

The Agonizing Shame Of Jesus' Death On The Cross

By WILLARD WILLIS
Monroe, Ohio

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world"—Gal. 6:14.

Our Lord Jesus, when He was nailed to the cross, was subjected to a death of shame. The death of the cross, in fact, was the most shameful kind of death that one could die. Criminals have been ex-

thermore, he was suspended nude, with his body torn. Our Lord's body, for example, had been beaten severely.

"Then Pilate therefore took Jesus, and scourged Him, and the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe"—John 19:1,2.

(Continued on page 5, column 2)

"CAMPBELLISM CAMOUFLAGED"

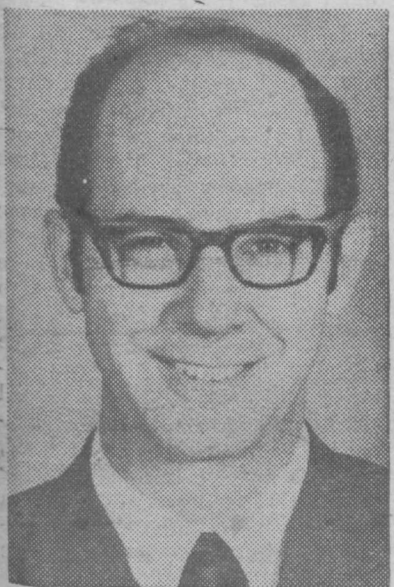
The following is from the pen of Brother Wayne Cox, who says, "I am so sorry that the time has come when the line of demarcation has to be drawn. It is unlikely that any of these Campbellites or New Liters or whatever they are, will recant. However, we shall pray to that end. I appreciate the stand that you have taken in TBE. I am glad to take my stand with you."

I am writing this article in defense of the historic position of true, and genuine Baptists — the position which Baptists have held for almost two thousand years. This position is now under vicious attack by a few Campbellite

preachers who wear the name of Baptist, but who are in reality, Campbellites. To me this is dishonesty. If I were going to preach the doctrine of Campbellites, then I would be honest enough to disassociate myself from the Baptist

and join a Campbellite congregation.

These fellows confuse, like the Campbellites, the Kingdom of Heaven, Kingdom of God, and the Church. They teach that they are all one and the same. Well, if that were true, then you are driven to the unenviable position that bap-



ELDER WILLARD WILLIS

ecuted by stoning, hanging, sword, firing squad, electric chair, gas, and many other ways, but the cross stands far above these as far as shame is concerned.

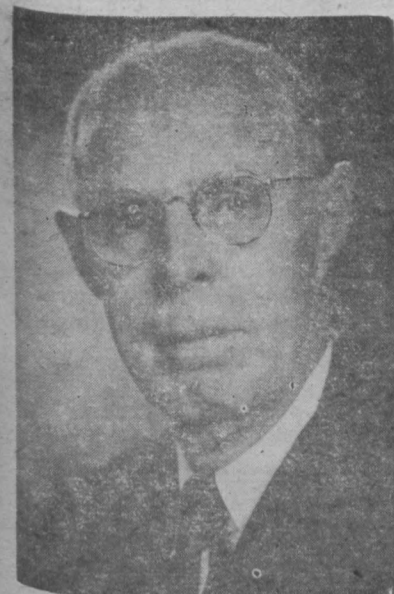
One reason as to why the death of the cross was more shameful was because the victim was nailed to the cross in deep agony. Fur-

The Folly Of The Sinner Resisting The Holy Spirit

ELD. C. D. COLE
Madisonville, Kentucky

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." — (Acts 7:51).

From a child I have heard of sinners resisting the Holy Spirit. I have heard other ministers warn sinners, and I myself have warned them against resisting the



C. D. COLE

Holy Spirit. I have heard strange stories of the conduct of sinners in resisting the Spirit. In several states I have heard the same story of a man who, in resisting the Spirit, jumped out of a window of the church house to get away from the striving of the Spirit. I have listened to evangelists urge sinners to yield to the Holy Spirit, warning them that they might drive Him away never to return again. I have heard of men (though I have never met one) who asserted that they, having refused (Continued on page 7, column 5)

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"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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"I AM GRADUALLY IMPROVING"

"That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto"—1 Thess. 3:3.

How I thank God to be able to pen these words, and to tell you that the Lord is graciously restoring me to health. I am most deeply grateful, both to God, and to our readers who have remembered me much in prayer that His healing hand might rest upon me.

My eyes are improving rapidly. They are far from well, but at least they are getting much better fast — so much so that for the past two Sundays I have preached twice every Sunday despite the difficulties.

I would certainly ask our readers to continue to remember us in prayer especially that God will complete the work of restoration which He has begun.

During this period of illness, God has truly given us the greatest group of friends and supporters that any preacher might ask for. We have been trying to share a few of the letters with you from time to time, and we are glad today to append the following letters.

"Please let my name go on record as standing against all those who spiritualize and speak of such absurdities as salvation apart from the Gospel."

James D. Crowder,
Wayne, W. Va.

"We certainly agree with you 100% on the stand you took on removing Brother Fields from the Forum. I had often wondered how you had endured some of the things which he had written for a long time. We certainly agree with you in removing him."

Elder Don Prewitt,
Bryantville, Ky.

"I have just finished reading your message from your first sermon, and as always I received a

blessing. It is certainly good to know you are improving, and I must say I marvel at your determination to keep carrying on the Lord's work in spite of all the difficulties you have."

Roy R. Moore,
Fulton, Mississippi.

"We support your stand on the truths in God's Word."

Eld. Bill Lancaster,
Spokane, Missouri.

"I'm so glad you are improving. I know you and your wife are very

"A DAY OF THANKSGIVING"

"I am so glad to report to our readers as to God's goodness in bringing me back to health. My eyes have suddenly and most rapidly improved. The double vision is gone and the eyes focus perfectly. The vision is not as strong as it once was, but it is getting better daily."

Sunday, April 14, was a day of rejoicing for us at Calvary Baptist Church. The brethren of our church gathered around me, laid their hands upon me and each of them prayed a prayer of Thanksgiving for God's goodness.

We call upon our readers and ask you to do likewise. Truly He has been graciously good to this unworthy creature.—J.R.G.

happy; our prayers have been for both of you all the time.

Your condition certainly hasn't hurt your ability to preach. The sermon on the 'Second Coming of Jesus' put us on shouting ground. This is my favorite tape and your

sermon was the best. The Baptist Examiner is always the best of papers of its kind. I enjoy it so much. I then pass it on to someone else."

Mrs. W. B. Davidson,
Tampa, Florida.

"I'm behind you in your stand concerning those who spiritualize. I do not believe in church salvation, whether Catholic, Methodist, or Baptist. God bless all."

Eld. Ronald Lumpkin,
Mansfield, Louisiana.

"We want to take a stand with you for the truth. May it be God's will for you to live and enjoy good health for many years."

Seeing you and hearing you speak at the Bible Conference in Tulsa, Oklahoma was a real treat to us."

The Romie Sledge family,
Springfield, Arkansas.

"I like the way you stand up for what you believe."

Elmer Ingle,
Jonesville, Virginia.

"We both want you to know we are standing with you all the way, and praying you will soon be well and back at the shop. Pray for us."

Mr. and Mrs. W. T. Smith,
Morrilton, Arkansas.

"Praying you will soon be well. I believe in an inspired Bible."

S. Sturgeon,
Jonesboro, Tennessee.

"I trust that you are feeling better and that you are much encouraged during your sickness. Our prayers are for you during the trying of your patience."

We here at this church are standing with you. How thankful we are (Continued on page 8, column 4)



WAYNE COX

tism is essential to regeneration, that is, that regeneration takes place in the water and not out of it, because the only way into the church is by baptism (1 Cor. 12:13), and the only way into the Kingdom of God is by the New Birth (John 3:3,5). Thus, if what these fellows preach is true, then (Continued on page 4, column 4)

The Fake And Fraud Of Pagan Easter Celebration

PAUL A. ORRICK
Mt. Vernon, Illinois

There are many, many traditions that have established themselves in the hearts and churches of Christian people, but perhaps none better than the one which is now approaching — Easter. No doubt the great majority of America's churches will soon be making preparations to celebrate this holy day of the spring, but the facts show that there is not one verse of Scripture in the entire Bible which justifies such practices, and in fact, many which should lead us away from such. For example, Paul wrote to the church of Galatia (Gal. 4:10, 11) and suggested that he had perhaps labored in vain among them because they were returning to the pagan practices of observing "days and months, and times, and years."

Even though it may be the biggest celebration on the entire "church calendar," yet it is entirely without Bible warrant to celebrate Lent, Palm Sunday, Good Friday, or even Easter Sunday itself. None of the "Holy Days" are mentioned in the Bible and the origin is purely out of pagan traditions.

How can Easter be resurrection day when it comes on a different day every year? Why is the day called Easter, and how do we come by that name? How could Jesus be crucified on Good Friday, rise from the grave on Sunday morning and be in the grave three days and three nights like He said He would?

PALM SUNDAY

It is commonly taught that Jesus made His "Triumphant Entry" into Jerusalem on Palm Sunday, but a careful study of the Bible makes it plain that Jesus did not make His entry on Sunday at all, but on Saturday, the Jewish Sabbath Day. The story of that day is found in (Continued on page 7, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE MAN IN THE WELL"

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among heathen; immediately I conferred not with flesh and blood"—Gal. 1:15,16.

