

The Baptist Examiner

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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.

Vol. 42, No. 15

ASHLAND, KENTUCKY, MAY 11, 1974

WHOLE NUMBER 1969

DRINKING GOD'S BITTER CUP

By LITTLE JOE WILSON
Winston-Salem, North Carolina

ON WEDNESDAY, APRIL 3, 1974, MY WIFE AND I BECAME PARENTS OF A MONGOLOID BABY GIRL. THIS SERMON WAS PREACHED THE FOLLOWING SUNDAY MORNING TO THE CHURCH WHICH I PASTOR. AT SPECIAL REQUEST I AM PREPARING THIS MANUSCRIPT WITH A PRAYER THAT IT MAY BE USED TO GLORIFY GOD AND BENEFIT HIS PEOPLE.

"Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"—John 18:11.

Many verses have special meaning to us according to the circumstances under which we read them. This verse will have a special place in my heart until the day I leave this world. Shortly before the doctor informed me of the birth of our child, I decided to read in my New Testament while in the waiting room of the hospital. I opened my Bible to the 18th chapter of John without specially meaning to do so. As I read the chapter, this 11th verse seemed to impress me very much. My first reaction was that something was wrong, but I tried to push this thought from my mind. Since the birth of this child I have spent much time in meditation on this verse, and what a great blessing

it has been to me. I realized after talking with the doctor the purpose God had in my reading this verse. In this passage, we can notice two examples. First, we can see a bad example set by Peter. Then we can see a good example set by our Lord Jesus Christ.

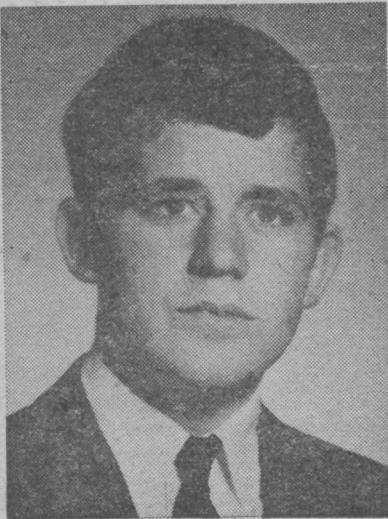
Just what is the cup of which the Lord Jesus speaks in this verse? In Scripture we find that the word "cup" often represents God's dealings with persons. It may mean the circumstances which God sets before His people and causes them to go through.

The cup which was given to Jesus Christ was the most bitter cup ever given to any man. No mortal mind can ever comprehend the awful contents of this cup. No mortal tongue could ever describe it. No mortal ear could bear to hear it without the heart breaking in sympathy.

"I do not know what pain He suffered there, The burden of my sin and shame to bear. It may be well to hide it all from me Lest my own heart should break in sympathy."

So dreadful were the contents of this cup that Christ Himself shrank in horror as He anticipated in the

garden of Gethsemane that which He must endure. His own creatures poured out their wrath on Him in every way that they could. He was despised, mocked, beaten, and finally nailed to an old rugged cross to die. But the sufferings that man inflicted upon Christ made up but a small portion of this bitter cup. His own Father forsook Him and sent Him through Hell to ransom



LITTLE JOE WILSON

God's elect. His Father poured out His wrath upon Him without any mixture of mercy. Surely it was Hell to Christ to be separated from the one with whom He had had the closest fellowship from all eternity. God cannot be merciful with sin. He must punish all sin, even when it is found on His only begotten Son. So the cup that is spoken of in our text refers to Christ suffering Hell in our stead. Thank God we will never face this bitter cup that Christ drank. He has emptied it entirely for all who believe in the Lord Jesus Christ. The believer shall never taste of the wrath of God since Christ has drained that cup in his stead.

It is amazing that Jesus Christ gave up all the glories of Heaven and came to earth for this special cup. Here the Lord Jesus Christ is not only being our substitute, but He is setting a wonderful example for us to follow. There are bitter (Continued on page 6, column 1)

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OUR UNBREAKABLE BIBLE

PASTOR WELLIE MIDGLEY
Pengilly, Minn.

