart from the tithes and offerings in the church. I don't care how good the purpose or intent of such requests might sound, it is contrary to the Word of God and therefore wrong.

God has given to His church the means of supporting itself. This has been the same method that was given Abraham before the law, to Israel under the law, and now the church in this dispensation. It is the method of tithes and offerings. We are to give 10 per cent of our possessions and anything above that is our offering. We are not to "pledge" ourselves in this respect, it is to be as the Lord prospers.

Not only does God teach us to tithe, He teaches us how and where. It is to be given to His house. "And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the House of our God, to the chambers, into the treasure house" (Neh. 10:38). This is to be done faithfully. "Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them and brought in the offerings and the tithes and the dedicated things faithfully . . ." (II Chron. 31:11,12).

The last book in the Old Testament tells us to bring them into the storehouse. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it" (Mal. 3:10).

We are told that we should give our tithes and offerings on the first day of the week. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:12).

No pledge cards, no special gatherings, simply putting your tithes and offerings in the church on the first day of the week is

God's method. This will pay all the expenses of the church, send missionaries and pay pastors. What more do you need?

ROY

MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I am not competent to discuss this question, for I am not acquainted with the mission project mentioned.

"Truth"

(Continued from page three)
Word of God says. It would make us much more popular with the world if we did otherwise, but a church's business is to give the truth to the world.

On the matter of salvation I think the majority of people today like to be fooled. I say it frankly, I think the majority of people like to be fooled. Barnum, the greatest of show business, said, "There is a new sucker born every minute." His idea was that people like to be fooled, and basing his show business on that philosophy, he took a little one-horse show and built it into a multi-million dollar enterprise in the Barnum-Bailey Circus.

Listen, beloved, I believe what Barnum said was true not only as to show business but it is just as true in religious circles—people like to be deceived. I think people, in the realm of salvation, like to have folk say, "Oh, you are a good man. You are a wonderful fellow, and you just keep on doing the best you can and you will go to Heaven after while." Beloved, the preacher lies when he speaks thus. There is not a hope that a man will be saved by doing anything at all himself. Beloved, salvation is by grace through faith, without any works on the part of man, and it is the church's business, I say, to preach the truth so far as salvation is concerned.

Beloved, there is nothing that is as important as truth. There is nothing that endures like the truth. It is a pathetic position that the truth has come today in that it is fallen in the street. Beloved, it is the business of the church to uphold the truth and to present the truth unto the world.

IT IS THE CHRISTIAN'S BUSINESS TO LEARN THE TRUTH SO THAT HE CAN PRESENT IT UNTO THE WORLD.

We read:
"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing THE WORD OF TRUTH."—II Tim. 2:15.

The Bible is the word of truth, and we need to learn how to rightly divide the word of truth.

Do you realize that some of the Bible was written to the Jews, and to the Jews only? Do you realize that some of it was written to unsaved people, and to unsaved people only? Do you realize that some of it was written to saints of God and only to the saints of God? Beloved, the majority of people just take a Scripture out of its context, away from its setting and misapply it and misinterpret it. That which was spoken to the church they often preach to the unsaved, and they take what was said to the unsaved and apply it to the saints of God. I tell you, beloved, a child of God needs to learn the truth so he can divide it in the sense of knowing what part applies to the Jew, and what part applies to the Christian, and what applies to the unsaved man.

I heard a fellow, who is, generally speaking, a good Baptist preacher, preach over the radio, from Hebrews 2:3, which says, "How shall we escape, if we neglect so great salvation," and he applied that to the unsaved and said that the unsaved man had better be careful because there was no escape for him if he neglected to be saved. Now there is not a word of truth in that. Hebrews 2:3 was never written to unsaved people. Hebrews 2:3 was spoken only to the saints of God.

We have another example in Revelation 3:20, which says:

"Behold, I stand at the door, and knock."

Every Arminian preacher in the world has the Lord Jesus Christ standing at the heart's door of a sinner, knocking to gain admission, but, beloved, that Scripture was never written to a sinner. It is a misapplication of the Word of God to apply it to a sinner. Revelation 3:20 was spoken only to the saints of God and declares that Jesus Christ is standing outside His church trying to get in. The world at large has crowded into the church to the extent that Jesus Christ is crowded out, and now the Son of God is on the outside knocking to gain admission. Brother, sister, I tell you, it is pathetic to see the way in which people misapply the Word of God.

I heard a preacher some few years ago take I John 1:9 and make the biggest mess of preaching I ever heard in my life. I John 1:9 says:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

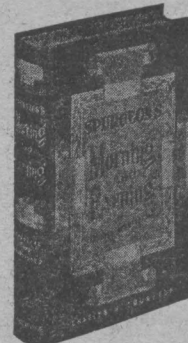
This preacher took this passage of Scripture and said that all an unsaved man needed to do was to confess his sins and the Lord would save him.

A few days after that I was in a sick room, and a preacher of quite a little renown, came in that sick room, in the hospital. He didn't seem to pay any attention to the fact that I was there visiting, but he came in and monopolized the conversation that I was having with this man who was lying there dying on the bed. He said to this man, "Now if you want to be saved, all you have

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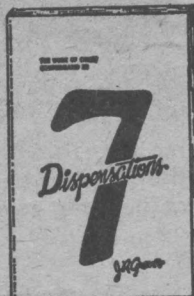
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PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"CONTENTMENT"

"For godliness with contentment is great gain."—I Tim. 6:6.