Sometime recently, I remember hearing of a man in some western state who fell into an open well in one of his fields. There wasn't any water in the well. He didn't drown. He didn't get killed by fall-

ing in. But he fell in that well and couldn't get out. As I remember, a great crowd immediately gathered around and a large number of people came around the well and discussed the problem of how to get him out — the best way to get him out of that well. The radio said that there was a lot of discussion that went on amongst the crowd that gathered as to what would be the best manner of getting this poor fellow out of his pre-

dicament in the bottom of that deep well. As I mused over it myself, and as I thought about it, and as I pondered over his situation, this message came to my mind and materialized.

SPIRITUALLY, THIS PICTURES EVERY ONE OF ADAM'S RACE.

This man in the well pictures everyone of Adam's descendants, for all of Adam's descendants have (Continued on page 2, column 2)

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JOHN R. GILPIN Editor

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A Letter We Are Glad To Share With Our Readers

Beloved Soldier of the Cross:

Brother Gilpin, as long as our Lord gives me breath to live, I shall never forget the first time that I saw John R. Gilpin. It was at Morehead State University in the 1968 Calvary Bible Conference. After hearing a number of stories from your enemies beforehand how terrible you were and how, that you were the "pope" down in Kentucky, and those that had anything to do with you were called Gilpinites, I surely was convinced that all they were saying was true when the Conference got under way; and at the first session you came up to the podium in all your western attire, with a long rawhide whip in hand, and commanded everyone sitting in the back of the auditorium to "get up front" (including Mrs. Gilpin). As I said before, Bro. Gilpin, I shall never forget that first meeting I experienced with you that day. However, from that Conference and that occasion, my impression of John R. Gilpin has been changed completely.

After meeting you personally in that Conference and fellowshiping in it and the others that followed, my life and my family's life has been changed in the same manner as my impression of you has changed — that is completely.

For you see, Bro. Gilpin, my Lord used that Conference of 1968 and those that had a part in it, to reveal to me the Truths of His Word, particularly Church Truth and the divine Doctrines of Grace, praise His marvelous name, and I thank Him for raising up soldiers of the cross such as you are.

Brother Gilpin, because of the hundreds of people you and Sister

Gilpin have entertained in your home, you may have forgotten three years or so ago, my family and I had an opportunity to attend Calvary Baptist Church for a Sunday service.

You invited us home with you for dinner, even though our visit was not previously announced to you. Brother Gilpin, in all sincerity that visit in the Gilpin home has been one of the brightest highlights in our life. The fellowship and hospitality extended to us by you and Sister Gilpin has never been exceeded by anyone. The service at Calvary that morning was truly a blessing in itself, and the added blessing of visiting in your home truly cannot be expressed in words.

Brother Gilpin, I know you have experienced many hardships and heartbreaks in the many years that you've stood for the truths of God's Word, and your reward in Heaven shall surely be great. May I also say in closing, the influence and blessings received in my life and my family's life from Calvary Baptist Church and her endeavors, such as the Baptist Examiner, the tapes, the conferences, and last, but not least by any means, from two of the most respected, loved and chosen saints of God, Brother and Sister John R. Gilpin — for all this, I thank God.

May God bless in the days and years to come in accordance to His will.

Yours in His blood,
William Shetterly.



"Man In The Well"

(Continued from page one)
taken a tumble and have fallen. Once upon a time, Adam was a perfect human being. Physically, mentally, spiritually, and in every respect, Adam was a perfect human being. I am sure that his body was the most beautiful of all the males that God ever created, or have been born. So far as Eve was concerned, I am positive that she would have been Miss Universe — that no woman ever walked the face of God Almighty's earth that was as beautiful and as unusual as was Eve. But there came a time when Adam and Eve fell. They sinned, and they fell, and the Word of God tells us that in the fall of Adam and Eve, you and I likewise fell — that all of us came to the same experience at the same time. Listen:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." — Rom. 5:12.

I go back to the Old Testament and I read the story of Jeremiah being put down into a pit. When the old king was going out to battle, Jeremiah told him it was wrong, that he was not going to be victorious, and prophesied destruction for the army. He made the king mad, and the king put Jeremiah down into a miry pit. He sank down into it. I can see poor old Jeremiah there as the king leaves him. The king said, "I'll leave you here until I come again

in peace. When I come back in peace, maybe I'll think about getting you out. But you can stay in this pit until I come back."

I can see Jeremiah as he sank down in that miry clay, unable to get out of the pit, and only because Ebed-melech, a black man, was led of the Lord, was Jeremiah removed from that pit. He had sunk down into the miry clay to the extent that they had to lower ropes down with old cast clouts and rotten rags that he might put under his arms so as to keep the ropes from pulling his body in two when they pulled him out of that clay into which he had sunk.

Beloved, every time I read of that experience on the part of Jeremiah, to realize that Jeremiah had been put into that miry clay, I come back to the fact that that is the experience of the sinner, that the sinner has fallen down, the sinner is in a pit, the sinner is the man who fell into the open well — I come back to the fact that the sinner is sunk down into the mire and muck of sin and there is no hope for him to get out.

I think also of another man in the Word of God who suffered a fall. That was Mephibosheth. Mephibosheth was an unusual character. The Word of God says that his line was deposed and was no longer to reign over Israel when David became king. Instead of David putting him to death as would ordinarily be done so that there would be no pretender to the throne, David said, "Is there any of the house of Saul left, that I may show him kindness for Jonathan's sake?" They said, "Yes, there is one — old lame Mephibosheth." They sent for him and David raised him up so that he

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could sit at his table and eat. When I think of Mephibosheth, who was lame on both feet, I say, how did it happen that he got into this condition? He wasn't born that way. He was a perfectly healthy little baby. But one day, his nurse allowed him to fall, and as a result of that fall, Mephibosheth was crippled. He was crippled in both legs, and he remained that way all the balance of the days of his life. Why? As a result of a fall.

I think of you who are here this morning, each of us were born into this world spiritually depraved — each of us born into this world in our present spiritual condition, all because of a fall — the fall of Adam. Fallen Adam begat a child and that child had the same kind of a nature that Adam had. Other children were begotten and they had the same kind of nature. Why? Because of the fall of one man back there in the Garden of Eden. Brother, sister, every man you meet today is in that condition spiritually, just because that one man fell. Had it not been for the fall of that one man in the Garden of Eden, you and I wouldn't be in the spiritual condition that we are in today.

So when I see that poor fellow down there within the well, and I see that crowd gathered around him discussing ways and means whereby they can get him out, I see myself, how I was fallen in sin through Adam, and I see you, how

A MUCH APPRECIATED LETTER

Dear Bro. Gilpin:

We at Grace would like to inform you of a joyful event which took place here in the regular business of our church. We voted to double our support for TBE and the New Guinea mission work. We also agreed to send a love gift of \$100.00 to the mission work of TBE.

We at Grace are praying that God will bless in every way, the work of Calvary Baptist Church, and especially the pastor of this great church, our friend, Bro. Gilpin.

We hope that what we have done here at Grace will serve as an incentive to others in their support of the work of TBE.

Pastor Bill Jackson,
Grace Baptist Church
Rome, Ohio.

Ed. Note: Isn't there a text which says, "Go thou, and do likewise."

that when you who are unsaved were down in that well and you are there just because of the sin of Adam.

II

HOW ARE WE GOING TO GET THIS MAN OUT?

This unsaved man that is down in the well, who is in a pit, who has fallen — how are you going to get this unsaved one up from where he has fallen? How are you going to get him out? They say that the crowd which gathered around that open well out west had many ways and means that they suggested whereby they could get the man out of the well. I can see people as they suggest the same spiritual today.

1. "If you had listened to me, you wouldn't be there."

I can see one man as he stands there beside the open well and sees the fellow down inside that well, and as he leans over I can hear him say, "If you had just listened to me, you wouldn't be there." I don't know whether anybody said that to this man that fell in the well in this western state, but I can imagine that somebody might have even walked up to the edge of the well and said, "Hey, you down there, if you had just listened to me, you wouldn't be where you are."

Beloved, there are a lot of people who have a "holier than thou" attitude toward life. They are so good, so righteous. They are the Moralists. They live morally, so they think. They would say to the sinner this morning, who has fallen in sin, "If you would have just listened to me, you wouldn't be in that condition."

I am wondering if there are not plenty of folk all over the country, the Moralists, who would stand beside a sinner and instead of getting him out, instead of getting him up, instead of holding him up, they would stand there and philosophize and say, "If you had just listened to me, you wouldn't be in this condition." That isn't get-

ting him out; he is still down there in the well.

2. "Forget about your condition and you'll be all right."

A second man comes up and sees the poor fellow down inside the well and he says, "If you'll just forget about your condition, you'll be perfectly all right." We call that kind of people today Christian Scientists. They say to just forget about everything that is wrong — forget it, no sin, no error, nothing wrong, everything is good.

One of them came in to see me on a rainy day, several years ago — the rainiest day I think I can ever remember. I can see him as he came in and shook the water off. I said, "It's a mighty bad day out there." He didn't make me any answer. I thought maybe he didn't hear me. I said, "It's a bad day." He said, "No, it is a very nice day." I said, "Man, I said it was a bad day," and I began to look for the window because by that time I was convinced that the man was insane. I didn't know what he might do. I didn't know how he might attack me, and I began to look for a window so that I could get out. I can see him now as he folded his hands so calmly in meditation and said, "I refuse to call anything that my Heavenly Father hath created, bad." I said, "Well, I have a Heavenly Father too, and I'll tell you, it is still a bad day." But the Christian Scientist would say, "Everything is all right."