Jesus said, "The scripture cannot be broken" John 10:35. The Scripture cannot be made null and void. Whatever the Bible says is true, and there is no contradicting or objecting to it. Our church families read the Bible through every year here. The other day we read the story of David and Goliath, and David chose five smooth stones from the brook. (1 Sam. 17:40). It would be folly and a waste of time to consider the spiritualizing interpretations that have been placed on those five smooth stones from the brook. But if the spiritualizers had read their Bibles they would have found the reason for five stones. We are introduced to four giant sons who were born to the giant Goliath in Gath in II Sam. 21:15-22. David was ready to go forth in the name of the God of Israel against all five giants if the need arose. This is the only Scriptural reason why David chose five smooth stones that day.

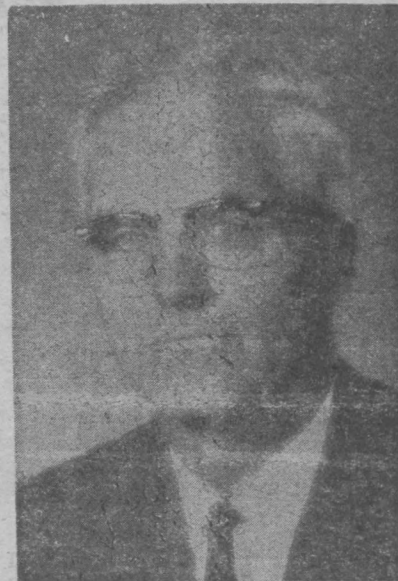
I.

The Bible.

We hold in our hands an honest and a worthy translation of the original languages in the KJV. There are many modern speech versions, and they are well-named, Twisted Translations. Consistently, these deceptive diatribes deny, belittle and try to explain away the deity of Christ and the purpose of His shed blood. I want to make a three-fold statement that will apply to every modern speech version in existence: 1. It was a profiteering act for some publish-

er; 2. It was a propagating act for liberalism; 3. It was a perplexing act for true Bible believers.

It is true that the KJV may have some antiquated terminology, but I prefer to use those terms before I will accept something that will destroy my faith in Christ as God manifest in the flesh; as crucified on Calvary for my sins; as



WELLIE MIDGLEY

risen from the grave for my justification; as coming again in visible personal bodily form for all who love His appearing. These Scriptures cannot be broken, though men may try to twist and turn them to suit their own preconceived ideas and notions.

II

The Church.

Paul raised the question, "What (Continued on page 4, column 4)

Easter: Spawned — Nurtured In The Brain Of Heretics

By ROY MASON
Aripeka, Florida

In connection with the latest Easter hullabaloo, there was an article in many newspapers written by an Associated Press religion writer. It was entitled, "Scientist Says Jesus' Crucifixion Occurred On Thursday, Not Friday." This scientist came to this conclusion after some rummaging around with a computer. Well, it is en-



ROY MASON

times repeated promise that he should be in the grave three days and three nights is a falsehood, one or the other.

Let us remember that the Jews did not measure time as we do today. Our days close at midnight, but in the days of Jesus the Jewish day closed about sunset, and a new day began. Let us calculate and see how well the idea that Jesus was crucified on Wednesday fits in—

WEDNESDAY. Jesus was crucified in the afternoon, and his body was placed in the tomb. It lay there all night. That was THE FIRST NIGHT.

THURSDAY. Jesus was in the tomb all day. That was the FIRST DAY.

FRIDAY. Jesus was in the tomb THE SECOND DAY. Also He was in the tomb the second night (which began around sunset).

SATURDAY. Close to our sunset time Jesus began his THIRD (Continued on page 8, column 4)

couraging that somebody discovered that Jesus wasn't crucified on Friday. It doesn't take a computer though to discover that. Jesus said that he would be in the grave three days and three nights. He not only said this Himself, but eleven times repeated in the Scriptures that He would be in the grave that length of time. Now it doesn't take much of a mathematician—even without a computer, to figure that if Jesus was crucified on Friday, and arose, as generally assumed on Sunday morning, he could not have been in the grave three days AND three nights.

To set the time of the crucifixion as Thursday, is a little bit closer to the truth, but why not go all the way and admit that it was on WEDNESDAY that Jesus was crucified? Either he was crucified on Wednesday or else the eleven

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HOW GOD COMPENSATES THE SAVED"

"Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of

the just" — Luke 14:12-14.

I don't know any passage of Scripture that ought to strike home to each of us more than this passage that I have just read. If you invite your neighbors, your relatives, your rich friends, those that might in turn invite you to their house, you are just swapping — exchanging. Jesus said, "You'll be recompensed by them. Those folk will recompense you; they'll pay you back."