One of the besetting sins of the godly woman is discontent. If you doubt that statement, try an experiment with me. For the next week, listen to the conversation of your Christian friends. You will hear complaints of an unconcerned husband and thoughtless children. The weather is too hot, too cold or too rainy. The furniture is falling apart and the appliances won't work. The car is a junker and the carpeting is worn out. There isn't enough money to go around and prices are too high. I'm not appreciated at my job and some inferior is promoted ahead of me. I don't have a thing to wear and the kids always need shoes, etc. When we murmur and complain, we make ourselves unhappy and it also affects our family. Discontent leads to murmuring — then to envy — and on to covetousness which is idolatry.

Our text starts out with godliness. Only the godly can be content. There is no contentment outside of Christ. That's why the unsaved are hurrying from one fleshly pleasure to another, seeking peace. Contentment is not to be found in the things of the world. The Apostle Paul knew this to be true. "... for I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11. Paul was in prison at the time he wrote that. He had, in the past, been used to many luxuries as he was a man of high position and wealth. Contentment is not a natural act. It must be learned. In Christ, he had learned to be content with whatever the Lord was pleased to send his way.

Discontent is very contagious. Have you ever noticed how one woman can air the faults of her husband, and soon the other woman will be doing the same? One woman finds fault with her pastor and another will say, "And besides that, he..." And so it goes. Before you know what has happened, there is an epidemic. The best way to avoid this is to be vaccinated with godliness. For when this epidemic is spent, it leaves in its wake, heartache and putrifying sores and deep scars.

Paul goes on instructing young Timothy:

"For we brought nothing into this world, and it is certain we can carry nothing out." (Shrouds have no pockets). Job worded it about the same when he said:

"Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." — Job 1:21.

Paul also says in v. 8, "And having food and raiment let us be therewith content." If all we

have is food and clothing we are to be content. It doesn't take a house, car, family, luxuries, money, etc. Perhaps this is because that is all the Lord Jesus had. Food and clothing. He didn't have a place to lay His head. Is the servant greater than her Master? And yet, which of us doth not have more, much more than just food and clothing? Let us not complain against God that He has not done well by us. Is it not true the Lord has blessed us bountifully? "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee"—Heb. 13:5.



"Truth"

(Continued from page 4)

to do is to confess your sins," and he quoted I John 1:9. Beloved, that is the biggest lie that a man could ever preach. Who was this Scripture-written to? You don't have to wonder, for I John 5:13 tells us who it was written to. Listen:

"These things have I written unto YOU THAT BELIEVE on the name of the Son of God."

This Scripture was written to people who knew they had eternal life, yet that man stood there in that room and told this unsaved fellow that all he needed to do was just confess his sins, and the Lord Jesus Christ would save him.

Beloved, I say to you, the truth needs to be understood. We need to study it so that we will be able to rightly divide the Word of Truth and apply what is written in behalf of the church to the church, so we will not make a miserable mess in trying to preach the Word of God.

VI

A KNOWLEDGE OF THE TRUTH BRINGS SPIRITUAL FREEDOM UNTO THE UNSAVED MAN.

We read:

"And ye shall know the truth and the truth shall make you free."—John 8:32.

What is it that frees an unsaved man from the guilt of sin? What is it that brings freedom to a slave that is enslaved by sin? What is it that takes an individual who is completely given over to the flesh, sets him free and removes all fear of Hell, so that the fear of Hell is gone and the individual stands completely freed from the fear of Hell? Beloved, there is just one thing that will do it, and that is, "Know the truth, and the truth shall make you free."

Beloved, error doesn't free you. You may be honest and sincere in believing error, and the preacher may be honest and sincere in giving you error, but error will not free you from sin, and error will not free you from the terror of sin, nor the bondage of sin.

Here is a man who is on the tenth floor of a hotel building. He decides he will ride down on the elevator. He steps over into the empty elevator shaft thinking there is an elevator there, and he falls ten floors to his death below. He was sincere. He

thought there was an elevator there. He didn't know he was stepping into an open elevator shaft, but death results just the same. Sincerity doesn't save you. Here is a man who gets into an unseaworthy boat to cross to the other side of the Ohio River. He thinks the boat is seaworthy. He thinks the boat will hold him afloat, but the boat is unseaworthy. He is sincere about it, but he goes down to the bottom of the river just the same.

I tell you, beloved, because a man believes in error, because a man believes a lie, because a preacher preaches to him a lie and he accepts it, though he is sincere, and though the preacher may be sincere, he will still go to Hell. Beloved, there isn't anything in this world that will free you from the bondage of sin, nor will free you from all of the fear of Hell, except the truth, which the Word of God declares will make you free.

CONCLUSION

I ask you, are you depending on what somebody else has told you? Are you depending on what some individual has taught you? Are you depending on what mother or father or some preacher may have told you? I tell you,

IF YOU ADMIRE,
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beloved, there is only one thing to do and that is to lay aside all the preconceived notions and ideas you have and just take what God says within His Word. The Bible says to be free, you have to know the truth, and if we know the truth, the truth will make you free.

David said:

"I have chosen the way of truth."—Psa. 119:30.

After all I have said to you about the importance of truth, and after all I have said in trying to magnify the truth, I would to God that you go out of this place, and like David, say, "I have chosen the way of truth."

Beloved, the way of error will bring you to Hell. The way of error will not bring salvation to you. The way of truth is all that will bring salvation and freedom to your life.

Might it please God to enable you to lay aside the errors, and to lay aside the heresies that have been given to you through the years gone by, and may you choose the truth as God gives you grace to do so.

May God bless you!

the redemption of our body." It is the new nature within that keeps us from continuing in sin. Though we cannot live above sin, that within us will not permit us to continue therein.