Some years ago, a man here in Ashland ran for the office of school board member. He has since died, but we were good friends. He was a Christian Scientist. I said to him one day, "I'm going to vote for you, and I'm going to get everybody else to vote for you. You are the man to put on the Board, because when a problem comes up with the school board, you'll just say, 'No problem here' and the whole thing is settled. In the light of your religion, you have settled it right then, when you say there was no problem here."

This fellow comes up and looks down into the well and sees this poor man down inside the well and he says to him, "Forget all about your condition and you'll be all right."

You say, "Well, that is modern religion." Beloved, that is the oldest religion of all brought up to date.

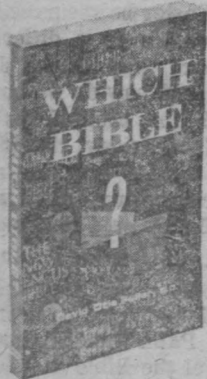
When Mary Baker Eddy brought out Christian Science, she didn't bring out anything new. She went back to the religion of China and picked up some of the sayings of Confucius. What she taught was nothing but a repetition and a rehash of old Confucianism. If Confucius were to stand beside that open well, he would fold his arms and say, "Now just forget your condition; you'll be all right."

Man, that fellow down inside that well will starve to death. Are you going to tell him to forget about his condition when he might starve? Or he might die of thirst in three or four days. Are you going to tell a man that is starving or a man that is dying of thirst to forget all about it?

Here is a man in a burning building. Are you going to tell that (Continued on page 3, column 1)

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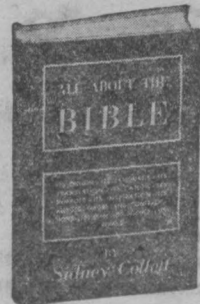
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"Man In The Well"

(Continued from page two)

man just to forget about the flames leaping around him as the building burns? Here's a man that has drunk deadly poison by mistake, thinking that he was taking his medicine. Are you to tell him just to forget about that poison that he swallowed because everything will be all right? Or here is a man that is out on the water and the boat springs a leak. I can see him with that sinking boat. Are you going to tell him, as the water comes up inside the boat, just forget about it? Beloved, it would be just as sensible to tell a starving man, a man who is dying of thirst, a man who is in a burning building, a man who is in a sinking boat, or a man who has drunk deadly poison -- it would be just as sensible to tell those individuals to forget about it as it is to tell that man down within that well to just forget about his condition, that he will be all right.

Sinner friend, I don't say to you to forget it. I say to you, you are in a terrible plight. I don't want you to forget it. I want you to remember it until you get out.

3. "Keep trying and you'll make it presently."

There is a third person that gathers around that open well and he says, "I have the way to help you. Just listen to me and I'll tell you what to do. Just keep trying, and you'll make it presently. Jump up, jump a little higher this time, try again, jump a little bit higher." I can see that poor fellow down there in the well like a jumping jack, jumping up, and jumping up, and jumping up, but he can't get out of that well.

Beloved, that is exactly what the Methodists teach. That is exactly what the Holy Rollers teach. That is exactly what lots of people in this world teach. They say, "Just keep trying. You didn't make it that time. You fell over. You reformed and you got religion the first of the year but you soon got drunk again and you have made a lot of mistakes since that time. But just try again. Keep on try-

ing." Can you think of anything more senseless than to tell a fellow in the bottom of a hundred foot well, "Keep on trying and you'll get out presently." I can't think of anything more senseless spiritually than to tell a man to try, try harder, do a little bit better, and maybe everything will be all right after awhile.

4. "If you'll pray harder and long enough, you'll get out."

I see another fellow. He comes up to that well. He says, "I have it all worked out. Listen and I can tell you exactly how to get this man out of the well." He says, "Just let me over so I can shout down to him and I'll tell him how to do it." He calls down to the fellow inside the well, a hundred feet down in the ground, and he says, "Brother, if you pray harder, and long enough, and loud enough, you'll get out."

That is the Mourner's Bench crowd. When they gather around a man that is in a spiritual well, that is their attitude. "Pray harder, pray harder, and pray louder, and you'll get out all right after awhile." I tell you, beloved, all the praying in this world will never get that man out of that well.

As far as an unsaved man is concerned, there is not a bit of use to tell an unsaved man to pray because God has already said within His Word:

"We know that God heareth not sinners"—John 9:31.

Well, I feel sorry for that poor fellow down there in that well, but we have some other fellows with some bright suggestions. We'll let them come up and tell him how to get out.

5. "I'll fill the well with water and float you out."

One of them comes up and says, "There is no need in worrying about this. It is a simple matter. If you will just fill the well with water, you can float him out."

Beloved, you just bring on the hose and pour all the water that you want to down there in the well, but you are going to have a corpse when you get through. You are not going to get that fellow floated out from the bottom of a

hundred foot well.

The Campbellites and the Mormons and all this crowd that believe in baptismal regeneration gather around the sinner and say, "Baptize the sinner and that will save him."

Beloved, you can put all the water there is in the Ohio River on a sinner and he'll still be a sinner. The only difference will be that his sin will be revealed just a little bit clearer.

I could take a bottle filled with ink down to the Ohio River and dip that bottle in the river all day long and the only thing that I'll do is to make the outside of the bottle cleaner and cause the inside

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to show up darker. You can baptize a man a million times and the only thing that you are going to do is cause the sin inside his life to appear brighter. You are going to clean the outside and that is all.

I turn to the Word of God and I find that Jesus said:

"Go in peace; Thy faith hath saved thee"—Luke 7:20.

There is not one word said about water. There is not one word said that water had saved. Rather, Jesus said, "Go in peace; Thy faith hath saved thee."

Listen again:

"Ye are all the children of God BY FAITH IN CHRIST JESUS.

For as many of you as have been baptized into Christ have put on Christ"—Gal. 3:26,27.

What does it say? It says that if you have been baptized into Christ, you have put on Christ. The people who believe in baptismal regeneration say that this verse tells us that if you are baptized, you are saved. No, it does not, beloved! I'll tell you what it says by way of illustration.

Here is a fellow that joins the Army, but he doesn't go into the service for three weeks. Three weeks after he has joined the Army, he puts on his uniform and walks down the street. Everybody says, "Look at him, he has joined the Army." No, beloved, he hasn't joined the Army today. He joined the Army three weeks ago, but you did not know it -- you realized it when you saw him with the Army uniform on.

Beloved, that is exactly what baptism is. It is just saying to the world, "I have trusted Jesus Christ as my Saviour." Every man who is thus baptized is but putting on the Christian uniform to tell the world about his experience in Jesus Christ.

6. "Climb up part way and I'll pull you out."

Here is another fellow that gathers around that well, with that man down inside, and he says, "If you will climb up part way, I'll pull you out."

There are lots of Arminians today who believe that that same principle will work so far as the unsaved are concerned. They say concerning the unsaved man, "Just take the first step."

Sometime ago, I was listening to the radio, a thing that I rarely ever do in driving, and I heard a church service in progress. The preacher was giving the invitation. He said:

"You just take the first step, and the Lord will do the rest."

I see this fellow down in the spiritual well and somebody says to him, "You just take the first step and we'll pull you out." No, no, beloved, I say to you, we are not saved by our works. God does not ask you to take the first step. We are not saved by Arminian

theology. Salvation comes because of something besides that which we do.

This man will eventually get out of the well but it won't be because he takes the first step; it won't be because he tries harder; it won't be because he somehow tries himself to get out of that well.

7. "After you have suffered awhile, I'll get you out."

I see another fellow gather around. He stands there very solemnly and piously--probably with a Bible in his hand -- at least a prayer book. He has on a black robe and his collar is buttoned hind part in front. He says to that man in the well, "After you have suffered a little while, I'll get you out. You do penance and presently you'll get out of that well."

Beloved, all the penance a man ever does is human effort and the Word of God warns from beginning to end that we are not saved by anything that we do as human beings. Even though this man stands there looking very pious, with his black flowing robes, and his collar turned hind part before, he has a false idea as to how to get that man out of the well. "You suffer a little while, then I'll get you out." No, no, beloved, you don't get out of this well by suffering.

8. "I have written ten good rules about open wells."

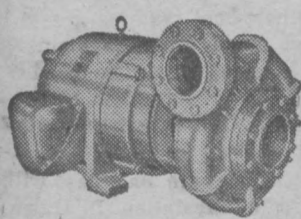
Another man comes to the well's mouth and says, "I have ten good rules that I have written about open wells. No. 1: Never go near an open well out in an open field. No. 2: Always put a top on an open well so that nobody can fall in. No. 3: Whenever you do have to go near an open well, always be careful that you don't fall in." Four, five, six, seven, eight, nine and ten, all good rules. Now, what is wrong with this fellow is that he is already in the well. He does not need good rules now. What he needs is something to get him out.