Once, years ago, I had some nice fish, and I knew a lawyer friend of mine liked fish. I invited him and his wife to come to our house to eat fish with me. He did so. When he left, he said, "Brother Gilpin, you believe in reciprocity, don't you?" I said, "Yes, I guess I do." He said, "We are going to reciprocate some of these days," and he did.

That is what Jesus is talking (Continued on page 2, column 2)

a mighty poor job of it. The prophet informed us that He would not fail. I believe that. I believe He will find all He seeks, and save all He came to save. Lk. 15:4 informs us that the shepherd searches for the last one of His lost sheep, "until He find it." Praise God for this! Jesus does not fail as the Good Shepherd of the sheep. He will bring to eternal glory all those given Him by the Father in the everlasting covenant of grace. But the Arminian will tell us that Lk. 19:10 says Jesus came to "seek and to save that which was lost." Then the Arminian will say that all men are lost (Continued on page 7, column 2)



JOE WILSON

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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

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A RICH VISIT WITH A GREAT W. VA. CHURCH

On Monday evening, April 29, I visited with Pastor Ray Brown and the Indore Baptist Church of Indore, W. Va., for a wonderfully rich experience in the Lord. In the providence of God, I had to be in that area on a matter of business, and having friends in this church, I arranged in advance to visit with them. How glad I am that I made such arrangements!

It was truly one of the best evenings of fellowship that I have known in a long, long time. I thank God for the way that He has led us together. Pastor Ray Brown is a marvel to me, and I thank God for him as well as for the church. I sincerely pray God's rich blessings to be upon this group.

It was good to see our long time friend, Dillon Mullins, who is a member of the Buffalo Valley Baptist Church, in attendance — also Mrs. Radie Nichols, the corresponding clerk of Buffalo Valley. It is she who sends us money each month in behalf of Brother Halliman, and I really thank God for the privilege of seeing Brother Mullins and Mrs. Nichols in the service.

Bro. Eddy Seacrist was also present from the Gallagher Baptist Church. Others attending from Gallagher were Bro. Seacrist's wife June, and Mrs. Ruth Rule. I am always blest by the fellowship of Bro. Eddy and those of his church. Mr. Glen Flynn and his son Steve also visited from nearby Craigsville. They are members of Calvary Baptist Church and it was a blessing to visit with them again.

One of the outstanding joys of this occasion was the fact that Brooks Legg, Jr., who is a dental student at University of West Virginia at Morgantown, W. Va., drove 172 miles after school hours to be in the service, then drove back to Morgantown after the services were over. It was more than a joy to meet him and talk with him. I certainly felt honored by his attendance at the service.

Let me suggest that if any of

our friends live in that area or be visiting any of these churches — Indore Baptist Church of Indore, W. Va. or Buffalo Valley Baptist Church of Clay, W. Va. — be sure to attend services with them. I am sure there would be a warm welcome extended.

"Child Of God"

(Continued from page one)
about here. He said, "When you invite your rich neighbors, your kinsmen, your brethren, they'll recompense you. There will be a reciprocity. They may invite you to come to their house, and eat just like you invited them to come to your house. But when you invite another group of people — the poor, the maimed, the lame, the blind — to come to your house to eat with you, you needn't expect any recompense from them. You are not going to be compensated by having them in your home so far as this life is concerned." "But," He said, "just remember this, mark it down, and put an exclamation point after it, underscore it, put quotation marks at the front and at the rear — at the resurrection of the just, God is going to recompense you. You'll get your compensation after while."

Beloved, I want to tell you how God compensates and how God recompenses the Christian as he journeys here within this world. The attitude that most people have toward the Christian is that the Christian has a better future in prospect, but in this life, he is not having as good a time as the unsaved. The average unsaved man thinks that. He thinks that he is having a better time now than I'm having, or that you are having. He thinks that while our future is a whole lot brighter than his is, the present, right now, is a whole lot better than ours is.

I remember a man years ago that I have spoken of different times. He said, "You don't go to shows, do you?"

"No."

He said, "You don't get drunk, do you?"

I said, "No."

"You don't smoke, do you?"

"No."

"My, what a drab life you must live!"

That fellow thought that I might have something out yonder in the future but right now, he had everything. I am as certain as can be that if you would walk out the door of this building and go downtown and stop people and ask them that very question, the majority of the unsaved would agree with you and with me, that the Christian's future, maybe, is pretty good, but he has an awful drab present.