Since we cannot live above sin, we need a daily cleansing from it. This is the lesson which Jesus taught His disciples when He washed their feet. Though they were clean and needed not to be washed all over, they did need their feet washed. This too is accomplished by our Lord Jesus Christ. The means He uses are the Word: "Sanctify them through thy truth: thy Word is truth," and the Holy Spirit "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The question may arise: "What if one doesn't read the Bible or follow the leadership of the Spirit?" The Bible answers: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." The purpose of chastisement is not punishment for our sins (Christ bore that on the cross), but for our profit: "that we might be partakers of His holiness." Hebrews 12:10. It will accomplish its purpose: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Not "should yield," but "yieldeth."

The Bible also says that we've been chosen in the furnace of affliction, Isaiah 48:10. Holiness, which is the end of sanctification, is perfected in us by the trial of our faith. "Wherein (that is: in our living hope) ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." I Peter 1:6,7. It is evident that Job believed this from his statement in Job 23:10: "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

III. EVIDENCES OF SANCTIFICATION

As sanctification is wrought in us, evidence can be seen. We will have a deep sense of our own unworthiness. A self-righteous attitude is the evidence of spiritual blindness and a lack of sanctification. Paul said in Romans 7:18: "For I know that in me (that is, in my flesh) dwelleth no good thing." Realizing this, he cries out: "O wretched man that I am! who shall deliver me from the body of this death?" 7:24. But far from being in despair, He answers His own question: "I thank God through Jesus Christ our Lord." Isaiah, when he was brought nigh unto God, cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell

in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" Isa. 6:5. Yet, when he was made to realize that he was sanctified (v. 6,7), he could, with confidence in the One who had sanctified him, say: "Here am I; send me" (v. 8). Nehemiah, upon receiving news of the condition of Jerusalem, "sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." Did he lament because of the sins of the rest of Israel? No, he said "we have sinned against thee" Neh. 1:6. On and on we could go with Bible examples of a realization of one's own unworthiness, but may this suffice for now.

Along with realizing our own unworthiness, there is a growing hatred for sin, the flesh and the world. Are we not commanded: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." I John 2:15,16. When Job, who had defended himself to his so-called friends, was spoken to by the Lord, he could only reply: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." Job 40:4. Later he said: "I abhor myself, and repent in dust and ashes." Job 42:6. We are commanded not to be unequally yoked together with unbelievers, but why? Because "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness: And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" II Corinthians 6:14-16.

There is a direct relation between our increasing hatred of sin, the flesh and the world with a growing interest in the means of grace. Mary had chosen that good part which could not be taken away, when she sat at Jesus' feet and heard His Word, Luke 10:38-42. Peter says that if we have tasted that the Lord is gracious, we'll lay aside "all malice and all guile, and hypocrisies, and envies, and all evil speakings" and "as new born babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:1-3). The man that professes Christ, yet has little desire to know more about Him, needs to examine his experience by the Word of God.

As we love not the world neither the things that are in the world, we have an increasing love of heavenly things. We need to measure our experience with the charge that Paul gave the Colossians: "If we then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Colossians 3:1, 2. Our lives will prove that we seek a country not of this world, as (Continued on page 6, column 1)

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Sanctification

(Continued from page one)
God does not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." I John 3:9. That is to say that the truly born again person cannot continue to habitually practice sin, because His seed remains in him. Paul sheds more light on this when, speaking in Romans 8:23 of the hope of the resurrection, he says that we, having the first fruits of the spirit "groan within ourselves, waiting for the adoption, to wit,

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PAGE FIVE



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PAGE FOUR

Sanctification

(Continued from page 5)
the saints (sanctified ones) of old. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Only when your minds are fixed on things above can you "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

CONCLUSION

God sanctifies the whole man. He saves not only from the guilt and penalty of sin, but also from its dominion. And, thanks be to God, He will finally save us from the very presence of sin (the body of this death). Though "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is," 1 John 3:2.

May the Lord add His blessings.



Joseph Wilson

(Continued from page one)

Missions has one of the most outstanding mission works in South America and is well known in Brazil and Peru for their Baptist stand on the doctrines of God's Word."

Now, as I said, I do not know why the Ashland Avenue Baptist Church, in two of the publications of itself or its school has sought to give that glory to man-made institutions, which properly belongs to the Lord's churches. But I certainly take issue with this statement relative to the mission board known as Baptist Faith Missions. This article was called to Brother Gilpin's attention by my good friend, Frank McCrum, and Brother Gilpin sent it to me for a review. Some of the things I will say are suggested by Brother McCrum, and possibly the whole article could have been much better written by this great preacher.

I ask the question as to how our Lord and His churches did mission work for the hundreds of years before there was a Baptist Faith Missions, or a mission board of any kind for that matter? Our Lord started the first Missionary Baptist Church. He gave it and churches descending from it, a mission program. Those churches carried on that mission program for hundreds of years without "the outstanding mission works" of mission boards. To hear the boards talk today, one could wonder how God ever got along without them, and what would happen to mission work today if the boards should cease. Now does it not seem a wonderful thing that our Lord managed so well for so long without what is today deemed to be so important as to be well-nigh indispensable? I ask if mission boards and their advocates and supporters consider their way of doing things superior to the way established by our Lord. I ask if they think their way of doing things is really pleasing to the Lord, when it does away with His way of doing things. Mission board supporters

better start finding some answers to some embarrassing questions, or they better stop supporting mission boards, because some day they might be asked these same questions by the Lord who started His church and committed to her His mission program.

I would like to ask who has the title to the property purchased with money given to Baptist Faith Missions? Does this property belong to one or more of the Lord's churches, or does it belong to a Michigan incorporated organization known as Baptist Faith Missions? I speak not of personal property of the missionaries, but of property to use in mission work.

I would like to ask how an organization is a "faith" organization, when it is supported by pledged support of many churches, and those churches are continually urged to give more support, and other churches are continually urged to support this work?