The Ten Commandments are (Continued on page 5, column 5)

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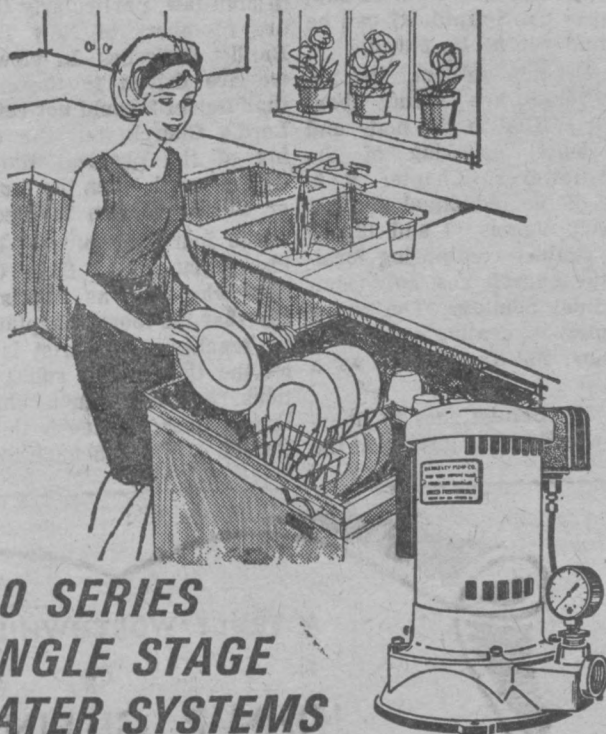
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The Baptist Examiner

FORUM

"Do Missionary Baptists believe that one must be a member of a Missionary Baptist Church, and baptized by a Missionary Baptist preacher, or else, such an one will go to Hell when he dies?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

1643 Lee Road
Cleveland Heights,
Ohio



Certainly not! Any person who believes this should rightfully be called a Roman Catholic or Campbellite — not a Missionary Baptist.

Any honest search of the Scriptures will reveal that what is required in order to escape condemnation is to be in Christ Jesus and to walk not after the flesh, but after the Spirit (Romans 8:1).

Attaching baptism and church membership to salvation is equal to attaching works to salvation. It is saying that one's salvation is not complete until he has performed certain acts which he alone must do. This is a most deceptive and damnable heresy. All of the disclaimers, not withstanding, the person who believes this error is a gross Arminian.

After all, what is an Arminian, but one who believes that man must perform works in order to be saved?

"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" (Eph. 2:8,9).

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I fully believe that true Missionary Baptist churches are the Lord's true churches. If I did not believe that I would still be searching for His true churches. I do not believe any church is any better than her founder. And I do not believe that all the other church founders combined can be compared to the Lord Jesus Christ. That being true, I do not believe that all the other churches combined can be compared to the one founded by the Lord Jesus Christ. And if true Missionary Baptist Churches are not the ones founded by the Lord Jesus Christ, then there are no true churches in the world today.

But that is not the question before us. So to make a long story short, I do not believe that any true Missionary Baptist believes any such "junk" as that which is set before us. We believe that "salvation is of the Lord," Jonah 2:9. We believe it is by grace, Eph. 2:8. We do not believe it is of the church. If a member of one of these churches were to start advocating such a thing as that set forth in our question, he should be charged with heresy, and dealt with accordingly.

In Rev. 3:4, we learn that there are a few even in Sardis who are saved. And even Protestant writers seem to agree that Sardis represents Protestantism, or the Protestant churches. I most certainly believe there have been people saved in the Methodist Church,

and in the Presbyterian church. Maybe I should stop before I go too far. C. H. Spurgeon, that prince among preachers, was saved while listening to a Methodist. He became a Baptist as a result of serious, prayerful study of the New Testament. Saved people do not become Protestants as a result of the kind of study, but rather as a result of the lack of it.

Baptism has absolutely nothing to do with salvation, or with a person's going to Hell. In order for baptism to be Scriptural, the person must first be saved, and then be baptized by the authority of a true Missionary Baptist Church, not by the authority of the preacher.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



No, Missionary Baptists don't believe this, and anyone who thinks that they do believe such a thing, are certainly not acquainted with the beliefs of Missionary Baptists. If perhaps there should be found a Baptist with such views, he is probably on his way to Hell, for he certainly doesn't understand the Bible way of salvation. There are many persons to be found in different churches of different denominations, who are expecting to get to Heaven because they joined a church. Their idea seems to be that if they turn their soul over to a church, it is the business of that church to keep it safe and secure. But no church — not even the best Missionary Baptist church, has the power to save a soul. It is not the business of a church to save people, anyhow. Christ saves — not a church!

"He that believeth on the Son hath life, and he that believeth not the Son shall not see life but the wrath of God abideth on him." This is what the Bible says.

Because some Baptists have strict views about church and church membership, some assume that they think that all people except Baptists are lost. This of course is not true. We believe that those who have truly trusted Christ to save them, are saved even if they have never united with any church. One who is familiar with the Bible, doesn't see how a person can be deceived along this line. Nevertheless, there are many, many people deceived.

This has been brought to my mind many times in connection with funerals I have conducted. I have known persons who lived utterly godless lives, then in the midst of their godlessness they suddenly died. They had friends and kinfolk who ought to have known where they went when they died, but they didn't know anything about the Bible, or the Bible way of salvation, and they wanted to find some reason for thinking they didn't go to Hell, so they searched frantically in an effort to find that they had sometime or other been baptized and a member of a church. I think of one case where an especially wicked man died, and such search was made. He had lived as a boy in the country near a Baptist church, so they searched that church, and found an old record book that gave the date and the preacher who baptized him. What a relief! Now

their minds could rest in peace, for he was in Heaven! They came to me before I conducted the funeral, with the glad news that their friend and relative had gone to Heaven. They had found his name on the old church roll. I became unpopular with them when I suggested that a name on a Church roll was not proof of the name being in the Book of Life. They had hoped that I "would preach him into Heaven," and when I didn't, they thought I was an awfully punk preacher.

Answering the last question: NO, A PERSON WILL NOT GO TO HELL BECAUSE HE DOES NOT BELONG TO A BAPTIST CHURCH. Christ saves — not a church, Baptist, or any other kind!

JAMES
HOBBS

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RADIO SPEAKER
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Kings Addition
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South Shore, Ky.



Recently, I have heard of some who bear the name Baptist who say such a thing. They go on to say that the Holy Spirit is only in the Baptist church and that no one can be saved except in a Baptist Church.

I believe that the Baptist Church is the only church that the Lord Jesus started. History as well as the Scripture tells us this. To believe that only Baptists go to Heaven is ridiculous. If that were the case we would have to say that John the Baptist was not in Heaven, because he was never baptized. We would have to say that the thief on the cross was not there because he was never baptized into the church.

I Corinthians 3:13-15 tells us that we (God's people) must pass through a judgment, not to determine if we have been saved, but to determine our rewards. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire." All his works (including any form of baptism that is not Scriptural) can be burned and yet he be saved.

While on this subject, the remaining verses are talking about the Spirit of God in the body and is, no doubt, speaking of the church. However, Chapter 6 is speaking of the individual and not the church. Verses 13 and 18 are warning against committing fornication, the church can only commit spiritual adultery. The entire 6th chapter is dealing with individual sins, not the church as a body.

If only the Baptist goes to Heaven, who would be the guests, at the

wedding, who would be the five foolish virgins? It is true that only Missionary Baptists will be in the Bride of Christ. Sometimes our brethren go off on the deep end when they start trying to make doctrine that the Bible does not teach. We must beware of such actions.

Camouflaged

(Continued from page one)
you have baptismal regeneration. "Hog Wash!"

The Lord puts men into the Kingdom of God by the New Birth independently of the church, but men become members of a Baptist church by water baptism. There may be instances in which the Kingdom of Heaven and the Kingdom of God are synonymous in meaning; however, the context determines whether or not they are so used in a passage of Scripture.

These Spiritualizers corrupt the second chapter of Daniel and also the fourth chapter. In chapter two you have the destruction of the Gentile nations by the stone cut out of the mountain without hands, and this stone smote the great image and brake it into pieces and there was no place found for them (Dan. 2:35). And this stone became a great mountain, and filled the whole earth. We have never seen anything like this as yet, but thank God, we will. This is to take place when there exists a ten kingdom federation with the man of sin ruling the nations. This passage is confirmed in the 17th chapter of Revelation and also in the 19th chapter of Revelation. The Lord Jesus Christ will come and smite the nations and establish the physical Kingdom of God on the earth.

The 2nd chapter of Daniel could not refer to the church for any number of reasons, but I shall introduce one in particular, and that is this: The smiting of the nations indicates militancy, and the Lord's church has never been militant. No, this has to do with the Lord's return and His destruction of the nations over which the man of sin will have been ruling during the Tribulation period.

The Lord taught His people that they were to be humble and low abiding. The great Apostle Paul, by the inspiration of the Holy Spirit, taught the Church in Rome to be low abiding (Rom. 13:1,7). The Word of God teaches that all children of God are to be obedient to civil law, particularly those who are members of New Testament Baptist Churches. In view of this, we are driven to the conclusion that Daniel 2 could not refer to the Lord's Church, but the establishing of the physical Kingdom of God on earth when the model prayer will have been fulfilled.

The fourth chapter of Daniel is also corrupted by these Campbellites who pose as Baptists. They say that the fourth chapter of Daniel teaches that Christ is already on the throne and ruling the nations, but the fourth chapter of Daniel does not teach this at all. Daniel and Nebuchadnezzar both

taught that God ruled in the affairs of men and nations. They were emphasizing two great truths: first, the absolute Sovereignty of God; and second, that God, by virtue of creation, does have a kingdom in the world; that is, "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Psa. 24:1). Read Dan. 4:17,25,34,35).