I want to tell you — that is not so! I insist that right now a child of God is better off than a child of the Devil.

WHAT DOES THE WORLD'S GOOD TIME CENTER AROUND?

The people of the world, what does their good time center around? I think I can sum it up in one word — dissipation. The unsaved man's world is characterized by dissipation. He burns the candle at both ends of life.

Worldly living is largely an indulgence of the appetites. Many of

these appetites we have to create before we have them. We have to create them artificially, and then those appetites that we create, break down the health, send people to insane asylums, send them to the hospital, and ultimately to the grave. Even the natural appetites lead to sickness and bad health, and to what we would say, premature death. I say to you, beloved, the world's good time centers around the dissipation that he enters in upon so far as his flesh is concerned.

The amazing thing about life is how small the list is of things that most people live for. I believe that I could sum it up and say that the majority of the people live for just four things: liquor, cigarettes, sex, and shows. Maybe you might mention more, but I would say that these four things are virtually the essentials of the children of the Devil. Unsaved people exist for the gratification of their lusts and their worldly appetites which they have largely created themselves. I say, beloved, they exist

Joseph's brothers sold him into slavery, and he, in turn, was taken down to Egypt and resold and became a slave in the house of Potiphar. I remember how, years later, those same brothers went down to Egypt to buy grain and one of them was arrested, Simeon by name, and was put in jail, and held as a hostage, until his brothers might come back to release him. When those boys left Simeon there and started home, they said: "We are verily guilty concerning our brother, in that we saw the anguish of his soul." — Gen. 42:21.

They hadn't thought about Joseph for a long, long time. They hadn't been concerned about Joseph at all. But when they got in trouble, the first thing that came to their mind was Joseph. "We didn't do him right. We are verily guilty concerning our brother." Beloved, conscience puts in some mighty deadly blows sometimes.

The first year that I was in college, just off the edge of the campus, a young girl gave birth to a baby illegitimately, and killed her

STANDS WITH US



ELDER JOE SHELNUTT

"Our prayers are continually for you here at East Side Baptist Church. We thank the Lord for your sound and faithful stand for the Truth. May the Lord be pleased to give you many more years in His Service. We believe in, and are standing by you in your position against the twisting and spiritualizing of the blessed Book. The Bible means exactly what it says."

Elder Joe Shelnut
Benton, Arkansas

and thrive on those four things: liquor, cigarettes, sex, and shows. The majority of the world thinks that without these four things life would surely not be worth living. That is the world's idea of good times. That is the world's idea of how to really "whoop it up" and enjoy yourself here in this world.

"Now, Brother Gilpin, you may have a better time coming up after while than I do. I am not so sure but what you have something out yonder that I don't have to look forward to, but right now, I have it all over you." I tell you, beloved, there is not a word of truth in what you think.

II

GOD COMPENSATES A CHRISTIAN IN THIS WORLD.

I want you to see how God compensates a Christian as he journeys along in this world. I want you to see what a Christian has that is worth having — that is worthwhile right now.

A child of God has a clean conscience before God and that is something that an unsaved person doesn't have. There isn't anything that will take the place of a clear conscience before God. I have talked to many an unsaved person that didn't even have any respect for himself. He knew he was vile in the sight of God. His conscience was unclear. He had no respect even for himself. Old conscience is a terrible thing.

I remember in the Bible when

THE BAPTIST EXAMINER

MAY 11, 1974

PAGE TWO

Thank God For The Support Of This Okla. Church

Dear Bro. Gilpin:

We are so thankful to hear that you are doing better. After all the prayers in your behalf, it's wonderful to know that we have a Sovereign God to answer them.

We are sending this offering for TBE, and want to express all of our love and appreciation for it. We've received it for many years and have every expectation of receiving it for many years to come.

May God richly bless you and use you to spread His glorious Truth throughout the world.

With much love and support,

Tabernacle Baptist Church
Richard McElhaney, Secy.
Tulsa, Oklahoma.

before God. Don't tell me it isn't better.

I want to tell you, beloved, there's something that the Christian has that the world doesn't begin to offer. You may find your pleasures in the things of this life and you may think that such is wonderful. Sometimes even the cleaner pleasures of life, you may participate in them, and enjoy them, but there is one thing certain, a child of God has something that an unsaved person doesn't have — he has a clear conscience before God.

God furthermore compensates a Christian, in that God gives a Christian a peace of mind and heart and soul.