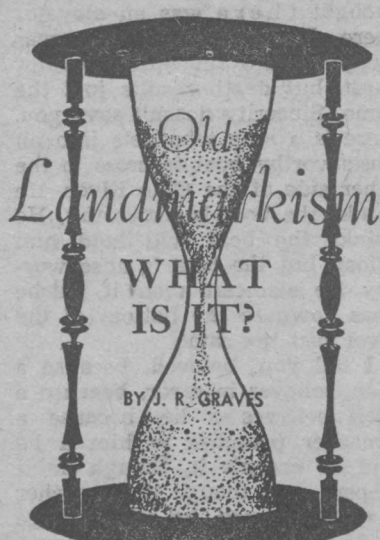
I would like to ask how an organization can be "Baptist" when its very existence is contrary to the beliefs and practices of sound and strong Baptist churches, as well as contrary to the practice of Baptists for hundreds of years? Brethren, this organization might be a missions organization, but it is not a "faith" organization, and it is not a "Baptist" organization.

BFM is an organization created by men. It is not one started by the Lord Jesus Christ. It is not under the authority and control of any one of the Lord's true churches. Its missionaries are under its authority and control (one might say at its mercy) and not properly under true churches of Jesus Christ. This organization is anti-Scriptural in that it is against the Scriptural method of doing mission work. Scripture is quite clear that the commission was given to the true churches of Christ — that missionaries are to be sent out under the authority of true churches — that this authority cannot be delegated to un-Scriptural organizations such as mission boards — that no human authority is to intervene between the missionary and the authorizing church. The missionary is answerable to God and to the authorizing church, and that's all.

I would like to know how THE ALUMNUS can tell us that BFM is well known in Brazil and Peru for its Baptist stand. The truth is that BFM is un-Baptistic in its very existence. It does not stand for Baptist doctrine, but against Baptist doctrine. For Baptist doctrine is that God's work is to be done by God's churches and God is to get glory in His church.

Many attempts have been made, and made by very able men, to justify the existence and activity of BFM. But all such attempts have been singular failures. When a thing is un-Scriptural and anti-Scriptural, then it becomes an impossible task to justify it. Why do not men who are basically fine and mostly very sound men cease attempting to justify that which cannot be justified, stop their support of it immediately, and begin to do mission work in the way that is set forth in the Word of God? I do wish so much that the brethren who support BFM would give most serious thought to finding some clear Scriptural support for it or to stopping their support. I would ask every reader of this article to come to this personal decision: "I will satisfy myself that BFM is well justified by the Word of God, or I will support it no longer."

Years ago, when I was just coming into church truth, I was led by a pastor whom I greatly admired, to start supporting BFM. I did this for a few years. Then, Bro. Gilpin came out in TBE with a series of articles on mission boards. I met this pastor friend who had led and encouraged me in the support of BFM. I asked him, "How do we answer Gilpin on mission boards?" He replied to me that there was no answer, that Gilpin was right on



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mission boards. Now I do not know how he reconciled this statement with his supporting and leading me to support BFM. I do not know if he continued to support BFM. I do know that his frank and open admission that there was no way to answer Gilpin on mission boards forced me to a new study of the subject, and eventually led to my dropping the support of mission boards of any kind. I would like to ask mission board supporters this question: How do you answer those who oppose mission boards? Brethren, find an answer, find a good one, or stop your support and do mission work as God's Word teaches — under the authority of a true church of Jesus Christ. God bless you all.



Regeneration

(Continued from page one)

The Necessity of Regeneration

First, I will discuss the necessity of Regeneration. This necessity grows out of the fact of sin. Man's condition before God is unspeakably bad. Several terms or ideas are used to describe him—"the transgressor of the law," "the unrighteous man," "unbelievers," "sinners," "lost," and many other terms equally as strong. The Bible teaches that "all have sinned and come short of the glory of God"; that man by nature is "dead in trespasses and in sin"; that "the whole head is sick and the whole heart is faint"; that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"; that "all we like sheep have gone astray, we have turned every one to his own way." The picture of the unregenerate heart is indeed a black, and awful picture to look upon.

The Condition of Regeneration

Secondly, I shall point out the conditions of Regeneration. But before doing so, permit me to say: No external ordinance, action nor institution comes between the soul and God as a condition of salvation. And that man, whoever he may be, who would attempt to put anything he can do between the soul and God, as a condition of salvation, is a dangerous teacher to follow! But what are the conditions of Regeneration?

1. Hearing the Gospel. "So then faith cometh by hearing, and hearing by the Word of God."—Rom. 10:17. "For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth." Rom. 1:16; also Rom. 10:13-15. By Gospel Paul means that we have sinned; that God loved us and gave His Son to die for us; that He was buried; that He came out of the grave, and that He is now at the right hand of the Majesty on High making intercession for us.

2. Conviction for sin. We do not hear much about conviction today, but on the day of Pentecost men were cut to the heart and cried: "Men and brethren, what shall we do?" You cannot get a man to ask the question,

"What must I do to be saved?" until you can get him to realize that he is lost! The supreme need of the age and of the hour is for deep, pungent and overwhelming conviction to seize upon the hearts of men. Men must realize that there is something to be saved from!

3. Repentance toward God. Ministers have almost ceased to preach repentance. John's first text was, "Repent ye for the kingdom of heaven is at hand." Then Jesus came and put it stronger, saying, "Except ye repent ye shall all likewise perish." Paul preached repentance toward God and faith toward our Lord Jesus Christ. It is repent or perish! It is turn or burn! But what is meant by repentance? Repentance is not penance. Repentance means:

(a) Knowledge of sin's guilt. Do you realize that you have fallen short of God's white standard? Do you realize that you have "missed the mark"? Are you aware that you are a lost sinner in God's sight? This is the first element in repentance.