Is Christ on His throne at the present time? No, and again no! He is on His Father's throne (Rev. 3:21). Now just what does this verse teach? Let us examine it. Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with My Father in His throne." Jesus makes a distinction in His throne and the Father's throne. Jesus at the present time is sitting with His Father in His, that is, the Father's throne, but He will one of these days sit on His throne in Jerusalem and rule the nations with equity and in righteousness.

What will be some of the characteristics of His rule? There will be universal peace (Isa. 2:1,7; Micah 4:1,5); there will be no poverty; the knowledge of the Lord will cover the earth as the waters cover the sea; the beast of the forest and field will be as tame as domestic animals are today (Isa. 11:19).

Now, if Christ is on His throne at the present time, then pray tell me, why aren't the nations at peace? Why is there so much poverty in the world? Since when have the wild animals become tame and docile? And pray tell me why the Apostles aren't ruling the twelve tribes of Israel? Jesus promised them that when He sat in the throne of His glory that they would sit on twelve thrones judging or ruling the twelve tribes of Israel. Now are they? Of course not. Golda Meir is ruling in Israel at the present time, but when the Lord sits on His throne in Jerusalem, then the twelve Apostles will sit on twelve thrones judging or ruling the twelve tribes of Israel (Matt. 19:28).

The Kingdom of God in its present phase or form is internal and spiritual. Paul, in Rom. 14:17, describes the present form of the Kingdom of God. He declared, "the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." It is not of this world, that is, it is not derived from this world, or world systems. It is not made up as the world systems are, it is distinct from world systems (John 18:36). So, it can be readily seen that the present form of the Kingdom of God is eternal and spiritual.

It will come one day with outward manifestation. In Matt. 16:27, 28, Jesus said: "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man" (Continued on page 6, column 2)

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WRITTEN BY A WOMAN
AND FOR WOMEN

"THE WORKING WOMAN"

There are a number of women in the Lord's churches that work. It is not the purpose of this article to debate the rightness or wrongness of this, but to consider the problems that are peculiar to her, and since she does have problems that the woman sheltered in her home does not have.

Probably her two biggest problems are the ungodly talk and religious people with whom she works. How is she to cope with these? Since she works with them she cannot completely isolate herself from them. Even so — there is no way we can be friends with these women, and still maintain a faithful witness for Christ. The friendship with the world is enmity (enemy) with God. How many times have you joined in with the ungodly in some innocent joke. You were all laughing and talking together and then, right out of the blue, someone made something "dirty" out of it. And there you were! Right in the middle. You no longer felt like laughing, yet, there seemed to be no escape. If it is possible, probably the best thing to do is leave the room immediately. This is much harder than it sounds. Every eye will follow you. Also the sneers, giggles and comments. "Reprove not a scorned, lest he hate thee" (Prov. 9:8). Simply walking out, or if that is not possible, complete silence will be rebuke enough.

Lunch time seems to be a particularly hazardous time. Everyone is sitting around the table and conversation seems to be more intimate. For almost 20 years I have found that thanking the Lord

for my food has been a definite curtailment to the filth. There is something about the sight of someone praying that hinders wickedness. Only one time did someone make a comment (to me) about it. She said, "My, aren't we being holy, today?" I looked at her for a moment then said, "Yes, I'm thankful for my lunch. You know, you eat just like my dog. She doesn't stop to say thanks, either." That woman never liked me after that. But no one ever commented about my praying, either. There is no way we can hold on to the worldly crowd and on to Jesus at the same time. We'll end up loving the one and hating the other.

Perhaps the "religious" person is even harder to cope with than the ungodly. They always seem to want to place us in the same category. No matter how wrong they are doctrinally, they think there is a common bond between us. (I have dedicated myself to the task of shooting as many holes in that theory as possible). The religious hypocrite is a particular abomination to the Lord Jesus and therefore should be to us. Jesus said, "Woe, unto you, scribes and Pharisees, HYPOCRITES, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13). The best defense we have is the Word of God. Jesus said these folk were of their father, the devil. Now, the devil is very religious. When Jesus was confronted by Satan, He used the Scriptures to defeat him. For this task it is essential to know the Scriptures, ourselves. Our opinions won't work. What our pastor says will have no effect. Only the Word of God can properly rebuke and correct the hypocrite.

May I give a word of warning here? Before you embark on the road of separation, sit down and count the cost. It is no good to have a testimony one day and then join in with the world the next. They will only laugh and mock you. And the days you try and be a witness for your Lord will not count. Yes, the working woman needs much grace. Are you willing to be a "loner" at work? Is obedience to your Lord more precious to you than the fellowship of the ungodly? It's hard on the flesh to eat alone. It's hard on the flesh to hear the whispers and giggles directed your way. But you know, this is good. We are not to pamper our flesh, but crucify it. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

Death On The Cross

(Continued from page one)

It was Pilate's thought that the Jews would forget their claims against our Lord if they were to observe that His body had been torn with the whip. They, however, were not satisfied with just the sight of His bleeding and torn body. They wanted Him completely out of their sight. They, in fact, wanted Him completely out of the world — the world that He Himself had made.

The death of the cross was so shameful that the people were taught never to pity the victim. They, in fact, were taught to add to his suffering rather than ease it, therefore, the victim was mocked, even while he suffered.

We see, then, that the curse rather than the blessing was connected with the death of the cross.

This brings us to question the reason for the death of the cross, in the death of the only perfect man that ever walked upon the face of the earth. Why must He die a cruel and shameful death? Why was His death the death of disgrace? Why wasn't His death by way of the sword, ax or hanging?

The answer is found by looking at the ones for whom He was dying — the ones who deserved a

cruel and shameful death — the ones who deserved to be mocked and scourged — the ones who deserved to be disgraced. He became us, therefore, His suffering was that which belonged to us.

We are all as an unclean thing and deserve to be damned into Hell even as garbage is dumped into the pit. Hell, in fact, is God's great garbage receptacle of the universe. The Son, however, became us and suffered our pain and shame. He bore it all and all to Him we owe.

We have said that the cross was always spoken of in the lowest terms as a place of utter disgrace. It was the lowest point to which man could descend. It was the filthiest position to which man could be consigned. It, in fact, was a symbol of the very worst kind of wretchedness to which man could attain.

One day, however, the Apostle Paul spoke in favor of the death of the cross. He exalted it and thus went completely contrary to the thinking of his day. Never before had anyone spoken in such a manner relative to the cross. Paul, however, said:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ . . ."—Gal. 6:14.

This dynamic statement by the Apostle was like taking a sharp ax to the roots of the popular opinion of that day. Paul, in fact, defied the custom that prevailed throughout the entire land.

Paul's statement has now been heard around the world. Radio and television have been means of broadcasting his message — the message which declares that the cross is now a blessing rather than a curse. The cross is a blessing since it was there that the greatest battle of all time was fought and won.

The cross has much to say to each of us regarding the total depravity of man. Man, in fact, revealed his true colors at the cross. He revealed the kind of God-hater that he truly is. Man, at the cross, tried to chase God out of the world — the world God had made; thus man declared that he has no room for God's authority over him.

We have said that death by way of the cross was the most shameful kind of death. It was the lowest place to which man could assign anyone. Man, therefore, in consigning Christ to this kind of death, was saying that this was his true feelings toward the God who had made him. We see, then, that man by nature is a God-hater. The cross has declared this fact loud and clear. Man left no doubt regarding his true feelings, for he cried out — "crucify Him, crucify Him!"

We see, then, that the cross took the mask from the face of all of us. It revealed once and for all time that we are vile and corrupt and in dire need of a Saviour. The cross, in fact, revealed the complete accuracy of the following passages:

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NEVER BORROW SORROW FROM TOMORROW

Deal only with the present,
Never step into tomorrow,
For God asks us just to trust Him
And to never borrow sorrow—

For the future is not ours to know
And it may never be,
So let us live and give our best
And give it lavishly—

For to meet tomorrow's trouble
Before they are even ours
Is to anticipate the Saviour
And to doubt His all-wise powers—

So let us be content to solve
Our problems one by one,
Asking nothing of tomorrow
Except "Thy Will Be Done."

Helen Steiner Rice

"They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes"—Romans 3:12-18.

There are those who believe that they are not God-haters. They say that they may be indifferent towards Him, but it is argued that they don't hate Him. It is to these people that I present a solemn question. The question being — what does the cross mean? Does it mean love, hatred or indifference? Did love ever demand the death of a loved one? Did indifference ever go so far as to crucify anyone? This leaves only hatred that would venture so far as to nail God's precious Son to the old rugged cross.

The cross, then, has revealed what man truly is by nature. The cross has also revealed God to us. We, in fact, at the cross, have the greatest display of God's love to us. Never was God's love more vividly declared than it was at the cross. We, by observing the cross, are more able to fathom the word "so" in John 3:16:

"For God SO loved the world." "Hereby perceive we the LOVE of God, BECAUSE He laid down His life for us"—I John 3:16.

The cross also helps us to understand more fully the righteousness of God. It helps us to understand more fully what God meant when He said that He would "by no means clear the guilty." We understand more fully the fire and the smoke that covered the mountain when the law was given at Sinai. The cross declares very plainly to us that our God is not indifferent to right or wrong, but that He requires that the utter-

most farthing be paid before the guilty can be cleared.