A young man said to me just a very short time ago, "I'm not at peace." Naturally, he wasn't at peace. No unsaved man is at peace. It may be that you veneer your life with gaiety and pleasure. You may be able to forget your lack of peace when you are in the flush of victory or in the heat of some game. You may be able to forget all about the fact that deep down within, there is no peace. But when you sit down for reflection, when you get off to yourself, when you go to bed at night, there is a realization there — "I don't have the peace of mind, I don't have the peace of heart, I don't have the peace of soul that I'd like to have."

I tell you, beloved, it is a great thing to be a child of God and to be able to put your hand over your heart and say, "I know that my Redeemer liveth." It is a wonderful thing when you lie down at night to know that if I awaken, I'll begin a new day with Jesus; if I don't awaken, I'll be with Jesus. It is a great thing to know that you have a peace of heart, mind and soul.

Paul said:

"Therefore being justified by faith, we have PEACE WITH GOD through our Lord Jesus Christ." — Rom. 5:1.

With whom do we have peace? (Continued on page 3, column 1)

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"Child Of God"

(Continued from page two)

With God. How do we have it? Through the Lord Jesus Christ.

Yes, beloved, I say that God compensates a Christian as he journeys here within this world. He gives him a clean conscience. He gives him peace of mind, and more than that, generally speaking, **He gives a Christian better health than He does the unsaved.** Of course, I know that some Christians abuse their bodies and this brings on sickness. I realize that. But generally speaking, the saved person has better health than do the unsaved. It is true that there are certain well-defined diseases that follow drink and sexual excesses, such as venereal diseases and also disease following drink. While that is true, I would say even apart from those, generally speaking, a child of God has better health than does an unsaved man. I think there is a reason for it. I tell you, if you know the Lord Jesus Christ — if you are walking with the Son of God — if the Son of God is your Saviour, then as a rule, that individual will enjoy better health physically than the unsaved. God compensates. He just naturally compensates for Christian living.

Let me show you something else that a Christian has that the unsaved does not have. **A Christian has a home — a Christian home; he has friends — Christian friends; he has associations — Christian associations.** The unsaved does not have these. I insist that a genuine Christian home is far better than a pagan home. I insist that a Christian friend is far better than a pagan friend. That is one reason why I tell saved people they ought to keep company, as young folk, only with saved people. They have no business marrying with the unsaved. If there is anything that a child of God should avoid, it is fellowship with the unsaved in courtship and in marriage. Christian associates are better than those that the Devil can trot out any time. Old Split-foot will do his best to bring out some mighty nice associations, but I tell you, they are not the equal of Christian associates.

I have a feeling that God compensates us right here in this

world. I have a feeling that you don't have to wait until the resurrection of the just to be recompensed, but God compensates you right now.

I tell you, beloved, a Christian home, a Christian friend, a Christian associate, is better than anything that the Devil is able to offer to you today. And there isn't anybody that knows that any better than I do. I am so glad for the friends that God has given me. I tell you, I don't know what I would do without them. When I think about the people that I hear from every day scattered all over America — when I think about these Christian friends that I have, I don't know how I would get along without them. It means something to me to have friends that know the Lord.

You tell me that the Devil has anything to offer like that? Oh, yes, an unsaved man may go to see one of his unsaved friends. They may drink a bucket of suds, they may play cards, they may have a big time so far as the world is concerned, but, beloved, there is something about the association of Christian people that far surpasses and far outweighs anything this world has to offer.

Another way that **God compensates the Christian is with an eternal outlook.** What a difference between the outlook that I have on life, and the outlook that the unsaved man has on life! An unsaved man is expecting everybody to get the best of him. He has to watch everybody for fear that they are going to take advantage of him. Then when he looks on into the future, it gets darker and darker and darker, and finally, he comes to the place where he stands in his mind's eye by the grave, and he looks down into that grave and when he goes into it, he realizes that his future is indeed dark. What is out there beyond the grave for the unsaved man? No sex, no booze, no cigarettes, no shows. What is there out there? There is a gaping hell "where the worm dieth not and the fire is not quenched." What is there out there? No love. What is there out there? Vile associations — associating with the vilest of people throughout eternity. What is there out there? A Devil's hell.

How about the child of God? The Bible says that the way of the just

"shineth more and more unto the perfect day." It may start out rather dark, but as time goes on, the Christian's pathway gets brighter and brighter and brighter and "shineth more and more unto the perfect day."