(b) Sorrow for sin's acts. Sometimes we are overtaken in our sins and then we get very sorry. This is not repentance. God is holy, just and pure, and therefore hates sin. I have sinned and by so doing I have brought grief and pain to His great loving heart. And now in my heart I am sorry. This is repentance.

(c) The abandoning of sin's ways. If a man is a profane swearer and repents, it means that he gives up his profanity. If a man is a drunkard and repents, it means that he gives up his drunkenness. The kind of repentance his wife wants and that God demands, is quitting repentance. Repentance is not only a heart broken on account of sin, but a life broken from sin! Repentance is declaring unending warfare on sin! Repentance is, "the response of the awakened soul to the call of God to forsake sin."

(d) The righting of sin's wrongs. There are many things which the sinner in his wild and reckless life has done, that can never be corrected. But so far as it is possible he must right sin's wrongs. He must do some "stripe washing."

4. Heart faith. Read carefully the following: Acts 16:32; John 3:36; 5:24; 6:47. Also read, Rom. 10:9-11. A preacher who did not believe in "heart-felt religion" remarked, as he placed his hand level with his ears, "Religion does not affect a man below the ears." An old colored preacher hearing of the remark said, "He ought to have said, not as I know of, it doesn't." When you believe in the crucified and risen Christ as your personal Saviour you are saved—saved on the spot, saved NOW. (Continued on page 7, column 1)



Spiritualizers

(Continued from page one)

in the Bible the opinions they have adopted as long as they interpret the sacred book according to its literal sense.

ORIGEN

The allegorical method is of long standing in the history of Christendom. This system of interpretation was introduced by Origen of Alexander, Egypt, in the third century. This man, enchanted by Platonic philosophy, invented mystic theology. He believed the Scriptures should not be interpreted literally. They were to be interpreted in the same allegorical manner the Platonists explain the history of the gods. He alleged the words of the Scriptures were absolutely void of sense. To him the true meaning of the Word was to be sought in the mysterious and hidden sense. In consequence of this belief, he resorted to all sorts of errors that a wild and irregular imagination could bring forth.

Origen's books are filled with the chimerical method of explaining the Bible. He engaged

in the most outlandish fancy as he trod his devious path. This spiritualizer ignored the literal sense of the Scriptures at the expense of Divine truth whose simplicity is discernible through the cobweb veil of allegory.

It is regrettable that many of that day followed in his steps like Hippolytus. His train of followers in our time is legion and ever increasing with the passing of time. This is so because religious leaders prefer the beliefs of fallible men to the unerring dictates of the Divine Word. The leading commentators and religious writers of our time hold to the chimerical method of explaining the Bible.

THE EVIL OF THIS

The danger of spiritualization of the Word is that it does not interpret the Scriptures at all. It only makes it possible in some way for the interpreter to present all manner of speculation. Another great danger of this method is that it would give us an inspired interpreter, rather than an inspired book. This system takes away the authority of the Bible, leaves us without any means by which the conclusions of the interpreter may be tested, reduces the Bible to what seems reasonable to the interpreter, and, as a result, makes true interpretation of the Scripture impossible.

Spiritualizers say the terms Israel, Jacob, Judah, Mt. Zion, and Jerusalem symbolize the church. This whole idea is ridiculous since the church was unknown to the Old Testament saints. None of the Old Testament writers wrote to the church. They wrote to Israel. To apply what was written to Israel to the church and to say this is the primary reference is to misapply the Holy Scriptures.

It is this heresy of spiritualizing the Scriptures that has caused trouble in Calvary Baptist Church of recent date. How blind can men be!—J.R.G.

Most passages of Scripture contain a primary meaning, a practical application, and a prophetic revelation. The primary meaning must always be presented before making a practical application or teaching the prophetic revelation. To fail to give the primary meaning and to present the practical application or prophetic revelation as the actual teaching of a text is to wrest the Bible to the destruction of its truths. Some will spiritualize a passage and say that their spiritual mystery which they have invented is the primary meaning. This is "hand-dling the word of God deceitfully" (II Cor. 4:2). It is to turn men's ears away from the truth to the cunningly devised fables of a disordered imagination.

PROPHECIES SPIRITUALIZED

Perhaps no portion of the Word has suffered more at the hands of spiritualizers than the prophecies of the Bible. An example of this is Revelation 20:1-3: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

Some say the chain and the binding of Satan is not literal. They interpret this to mean Satan is bound to the believer by the preaching of the gospel. Strange as it may seem, they admit the terms Heaven, angel, Satan, bottomless pit and nations are not figurative! But to make

(Continued on page 8, column 3)

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Regeneration

(Continued from page 6)

"He that believeth on the Son HATH everlasting life." You now should do your duty by joining the church and being baptized, and living a consecrated and useful life from love and appreciation and not from fear of Hell. Now that you have life you ought to "grow in grace." You have life, "let your light shine." You have believed, you have faith, "add to your faith" the other Christian graces.

The Nature of Regeneration

Third, we will consider the nature of Regeneration. Negatively:

1. The renunciation of error and the apparent taking hold of truth, is not regeneration. Simon Magus, the Sorcerer, had renounced error and seemingly had taken hold of truth, but as a matter of fact had not believed to the saving of his soul. For Peter said: "Thou has neither part nor lot in this matter; for thy heart is not right in the sight of God" and "thou art in the gall of bitterness, and in the bond of iniquity."

2. Reformation is not regeneration. There has been too much preaching like this, "quit your meanness and join the church." Some have joined the church but have not quit their meanness, and some have quit their mean-

ness but have not joined the church. Regeneration guarantees reformation, but reformation is not regeneration. You owe at the store, one hundred dollars, and you resolve to begin to pay cash henceforth. Will beginning to pay cash settle the old account? Will that satisfy the merchant? Suppose you could quit your meanness and never from this time commit another sin or do another dishonorable deed — how about the old record with its blackness of sin? It must be settled. It must be covered by the blood of Christ, and His righteousness must be placed to your credit.