The cross of our Lord also held up God's law and declared that every one of its stern commands must be met. We may add that it was God's law that delivered the Son of God to the cross. It was the law that afflicted Him and put Him to grief. It was the law that demanded that His blood be shed.

There may be some reading these lines who hope to escape God's wrath aside from the sacrifice of the Son of God. I bid you to take a closer look at the cross and behold how much God hates sin. Your observance of the cross should inform you that the "wages of sin is death," rather than good works. The cross should inform you that the Lord Jesus is your only hope.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"—Acts 4:12.

Our Lord's death at the cross resulted in peace being made between God and all the elect. It resulted in our entire sin debt being paid in full.

What, then, does the cross mean to you? Can you declare with the Apostle Paul:

"God forbid that I should glory, save in the cross of Christ . . ."—Gal. 6:14.

Paul, if he had been like many today, might have gloried in his national privileges, in view of the fact that he was a Jew by birth. He might have gloried in his own works, since none worked harder than Paul. He, according to the Scriptures, was more abundant in labors than any of the Apostles. Paul, however, did not glory in these things. He only gloried in the cross of Christ. What about you?

"For I determined not to know anything among you, save Jesus Christ and Him crucified"—I Cor. 2:2.

"Man In The Well"

(Continued from page three) mighty good rules, beloved. There is nothing wrong with the Ten Commandments, but the Ten Commandments won't get you out of the fix that you are in now.

A man stands beside a sinner and says, "Just do good works. Live up to the law, and you'll be saved." No, you won't, beloved. The Word of God says:

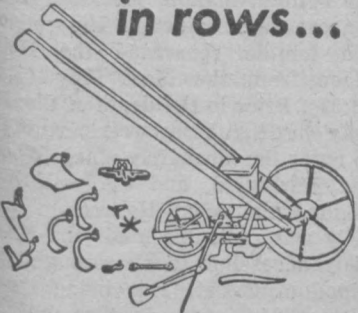
"Knowing that a man is not justified by the works of the law, but by faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified"—Gal. 2:16.

What does it say? Simply this: that the works of the law won't save any man.

Listen again:

"Therefore we conclude that a man is justified by faith without" (Continued on page 6, column 1)

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"Man In The Well"

(Continued from page five)
the deeds of the law"—Rom. 3:28.
Oh, yes, those are ten good rules that the man gives about open wells, but the man is already in the well. He doesn't need those rules. Likewise, the sinner has already fallen. He doesn't need to be given any rules. He doesn't need the Ten Commandments to be saved. He doesn't need the Ten Commandments to get out of that well. He needs something else.

9. "It's not so bad here. You folk just go away, and leave me alone."

Finally, I wonder of this man in the well has anything to say about it. He says, "Fellows, just listen to me. I appreciate your efforts. You have had me jump up. You have tried to drown me. You have had me down on my knees praying. You have told me to forget about it. But it is not as bad here as you think. You folk just go on your way and leave me alone. When I want to get out, I'll manage somehow to do so."

That is usually the attitude that every sinner takes, and that is the attitude that the average man takes in the sight of God today. "Just leave me alone. It is not so bad. Whenever I get ready, I'll make the change."

The Word of God says:

"There is a way which seemeth right unto a man, but the end thereof are the ways of death"—Prov. 14:12.

It may seem all right to you, sinner friend, to think that you can make the change whenever you get ready, but I'll tell you, brother, your suggestion there in the well is just as foolish as the other eight suggestions that have been made to you.

10. Finally, a man gets down into the well and lifts him out.

Another man looks down into that well and says, "Let's get that man out. I have seen him in that well long enough. I want to get him out." I can see him as he gets down into the well with him. He gets down there and takes hold of him, and picks him up, and lifts him out all by himself.

I see you, sinner friend, sunk down in the well, in the mire and muck of sin, and I tell you, there is only one way that you can get out, and that is for the man, Jesus Christ, to get down in there and get you out. Listen:

"The Son of man is come to seek and to save that which was lost"—Luke 19:10.

"Forasmuch as ye know that ye were not redeemed with corrup-

tible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot"—I Pet. 1:18,19.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness"—I Pet. 2:24.

"That Christ Jesus came into the world to save sinners; of whom I am chief"—I Tim. 1:15.

Do you want to get out of that spiritual well, beloved? Do you want to see our man get out of that well? It is not by prayer. It is not by water. It is not by jumping up and trying. It is not by the Ten Commandments. The only way that he can get out of that well is for the Lord Jesus Christ to take hold of him and lift him out. I tell you, the only way that any man can be saved is through the finished work of Jesus on the cross of Calvary.

Do I speak to someone who is down there in the pit. Do I speak to someone that maybe the Holy Spirit has begun to deal with, and you would like to get out? I tell you, beloved, there is only one way—the Lord Jesus Christ must get you out.

May God bless you!



Camouflaged

(Continued from page 4)
coming in His Kingdom."

Then in Matt. 17:1,2, we read: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light."

Then in Mark 9:1,2, we read: "And He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the KINGDOM OF GOD COME WITH POWER. And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them."

Then in Luke 9:27-31, we read these words, "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the Kingdom of God. And it came to pass about an eight days after these sayings, He took Peter and James and John, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and

His raiment was white and glistering. And, behold, there talked with Him two men, which were Moses and Elias: Who appear in glory, and spake of His decease which He should accomplish at Jerusalem."

In these three passages Jesus promised two basic things, namely, that there were some present, who would not taste death till they had seen something of a spectacular nature—and the "some" were Peter, James, and John. What was that which they saw? What they saw which was of a spectacular nature was the second promise, and it was this: They saw in miniature, the coming of Christ, in power and great Glory. In this pas-

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sage in Matthew we see Christ coming in His Kingdom; in Mark we see the Kingdom of God come with power; in Luke we see the Kingdom of God. Now, taking all three passages together, we can very readily see that the coming of the Kingdom of God in power is associated with Christ coming back to this earth to rule on His throne in the city of Jerusalem, just as was promised according to Luke 1:32,33.

May we again look at those three passages in Matthew, Mark, and Luke, and see again what Jesus said. In Matthew He promised that those three would not taste death till they saw the Son of man coming in His Kingdom; in Mark, He promised that they would not taste death till they had seen the Kingdom of God come with power; in Luke, He promised that they would not taste of death till they saw the Kingdom of God. Now, looking at all three passages and putting them together we read thus: "There be some standing here which shall not taste of death till they see the Kingdom of God, the Kingdom of God come with power, the Son of man coming in His Kingdom."

This is the method we use in arriving at what the entire super-scription said that was written and put on the cross. Matthew and Luke record the same words: "This is the King of the Jews," Mark records these words: "King of the Jews;" John records these words: "Jesus of Nazareth the King of the Jews." Taken together

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we read: "This is Jesus of Nazareth the King of the Jews."

In the first chapter of Luke, verse 32, it is said that the "Lord God shall GIVE unto Him the throne of His Father David." Now, if it was given to Him, then it is His. Where was David's throne? In Jerusalem. Then the Lord Jesus Christ in order to occupy David's throne, will have to return to Jerusalem. Bless God He will, and He will sit on the throne of David which God has given to Him, so it is, in reality, His throne. His rule will be literal and a literal throne.

The Apostle Peter writing to the scattered Jewish elect declared in II Peter 1:16-19, "For we have not followed cleverly devised tales when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, This is my beloved Son, with whom I am well pleased—and we ourselves heard this when we were with Him in the Holy Mountain."

And so we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. Christ gave these men the assurance that what the prophets had said concerning His return was absolutely true. He showed them in the Holy Mountain, in miniature, His coming just as the prophets of old has predicted. This, then, is how the prophetic word was made more sure, that is, doubly sure.

The Spiritualizers take the Campbellite position relative to the Kingdom and the church—that is, teaching that the Kingdom of Heaven, the Kingdom of God, and the Church are all one and the same thing. They do so in order to support their straw horse of the so-called priesthood of the Church. If, as they contend, the church is a priest, then they should call the

Church a priestess since the Church is referred to in the feminine gender. The Word of God declares that the Church is the Bride of Christ (John 3:29; II Cor. 11:2).

These fellows think they can find the Church on every page of the Bible. Whenever and wherever they find the word Kingdom, they jump to the conclusion that the Church is under consideration. That is most ridiculous! Now if the Church be a priest, then only the Church can approach God in the Holiest of Holies. Now if any one cannot approach God in the Holiest of Holies, he or she is not saved, for surely God would not save some one and then prohibit that one from approaching Him in prayer. Thus, you can very well see why that many of the Spiritualizers teach that you cannot be saved apart from the Church.

I thank God that any and all believers in the Lord Jesus Christ can approach God in prayer through the Blood of Christ (Heb. 10:19,20). And furthermore, I thank God that all believers are Priests of God (I Peter 2:5,9). This was written to the Jewish elect scattered in various places. It was written to them as individuals.

When the Lord Jesus Christ died on the Cross, the veil of the temple was rent in twain from the top to the bottom, making the Most Holy place accessible to all. The veil of the temple separated the Holy place from the Most Holy (Ex. 26:33). Prior to the death of Christ, only the High Priest was permitted to enter the Most Holy place. When the Lord died, and the veil that divided the Most Holy from the Holy was rent, this made the Most Holy accessible to all through the Blood of Christ. This being true, then all believers in the church, or out of the church, are priests of God and have access to God.