Don't tell me that you, as an unsaved man, have as good an outlook on life as I have. Don't tell me that you, as an unsaved man, even here in this world, has as

TIAN HAPPIER THAN THE DEVIL CAN.

For a man to tell me that the Devil can give him a better time than God, that is a slander on my God, and I won't allow anybody to slander God without taking up for Him. But that is what you are doing. For a man to say that the Devil can give you a better time than God can, he is actually slandering God.

SUPPORTS OUR DECISION



ELDER WENDELL P. FURLONG

"I want to go on record in support of your decision to remove Elder Austin Fields as a contributing writer to The Baptist Forum. I am a true Missionary Baptist by conviction and choice, and it would be wrong to permit a New Litter to use The Baptist Examiner to teach 'Camouflaged Campbellism.'"

Elder Wendell P. Furlong,
Burnside, Kentucky

good an outlook on life.

I have often said that old age is a terrible thing. I turn to God's Word and read:

"The way of the wicked is as darkness: they know not at what they stumble." — Prov. 4:19.

Old age, beloved, is a terrible thing, and the older you get without the Lord, you know not at what you stumble. I tell you, God compensates the Christian by giving him a brighter outlook here in this life than the unsaved man has.

III

GOD WILL MAKE THE CHRIS-

Over on my farm, I raise quite a number of hogs. This past week on Friday, we sold twenty of them on the market at Catlettsburg. I looked at those hogs when we put them in the truck and they averaged 230 pounds a piece — nice, fat, beautiful hogs. I thought about those hogs as I stood there and looked at them. For the last six weeks, those hogs have been living in the lap of luxury. They had a good time, all the time, as hogs go. They have always been well fed, and well taken care of. But in the last six weeks, we bought special feed for them that would push them a little bit faster, and they

made the finest gains of any twenty hogs that I have ever taken to market. They grew just fine — I pushed them, gave them all they could eat, a special feed. And when they went on the market, what did they go for? For my dinner today, and for yours. What did they go for? For the slaughtering.

If you could have held a conversation with those pigs anytime in the last six weeks and if you had asked those pigs if they were having a good time, they would have said that they were having a good time — the best time in this world. Twenty-four hours out of the day, all they had to do was go to a feeder and raise the lid and there was a ready meal, cooked, prepared, properly analyzed, and put together. All they had to do was raise the lid on the feeder and eat it anytime they wanted to. They could lie down in the sun and stretch out and sleep. If it got too warm, they would find a moist spot and stretch out in the mud. If you had conversed with them, they would have told you that they were having the best time in the world. But what were they being fattened for? For the slaughter. They were being fattened for the butcher.

Beloved, I want to tell you, that is exactly what the Devil does with the unsaved. He indulges his victims just in that manner, and they think they are having a swell time, and they'll turn up their noses at God, and refuse to do anything so far as listening to the Word of God. When you talk to an unsaved man, he'll try to tell you how much better off he is to be a sinner than it is to be a Christian here in this life. As one man said, "Brother Gilpin, I might not argue with you about the future, but right now, it is better to be a sinner than it is to be a Christian." He thinks so long as he can indulge his sensual appetite that he is having the best time in the world. Do you know what is happening, beloved? The Devil is slopping his pigs with Pabst Blue Ribbon and Miller High Life and they think that they are just getting the best things out of this world that they can possibly have. But it is mightily short-lived.

Those pigs I sold Friday, I am sure, will be on the table and eaten before next Friday. The Devil's victims are just like those pigs. Just like the butcher shop was enlarged to take them in, so the Bible says that Hell is enlarged to receive the unsaved. Out yonder, after awhile, when unsaved people come to the end of the way, the Bible says there will be "weeping and gnashing of teeth." I believe God can treat us better than the Devil can.