3. A loud profession is not regeneration. There is a vast difference in profession and possession. Judas Iscariot had made a loud profession. But he had never been in possession of salvation. He was a "devil," "the son of perdition," and went to "his own place." He fell from his Apostleship, but not from Grace.

4. Culture is not regeneration. Christians are not turned out like wagon spokes from a factory. We enter the kingdom by the second birth. We do not grow up into grace. We are saved by grace, and should grow in grace. Growth is the law of all healthy life. The most cultured person on earth, without regeneration, will on the Judgment Day, hear the words, "depart, ye cursed, I never knew you," just as certainly as the most vile will hear them. We are to first "make disciples" and then to teach them.

5. Morality is not regeneration. If anybody could have been saved without the "new birth," it would have been Nicodemus. He was moral, cultured, refined, and not only that, he was an inquirer. But Jesus looked this splendid gentleman in the eye and said, "Ye must be born again." And this is the "must" of Jesus. It stands like the laws of the Medes and Persians—"unalterable." It stands like the mountain peak rooted in the earth, its top lost in the blue Heaven. "YE MUST BE BORN AGAIN." A man may be honest, honorable, and upright in all his dealings with his fellow men, and not be a redeemed man. Even a corpse ought to be clean. Any man who claims to be decent ought to be honest and honorable. But he may be all that and not be a Christian. The rich young ruler asked, "Good Master, what shall I do to inherit eternal life?" Jesus answered, "Why callest thou me good? None is good save one, that is, God"—if you admit that I am good you say that I am Divine, that I am God. He was then told to keep the commandments, and several were named, and he said, "All these have I kept from my youth up." Jesus replied, "Yet lackest thou one thing." What was the "one thing"? It was not desire, reverence or character. Jesus knew that he had not accepted Him as Master. He struck at the very heart of the matter. He lacked that quality of soul that comes from knowing God through Christ.

6. Good works is not regeneration. Good works have nothing to do with salvation, but with rewards. We are saved by grace

through faith and rewarded for what we do. Salvation is not a reward, it is a GIFT. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. See Jn. 10:28. "Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. 3:28. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:5. But someone may ask, are we not saved partly by grace and partly by works? Let Paul answer: "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."—Rom. 11:6. Some would sing—

"Jesus paid a part
And I a part, you know;
Sin had left a little stain,
We washed it white as snow."

But no!

"Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow."

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workman-

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ship, created in Christ Jesus unto good works."—Eph. 2:8-10. It is impossible to do any good works until we are saved. "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom he hath sent."—John 6:28-29. And there is no contradiction between Paul and James. They agree absolutely.

MERITORIOUSLY we are saved by Christ. INSTRUMENTALLY we are saved by faith. EVIDENTIALLY we are saved by works. Or, in other words, we show by our works that we are saved.

"Amazing works how sweet the sound,
That saved a wretch like me;
I once was lost but now I am found,
Was blind but now I see."

But no!

"Amazing grace how sweet the sound,
That saved a wretch like me,
I once was lost but now am found,
Was blind but now I see."

No, there is no contradiction whatever between Paul and James. Genuine faith will manifest itself in good works. "I will show thee my faith by my works." We are to "work out our salvation" — work it out in its splendid fulfillment, to its uttermost results. But we cannot work out our salvation in the sense of meriting it. O-u-t doesn't spell for!

"I would not work my soul to save
For that my Lord hath done;

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But I would work like any slave;
For love of God's dear Son."

7. Church membership is not regeneration. Joining the church will not any more make a man a Christian than going into a garage will make a man an automobile. The church is not the Saviour, but it is the home of the saved. It is God's plan for your life, that you should join a church, that you should associate yourself with His people. For a man who claims to be a Christian, to say he can live as well out of the church as in it, is to reflect on the wisdom of Him who founded the church, loved it, and gave Himself for it.

"I love Thy church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

8. Baptism is not regeneration. "Baptism is essential to those things for which it was given, for Christ does not give commands foolishly." But baptism is not essential to salvation. Some have claimed that Baptists believe in "baptismal remission," but as a matter of fact we believe the exact opposite. We believe it is impossible to be Scripturally baptized until you are saved. Bible baptism, as we believe, "is the immersion of a believer (one who is already saved) into water, by the proper administrator." Baptism does not procure, but declares. It shows in picture what has taken place in the heart. President Weaver, of Mercer University, put it thus: "Baptism presents a trinity of truths. 1. Historical Christianity — the death, burial and resurrection of our Lord are dramatically represented in the burial and resurrection from water; 2. Experimental Christianity—the experience of the believer once dead in sin and now alive through faith in Jesus Christ; rising from a watery grave to walk in newness of life; 3. Prophetic Christianity—the Christian's hope of a resurrection from the dead after the burial of the body in the grave." Baptists have always and everywhere believed in "blood before water and Christ before church, and God's Holy Spirit first of all in the conviction and conversion of the sinner." Baptists have no disposition to change that old song:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

To:

"There is a fountain filled with water,
Drawn from the city's main,
And sinners plunged beneath that flood,
Lose all their guilty stains."

If I should hear a man who claims to be a Baptist say: "You must be baptized in order to be

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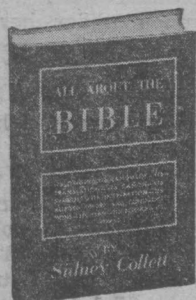
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saved, or you cannot be saved without baptism," I would feel like taking a piece of sandpaper and rubbing the name Baptist off of him.