The Spiritualizers think that every time the word "body" or "temple" is used it means the church. That is most asinine! In I Cor. 6:19, the word temple means the human body wherein dwells the Holy (Continued on page 7, column 1)

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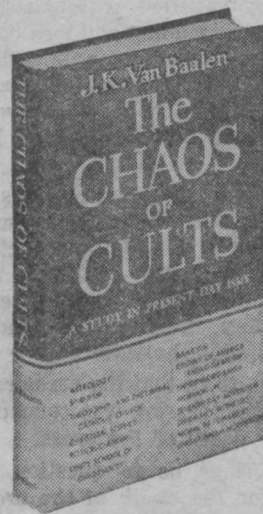
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(Continued from page 6)

Spirit. If you care to examine the context, it becomes obvious that it is the human body that is under consideration. In the context Paul is warning the Corinthians, as individuals, against committing fornication. He says, "Every sin that a MAN doeth is without the body; but He that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" I am quite cognizant of the fact that there are those who say that there is no sin except doctrinal sin. That is a laugh! This text teaches against a moral sin — sin of immorality.

The word temple used in the above text is the same word that Jesus used with reference to His own body, according to John 2:19, 21. I am quite aware of the fact that in I Cor. 3:16,17, the word temple refers to the church in Corinth. I wish to point out that the words "body, temple, house," do not always have reference to the church. The context always determines how the word is used.

In I Cor. 5:1,11, Paul warns the Corinthian Church against allowing a man, who was guilty of stealing his father's wife, to remain in the church. This man was guilty of incest. In verse 11, there are six sins mentioned and only one of them could be called a doctrinal sin.

There are those who teach that the Holy Spirit only dwells in the church and not individuals, but the Word of God teaches that all believers have the indwelling of the Holy Spirit (I Cor. 6:19; Eph. 1:13; Rom. 8:16; I John 4:13; Luke 1:15; 41:46; Rom. 8:14). In the 9th, 10th and 11th verses of the 8th chapter of Romans we read these words: "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any MAN have not the Spirit of Christ, he is none of his. And if Christ be in you, the body (human body) is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

This passage teaches many things; however, I wish to point out just two: First, that all believers have the indwelling of the Holy Spirit; and second, He, the Spirit, will in the resurrection quicken our mortal bodies. Now, if believers have not the Spirit of Christ, then they are none of His, and too, they have no promise of resurrection of life. **Away with such doctrine!**

Last, but not least, there are those who teach that a man may be regenerated and not be saved for years after. That is just not true! They say that salvation has nothing to do with regeneration. IS THAT SO? Of course not! In Titus 3:5, Paul declares: "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 Spirit." In this passage salvation involves and embraces regeneration. I realize that salvation encompasses more than just regeneration, but it does **involve and encompass** regeneration.

Now in closing this article, I wish to point out that salvation is in the Person of Christ, for without Him there is no way, without Him there is no knowing, without Him there is no Life (John 14:6).

I want every one to know that I am a strong Baptist and a strong church man. I also want you to know that a Baptist Church cannot give you divine Spiritual life, but it can, and should point men to Him who alone saves. I know that there have been many people saved who never became members of a Baptist church — they should have, but they did not. They certainly shall not receive the rewards that they would have had they united with a sound Baptist church. I believe that II Cor. 5:10 teaches that our rewards will be determined, in a measure, on our relationship to the Lord's church.

As I close this article, I do so trusting that it shall be used of the Lord to edify His people and build them up in the faith once delivered to the saints. I assure you that I wrote this without any rancor or bitterness in my heart, but it is becoming increasingly clear that the camp of independent Baptists is being divided. This I hate to see! I would to God that all independent Baptists would think seriously about what is taking place among

us. It is heart-rendering! We need unity — not division. May the Lord bless every one who may read this article is my prayer.

Yours under the Blood of Jesus, our Blessed Kinsman Redeemer!

Sincerely,
Wayne Cox.



Easter

(Continued from page one)

Mark 11:1-11. Verse 11 says that Jesus went into the Temple, looked around, and went out without doing anything. Why didn't He drive out the money changers then? Because it was Saturday, the Jewish Sabbath, and there wasn't any buying and selling going on. But the following day when He returned it was business as usual, and then He turned over their tables and drove them away from the Temple.

What has happened to our ministers, when they will accept the traditions and teach men so, rather than preach the clear Word of God.

GOOD FRIDAY

Was Jesus crucified on Friday (Good Friday) and did He rise from the grave early Sunday (Easter) morning, as it is so commonly taught? If He did, then He did not know what He was talking about and His ministry is not reliable, for He said that He would be in the grave three days and three nights. (Matt. 12:40) **"For as Jonah was three days and three nights in the**

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whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

The whole universe is a testimony that God is a God of exactness. When Jesus said that He would be in the grave three days and three nights, He meant exactly that. Jerusalem was filled with people that year, and thousands of lambs had been sold for the Passover. On Wednesday afternoon those lambs were killed, but outside the city was a skull-shaped hill called Golgotha, and on that hill God's Lamb was already dead. He was the One that every lamb slain through the centuries had pointed to. They hurried His body into the tomb so that it might not hang there on passover night and on over into the High Sabbath Day . . . Here now is where a great many people have erred. The Jewish day does not begin and end at midnight as our does, but as evening falls a new day begins. Thus in Genesis I each day is referred to as (first) the evening and (secondly) the morning. (Genesis 1:5, 8, 13, 19, 23, 31). So Jesus was rushed into the grave before the next day would begin or on what we would call Wednesday evening. He was in the grave Wednesday night, all day Thursday, Thursday night, all day Friday, Friday night, all day Saturday, and then at sundown Saturday evening just as the old day ended and the first day of the week began, having been in the tomb three full days and three full nights, Jesus came forth on the first day of the week, alive forevermore.

EASTER

Most any encyclopedia will tell

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you that Easter is not originally Christian, and that the early Christian often refused to follow such things, and as a consequence, gave their necks to the sword rather than deny the Word of God.

WHY IS IT CALLED EASTER?

The Teutonic tribes of Northern Europe had a goddess of the spring and sunrise called Eastre; and every spring they would meet on a hill top and have a big drunken party. The sunrise marked the climax of their celebration and this is the historical background and ancestry of the present day "Sunrise Service." The Roman Church of the Dark Ages was constantly conforming itself to the pagan world in order to gain converts, and when the Reformation came about some of these pagan celebrations were so much a part of the people's lives that they came out with them.

Our forefathers here in the United States were of religious backgrounds which refused these "Holy Days," and consequently, the practice of celebrating Easter in the New World is not much more than a hundred years old.

WHY DOES IT COME ON A DIFFERENT DAY EVERY YEAR?

The truth is that the resurrection of Jesus has nothing whatsoever to do with the determining of the day. In fact, Easter day is determined by the moon. Easter always comes on the first Sunday following the first full moon after the spring equinox. What has this to do with the resurrection? Absolutely nothing! The moon has a lot to do with the goddess of spring and pagan celebrations, but absolutely nothing to do with the resurrection.

WHERE DO THE RABBITS AND CHICKENS COME IN?

Just what do rabbits and chickens have to do with the resurrection of our blessed Lord? Of course, nothing at all. They are pagan symbols of sex and fertility. They have a great deal to do with pagan fertility rights, witchcraft, voodoo, and celebrations honoring Eastre, the pagan goddess of spring and fertility, but contradictory to all that is taught in your Bibles, where we are clearly warned time and time again not to learn the custom of the pagans. But though these things are clearly seen as pagan in origin, and though God has again and again warned us against following pagan ways, many churches will have Easter egg hunts, chocolate bunnies and colored chickens, leading their young people blindly into paganism and away from Christ.

ATTENTION MINISTERS

You know that the material discussed in this article is true. Isn't the time long overdue when you put truth above paycheck? Paul was afraid for the church of Galatia because they were beginning to "observe days and months and times and years" (Gal. 4:10, 11), and said that those who did such were putting themselves under bondage (Gal. 4:9). Isn't it time you considered the freedom of your people?

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The Holy Spirit

(Continued from page one)

to yield to the Holy Spirit, were deserted by the Spirit and never again felt His strivings. Now the writer does not deny that there is an element of truth in the above expressions, but he believes that there is also a vagueness in them which is confusing and misleading.

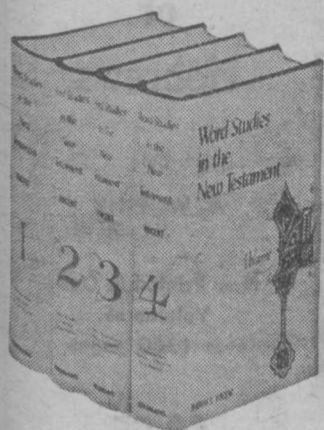
What is the sin of resisting the Holy Spirit? Just what does the sinner do in resisting the Spirit? What does the Spirit do in striving with the sinner? It is the purpose of this article to clear up some things which appear to be vague and obscure in the minds of many people.

The only N.T. passage that relates directly to our subject is Acts 7:51 and context. An exegesis of this text in the light of its context will answer three questions, namely — Does the sinner resist the Holy Spirit? How does the sinner resist the Holy Spirit? Why does the sinner resist the Holy Spirit?