Back yonder as a boy, I leaned on a hoe handle in a tobacco patch in Boone County, Kentucky, on a hillside farm about ten o'clock one morning and received Jesus Christ as my Saviour. I have never regretted it one moment's time since. I know that my future is bright when I come to die. If I were to die today, I know that it would be Heaven for me immediately. I know also that my present is better than the boys that grew up when I was a lad. I go back and think about many of those lads who grew up with me. We used to go to the old skating pond in the winter, every night, out in the country, and the fishing pond and the swimming pond in the summertime. Of course, today, people don't know anything about that. All young people know about today is to go to the Boys' Club or to the YMCA, or to some sophisticated place like that and have a good time. I guess they do, but I don't think that they even now have as good a time as I had when I was a boy, when I used to go to the pond to swim at night and go to that same pond to skate in the wintertime when the pond

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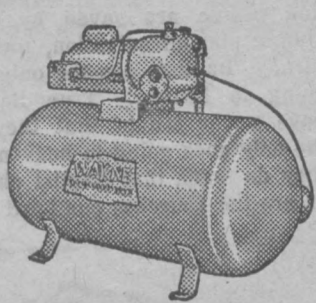
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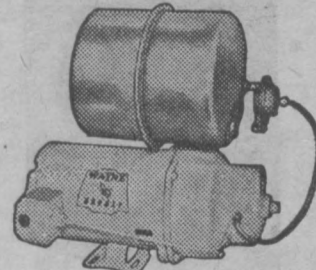
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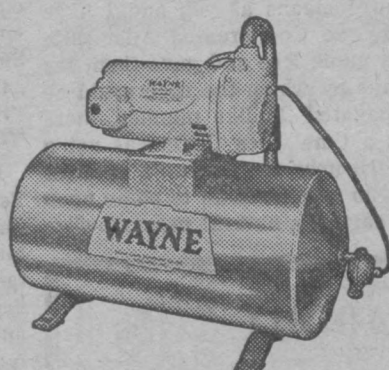
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The Baptist Examiner FORUM

"The Bible says that John the Baptist was filled with the Spirit from his mother's womb. How could this be when everyone comes into this world lost?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

1643 Lee Road
Cleveland Heights,
Ohio



It is true that everyone who is born of woman comes into this world lost, except the Son of God. The total depravity of the human soul is the great foundation truth of the doctrine of redemption by grace.

Three Bible characters quickly come to mind of whom it is said were separated unto God from their mother's womb.

They are John, Jeremiah (Jer. 1:5) and Paul (Gal. 1:15).

The Scripture verse referred to, in the question, is found in Luke 1:15. Notice the preposition is from, not in his mother's womb. The verse is saying that he shall be filled out from, not inside his mother's womb.

John was separated, for his work before he was born, but he was empowered for the work after he was born. He was evidently saved at an early age.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

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



The verse of which you are referring is found in Luke 1:15. "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." Let me point out to you that not only is this true, but he even had a special knowledge before he came forth from the womb. "And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost." (Luke 1:41). Does this surprise you? Does this bring worrying thoughts to your mind? Why? Can't we accept God's great and wonderful actions without trying to delve into unknown areas? I certainly can't explain why John leaped for joy in Elizabeth's womb at the sound of Mary's voice, but he did. Praise God, who controls even the unborn child.

It is true that everyone is born into this world with the nature of sin. It is true that the wages of

sin is death. It is true that everyone is under the condemnation of death. Let me remind you, however, that God chose before the foundation of the world all who would be saved. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II Thessalonians 2:13). Jesus included all who would be saved in His Prayer. "Neither pray I for these alone, but for them also which shall believe on me through their word." (John 17:20).

We are told that the angels are sent to watch over those who are to be saved. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14).

Now, my friends, if God's eternal purpose for us is that we will be saved and He watches over us for that purpose, what is so hard to see that He could send His Spirit to individuals for special reasons? Remember, from Old Testament times until Pentecost the Holy Spirit came and went in special occasions. Before Christ went back the Holy Spirit came to dwell in believers as a seal, but He appeared before that at certain times.

Finally, brethren, let me re-emphasize. God says it and its true whether we believe it or not. God said that John would be filled with the Holy Spirit from his mother's womb. I believe he was, don't you?

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



There is so much that I do not know about John the Baptist. However, I am in full accord with Brother Wayne Cox on the subject. When God got ready for a man, He made Adam. And when He got ready for a Baptist He made John. There was a time when there was not a man upon the earth. So there was no way for man to come upon the earth by natural means as you and I have come. So God created Adam. He then made Eve and gave them the means by which the race could be propagated. In like manner, there was a time when there was not a Baptist upon the earth. So as there was no way for man to come upon the earth by natural means before

God created Adam, there was no way for a Baptist to come upon the earth through the preaching of the gospel until God sent John, the first Baptist preacher.