I have told you what regeneration is not. Now I shall try to tell you what it is.

Positively:

1. It is a Divine change. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." I can lift myself by my bootstraps, just as easily as you can save yourself by anything you can do aside from two things—repentance toward God and faith in Jesus Christ. It would be just as easy for a river to reverse its current—turn around and flow up the channel, as for a man to save himself by anything he can do, except repent of sin and believe in Christ. But I have seen that thing take place—I stood at the mouth of the Apalachicola River, Florida, and saw that great navigable river turn squarely around and flow back up the channel. But only when the Gulf of Mexico set its tide against the river's current. And I have seen men who were full of scoff and jeer, and defiant of God, under the preaching of the Gospel, repent, believe and be saved on the spot. They dashed down their chains and marched out into light and liberty, but only when the great flood tide of the Holy Spirit came and set His power against (Continued on page 8, column 1)



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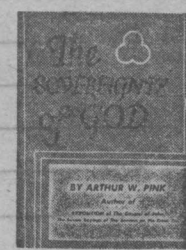
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Regeneration

(Continued from page seven)

the natural tendency of the human heart, and enabled them to turn to Christ who also can save. Go thou who thinkest thou canst do aught to change human nature, and change the Ethiopian's blackness into snowy whiteness — go and remove the spots from the leopard's skin — go bind the clouds and bid the winds howl to the music and the waves dance in chorus, but after thou hast done all this, even then thou mayest not hope to save a soul from sin and Hell. I can take a tallow candle and bore a hole through an oak board, just as easily as you can save a soul from sin, by any power except the power of the Holy Spirit.

2. It is a mysterious change. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."—John 3:8. There are many things we cannot understand or explain, and yet we know they are facts. The ox grazes yonder in the meadow. The grass is taken into his stomach, and by processes we cannot

explain, is turned into blood, flesh and bone. We have nothing to do with the HOW of regeneration. I cannot tell you just how I was saved, but I know I am saved. When I was a barefoot boy in the mountains of old North Carolina, in a log church, while they were singing,

"I am coming to the cross, I am poor and weak and blind."

I repented of my sins; I believed in Jesus Christ as my Saviour, and in the twinkling of an eye I was saved. Saved for time and eternity. There was no great demonstration, but a deep peace came into my soul that abides there and will abide after the crush of worlds. God kindled a flame in my heart that night which the poisonous breath of Hell can never blow out.

"O happy day that fixed my choice,
On Thee my Saviour and my God."

3. It is a universal change. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." New thoughts, new hopes, new joys, new opportunities and new possibilities!

The things I once loved I now hate, and the things I once hated I now love.

Abe Mulkey, the once well-known evangelist, was standing on the street corner in a western town, and a man who had known him years before came up and said: "Mr. Mulkey, I am glad to see you." Mulkey replied, "You are mistaken in your man." The man started off saying, "I beg your pardon." He gave Mulkey a second look and said, "You can't fool me, I know you. This is Abe Mulkey." Mulkey smiled and said, "No, the Abe Mulkey you knew is dead. I was at his funeral, I saw him buried. This is new Abe Mulkey, redeemed Abe Mulkey." "Our old man is crucified with Him." "I am crucified with Christ; nevertheless, I live; yet not I but Christ liveth in me."



Spiritualizers

(Continued from page 6)

the chain and binding of Satan literal is more than their doctrine can stand, so they spiritualize to escape theological difficulty. Plausible and pretty as this interpretation is, it is not God's Word, but a substitution of men's fancies for it.

Commenting upon Revelation 20:4-6 about the first resurrection, Matthew Henry says: "They were in a civil and political sense dead, and had a political resurrection; their liberties and privileges were revived and restored" (Matthew Henry's Commentary, Vol. VI, p. 1180).

Those who take Revelation 20:4-6 literally have no difficulty in seeing that a literal resurrection of the saints is that of which John speaks. Only a disordered imagination can make it what Matthew Henry did. Such pernicious treatment of God's Word makes it an apocrypha rather than an apocalypse.

These spiritualizers cannot agree among themselves. Of this passage Daniel Whitby said: "... after the fall of Antichrist there shall be such a glorious state of the church, by the conversion of the Jews to the Christian faith, as shall be to it life from the dead..." Mr. Whitby too would make the Bible a book of fancies and myths rather than a revelation of God's will and purpose.

Still others hold the first resurrection to be a spiritual rising from the grave. This theory also would make an end to significance in language, and wipe out the definite testimony of the Scriptures as to anything.

Literalists all agree that there are different bodily resurrections under consideration in Revelation 20:4-6, yet spiritualizers are disagreed among themselves. This should be enough to convince even the gainsayers that the literal and realistic method is to be preferred to the pictorial and figurative. How can spiritualizers claim the "one faith" of which the Bible speaks when their weird spiritualizations contradict each other?

PROPHECY HAS A LITERAL FULFILLMENT

All prophecy must have a literal fulfillment. When God literally brings to pass the prediction of a prophet, then the office of that prophet is vindicated. "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him" (Jer. 28:9). If prophecy had a spiritual fulfillment, then we would think even a true prophet was a cheat and an impostor. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18:22).

In Genesis 15:14-15 there is a prophecy concerning the deliverance of Abraham's seed from Egypt. In Exodus 12:34-37 we see the literal fulfillment of this. In I Kings 13:2 there is a prophecy about a child being born of David's family named Josiah. In II Kings 23:15 we see the literal fulfillment. Elijah prophesied of a drought in the region of Ahab in I Kings 17:1. I Kings 18:41 gives the literal fulfillment of this prophecy. Micah the prophet declared Christ would be born in Bethlehem of Judah (Micah 5:2). Luke 2:4-7 is the literal fulfillment of these words.