Does The Sinner Resist The Holy Spirit?

The passage under consideration gives clear answer that sinners do resist the Holy Spirit. This was the charge brought against the Jews by Stephen. In resisting the Spirit they were following in the

(Continued on page 8, column 1)



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The Holy Spirit

(Continued from page seven)
steps of their fathers. "Ye do always resist the Holy Ghost: as your fathers did, so do ye."

There is an idea prevalent that a few times in the lifetime of a man the Holy Spirit comes to him in an effort to save (regenerate) him; that he may resist and overcome the effort of the Spirit; and that after repeated and unsuccessful efforts, the Spirit leaves never to make another effort to save that man. This is called sinning away the day of grace and many evangelists get visible results by warning men that they better come forward in profession of faith lest they drive the Spirit away and forever seal their doom. Such an invitation is confusing, misleading, and dangerous. It is not a Scriptural invitation. Under such an invitation the unenlightened sinner naturally thinks that in coming forward he is yielding to the Holy Spirit. Many a man

has doubtlessly thought he had yielded to the Spirit when he came forward and gave the minister his hand, when in fact his eyes had never been opened to the Gospel way of salvation. Salvation is an experience in the life-giving work of the Holy Spirit enabling the sinner to understand Gospel truth. Let the reader ponder prayerfully John 3:3; I Cor. 4:3,6.

Stephen said, "Ye do ALWAYS resist the Holy Ghost." It is not something that the sinner does occasionally but is that which he does repeatedly and continually.

How Does The Sinner Resist The Holy Spirit?

Resisting the Holy Spirit is rejecting the Word of God of which the Holy Spirit is the author. The sinner is resisting the Spirit when he hears the Gospel and rejects it and opposes the one who bears the message to him. The Jews to whom Stephen preached resisted the Holy Spirit in the same way their fathers did. "As your fathers did, so do ye," were his words to

them. Their fathers resisted the Holy Spirit by rejecting the preaching of the prophets and by persecuting them. "Which of the prophets have not your fathers persecuted?"

Light is thrown upon the subject by reference to Neh. 9:29,30. Nehemiah is explaining the cause of Israel's punishment and captivity by saying that Israel hardened their necks and refused to hear (Neh. 9:16). They rebelled against God's prophets (Neh. 9:26). And in all this they were resisting the Holy Spirit, because the Spirit was speaking through the prophets just as He was speaking through Stephen. "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear" (Neh. 9:30).

REJECTING THE WORD OF GOD IS RESISTING THE HOLY SPIRIT; PERSECUTING THE PREACHERS OF THE WORD IS RESISTING THE HOLY SPIRIT. Andrew Fuller calls this the indirect influence of the Holy Spirit. The following quotation from him (Fuller's Works, page 742) is in full harmony with what we have said above—

"I conceive there is what may be termed an indirect influence of the Holy Spirit. The Holy Spirit, having inspired the prophets and apostles, testified in and by them, and often without effect . . . The message of the prophets being dictated by the Holy Spirit, resistance of them was resistance of Him. It was in this way, I conceive, that the Spirit of God strove with the antediluvians, and that unbelievers are said always to have resisted the Holy Spirit."

Fuller then speaks of the direct influence of the Holy Spirit which is effectual in renewing and sanctifying the sinner. This is a good distinction to make. The sinner resists the indirect influence of the Spirit in presenting the truth to him through the preacher; but the direct influence of the Spirit is the direct impact of the Holy Spirit on the human spirit, and this is not resisted, because it is the power of the Almighty.

There was much and bitter controversy in the days of Stephen. "Then there arose certain of the synagogue which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." (Acts 6:9,10). And because they could not meet his arguments, they killed him. In rejecting his message and stoning him to death they were resisting the Holy Spirit.

Why Does The Sinner Resist The Holy Spirit?

The passage before us gives clear and unmistakable answer to this question. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." The sinner resists the Holy Spirit (His indirect influence) because his heart is wrong and his ears are not attuned to the Word of God. He neither understands nor loves the Word of God. God's words are full of wisdom but to the natural man they are foolishness. A dear brother once remarked that I did not believe the sinner could resist the Holy Spirit. I replied that I believed that the sinner did nothing but resist the Holy Spirit until his resistance was overcome by the Holy Spirit. The preached Word is the objective ministry and the indirect influence of the Holy Spirit, and this the dead sinner rejects and resists because it is foolishness to him. Our Lord told Nicodemus that except a man be born from above he cannot see or understand the Kingdom of God. The indirect influence of the Spirit in the Word is resisted until overcome by the

direct influence of the Spirit in quickening power.

The Gospel must not only be presented to the sinner, but a divine work must be wrought in the sinner if he is to be saved. Objective truth, however, plainly presented, is not sufficient for salvation. The sinner must be given eyes to see and a heart to under-

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stand it. Putting a larger lamp in the light socket will not enable a blind man to see; he must be given the ability to see. In the new birth the Holy Spirit gives eyes to see and a heart to understand and love the Gospel. This is His direct and subjective ministry and is not resisted. The child does not resist its birth.

Thus we see that it takes more than the indirect influence of the Spirit in human conversion. Paul describes his conversion as the effect of being apprehended (laid hold of) by Christ (Phil. 3:12), and of having Christ revealed in him (Gal. 1:16). The objective ministry of the Spirit is resisted, but not the subjective. When this distinction is made the truth of man's impotence and the Spirit's omnipotence is conserved, otherwise we have the creature mightier than the Creator.

Gradually Improving

(Continued from page one)
that you are steadfast in the truth. I am sure that your enemies are rejoicing in your trial. We are praying that you will go onward and continue spreading the truth to the multitudes."

Eld. Joe Shelnutt, Pastor
East Side Baptist Church
Benton, Arkansas.

"I am enclosing an offering for the continuation of TBE, and to let you know that I will stand behind you as long as God permits, and you stand for the Truth."

George Opolka,
Troy, Illinois.

"For the past two months now, I have been receiving your paper and find it a Citadel in the middle of an apostate storm. I find the writers of TBE most interesting and extremely helpful as I learn, and as I receive the blessing of one chosen from before the foundation of the world. I would like to express my appreciation to you, your paper and to all responsible for seeing that this outlet for truth remains, and I beg that all of you continue always your good fight. Thank you, and may God bless and heal your body."

Fred A. Holt, III,
Greensboro, N.C.

"Brother Gilpin, we've been getting TBE since you first started printing it, and I know for a fact that you've had some very tough times with the paper, but every time God has brought you through. I feel confident that He will do so now. I am just praying with all my heart that truth-lovers all over this country will rally behind you now with their prayers and offerings. I don't see how they can afford to do otherwise, because if we ever needed TBE, we need it now! As I see it, TBE is the last stronghold of the Truth and I don't know how we could possibly get along without it. However, I don't think we will have to do without it, because our God is able to do exceeding abundantly above all we ask or think, and I know He answers prayer."

Frank and Kathryn Parrish,
Courtland, Virginia.

"I am for you, Brother Gilpin, 100% on the stand you take. I know that it has been sometime since you heard from me. I am a stronger Christian than I was the first time I wrote to you. Oh, how I have prayed for the Baptist churches to wake up out of their sleep and get to work for the Lord Jesus Christ."

Elmer H. Cohoon,
Willow Hill, Illinois.

"I just don't intend for that kind of junk to be preached where I pastor. This of course includes the priesthood of the church group, and spiritualizing the Word of God group, and any other hurtful or heretical group. When you take all these into consideration, it just doesn't leave many brethren to fellowship with. I do wish it could be different."

Eld. B. A. Langford,
Pasadena, Texas.

"I still enjoy reading TBE. I was sorry to read of the articles on spiritualizing. I believe as you do about that. We have prayed for your recovery from your sickness."

Merle Shawl,
Aliquippa, Pa.

"Please continue to stand for the truth of God's Word just as you have in the past. Never compromise with these modern teachers."

Mr. and Mrs. Alton Tracy,
Cherryfield, Maine.

We are happy to share these letters from these friends and readers. I know they will be an encouragement to many others, just as they have been to me. We could have printed over 500 more that came in this week. These are culled from many, many more like them.

May God bless these writers and all our readers that stand for the truth of an inspired Bible, with a literal interpretation.—J.R.G.

STILL LOVES TBE AT 92...

Enclosed is \$5.00 for the paper. I am now old, crippled, and am 92 years old. I have many ailments. I have been taking The Baptist Examiner for many years, and don't want to miss a single copy. I want to read it as long as I live. It is great, wonderful, and directed by the Holy Spirit of God through God redeemed men — men that have been washed in the Blood of the Lamb.

Glen W. Couch
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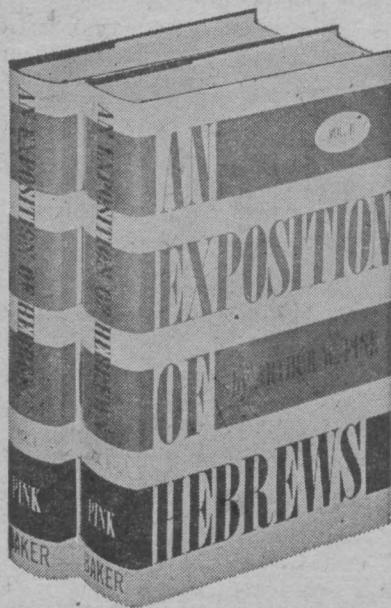
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