History has recorded the literal fulfillment of the prophecies about Ninevah (Nah. 1:3), Babylon (Isa. 13-14), and Tyre (Ezek. 26:4-5). It was said Egypt would become a base kingdom (Ezek. 29:14-15), and this has literally come to pass. It was predicted the sceptre would depart from Judah (Gen. 49:10), and we know this is literally true. The remembrance of Amalek has been utterly put out from under Heaven as predicted (Num. 24:20).

In the light of such literal fulfillments how can Amillennialists say that certain prophecies have a spiritual fulfillment? Where is one prophecy in all the Bible that has a spiritual fulfillment? Is it not a terrible insult to the prophets to apply their prophecies about Israel's future to the church and plead a spiritual fulfillment? Back behind such foolishness must be a lack of faith in the prophets, their writings, and the Lord of prophecy. There is no excuse for making the prophecies about the Millennium and Israel of "private interpretation" (II Pet. 1:20). Those who do this are guilty of wresting the Scriptures (II Pet. 3:16).

SPIRITUALIZING AMONG BAPTISTS

The growing trend among sovereign grace Baptists to spiritualize the Scriptures is alarming to this writer. Some have gone crazy over the church. They can almost find it in every verse in the Old and New Testaments. Even historical and practical matters are symbols of either the true church or the Great Whore. They further say that the only sin you can commit is a doctrinal sin; that is, to teach heresy. They say you can do nothing good for God except to teach the truth.

Unless there is a speedy return to the historic Baptist position of a literal interpretation of the Word, there is soon to be an insurmountable obstacle to fellowship among the brethren. No one man is an infallible interpreter of the Holy Scriptures. Let us follow what the Bible says and has been understood to say for centuries by our Baptist fathers. Let us beware of the wild and weird fancy of some one who claims new light on certain verses.

When some simple-hearted folk are exposed to some of these new doctrines and unheard of views so far as Baptist history is concerned, they say, "Boy, this fellow is deep." If this neo-orthodoxy is deep, then I for one prefer the shallow old paths of my Baptist fathers.

Some preachers and churches are carried about of every wind of doctrine. Each time some prominent preacher buys a new book or comes up with a new hypothesis, they immediately revise their articles of faith and swallow this new theory hook, line, and sinker without any question or searching of the Scriptures.

MERIT OF LITERAL METHOD

In direct opposition to the allegorical method of interpreting the Bible, there is the literal method or the grammatical-historical method. This method gives each word the basic meaning it would have in normal usage. It permits the Bible to say what it means and to mean what it says.

I do not hesitate to state that I am a Biblicist. I employ the grammatical-historical method in interpreting the Bible. There are

a number of reasons I do this.

The Bible was written in the language of man for his understanding (Rom. 15:4; Deut. 29:29). To arrive at the true meaning of the inspired Word, we must interpret it by the rules that govern human language. If a man is not able to understand the Bible by a literal interpretation, then it is not a revelation to man unless the Author gave the race a commentary to interpret it.

The Golden Rule of Bible interpretation is said to be this: When the plain sense of Scripture makes common sense, seek no other sense; therefore take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.

The greater part of the Bible makes sense when interpreted literally. Much of the modern spiritualizing makes no sense and makes the Bible contradictory and foolish. The interpretation of one spiritualizer is often overthrown by the next spiritualizer who comes along.

The literal method is in harmony with the verbal inspiration of the Bible which holds God inspired the words, not just the thoughts, of the writers. An honest spiritualizer would admit he believes God just inspired his supposed mystical meaning since he does not literally believe what is written. He seeks in a sly manner to take from and add to the Bible so as to make it teach his preconceived theory.

The Bible says: "The imagination of man's heart is evil from his youth" (Gen. 8:21). Thus I do not trust men who are "vain in their imaginations" (Rom. 1:21) to imagine the supposed mystical meaning of the Bible. The literal method checks the imaginations of man.

LITERAL METHOD EXPLAINED

We literalists do not deny that the Scriptures contain parables, types, allegories and symbols. We hold that each passage must be taken literally as long as it makes sense. When the passage demands a secondary meaning, we readily yield to it.

We still contend that the symbols depend for their very existence on previous literal meaning of terms. In other words, figures of speech reveal literal truths. What is literally true in one realm, with which we are familiar, is brought over literally into another realm, with which we may not be familiar, in order to teach us literal truths of an unfamiliar nature.

Permit me to illustrate what I am talking about. For example, when I read in John 1:6: "There was a man sent from God, whose name was John," these terms are to be taken properly and physically. On the contrary, when the Bible says of Jesus: "Behold, the lamb of God," it is clear that the word "lamb" is not used in its literal sense.

If I read in the Bible that Jesus wept (John 11:35), I am to receive this statement literally and seek no other meaning. But if I read that there was a "woman clothed with the sun, and the moon under her feet, and upon her head a crown of seven stars" (Rev. 12:1), I know this is a symbol, not a literal fact for no such woman is known to man.

No passage is figurative unless it contains a figure. Nearly all figures are somewhere explained in the Scriptures. Ezekiel's dry bones are the whole house of Israel (Ezek. 37:1-14) and his two sticks are Judah and Israel (Ezek. 37:15-28). Daniel's beasts are kingdoms (Dan. 7:23) and the horns of the beast are kings (Dan. 7:24). John's stars and angels in Revelation 1 are pastors and churches. John's many waters in Revelation 17 are "people, and multitudes, and nations, and tongues."

THANKS, BRO. COCKRELL

Please convey to Bro. Milburn Cockrell my appreciation for his exhortation on "Free Will—The Curse of Modern Religious Leaders" (Oct. 6 issue). It is excellent!

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