In Jno. 1:6 we read, "There was a man SENT FROM GOD, whose name was John." As Adam did not have to grow up to manhood, John did not have to hear the gospel preached. He was sent from God in a supernatural way. Jesus was born of a young woman who was capable of conceiving in the natural way. But Mt. 1:18, 20 tells us that she conceived of the Holy Spirit. And I am fully convinced that all born-again saints believe it. John also was conceived in a supernatural way. It is true that Zacharias was his father, but in Lk. 1:7 we learn that Elizabeth was barren. And in verse 18 we learn that she was too old to conceive naturally. Zacharias was struck dumb from the time Gabriel talked with him until John was born simply because he could not believe that his wife who had been barren all of their married life, and who was now too old to conceive by natural means, could bear him a son.

So, on the grounds that John was sent from God (Jno. 1:6), and that he was filled with the Holy Spirit even from his mother's womb (Luke 1:15), I am convinced that he was never lost. Lost people are never filled with the Holy Spirit. And since he was filled with the Holy Spirit all the way from his mother's womb, there just was no time in which he could be a lost person. I know that is new thinking to some people, but how can we get around it. I repeat, there is a lot about this man that I do not know.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Evidently this could be, for the Bible says it happened. I don't think that we are to assume that John received the Holy Spirit in the same sense that one does today when he receives Christ as Saviour and is born again from Above. Doubtlessly, John did experience the new birth after he was born into the world, but not as a tiny infant who didn't know what was going on around him. However, this does not mean that the Holy Spirit could not be with him in a special sense from birth. There is a difference between the Holy Spirit being WITH a person to direct them in the doing of a certain thing, and the Holy Spirit being IN a regenerated born-again person. Jesus spoke to His disciples before Pentecost with reference to the coming of the Holy Spirit in the special sense that He came at Pentecost, and He said, "He that is with you, shall be IN YOU."

Read the life of Saul of Old Testament times, and you will find that the Holy Spirit came upon him and moved him to do certain things, then the Spirit would depart from him. Saul didn't act and live like a saved man. In fact, I think we can readily conclude that he was a lost man who died lost, but that didn't keep the Holy Spirit from dealing with him. There is indeed a difference between the Holy Spirit dealing with a person outwardly, and the Holy Spirit coming into a person to indwell them through the rest of life.

In the case of John the Baptist the Spirit came as a guiding and directing Force to cause him to carry on a special mission relating to the Messiah, whom He presented to Israel. The Spirit

could (and did) do this even before he was old enough to be a believer in Him. He did believe in and receive the Messiah as Saviour. We know this, for he gave his very life for His sake.

Unbreakable

(Continued from page one)
saith the Scripture?" Gal. 4:30. People sometimes complain that there are so many interpretations. But we must continue to insist that there are many man-made traditions around Scripture (cf. Mat. 15:1-6), but there is only one legitimate interpretation, and that is a literal approach to what the Bible actually says in a word for word study. True churches have been plagued with erroneous interpretative principles for centuries. Presuppositions often force the interpreter into unscriptural and untenable positions. Traditions and heresies have increased only because the truth of Scrip-

that they only have authority to administer the ordinances, and that their pastors only have Scriptural ordination.

Spiritualizers have done untold harm and caused untold strife among churches that follow the New Testament pattern. We need not be surprised when they attack us from time to time. (I have been opposed by all categories of spiritualizing in this paper. w.m.) But we must remember that when they oppose us, it is only that they might manifest their liberal or heretical tendencies by whatever means or on whatever grounds they may attack us.

III

Charismatics.

We are living in a day when the tongues heresy is on the ascendancy, and charismatics are enlarging the ecumenical orbit. Various modernists, infidels and others are exulting in this noise from the pit. But Paul tells us there are many voices in the world, and none of them is without significance. I Cor. 14:10. Paul is dealing

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ture has been misapplied by some method of spiritualizing interpretation.

The more interdenominational and ecumenical the preacher may be, the more strongly he will contend for the theory of the universal, invisible church. But the epistles were written to literal local assemblies in known cities, and Jesus spoke to literal churches in Asia in Revelation. The spiritualizers have also charged that Baptists teach like they are the only ones going to Heaven. But when the liturgical programs of the sacerdotal churches have eliminated the purpose of the death of Christ from their theology, and when Baptists teach that purpose, and people are saved by God's simple plan of salvation, then naturally, Baptists are the only ones going to heaven. True Baptists have never taught that they are the only ones going to heaven. But they do teach that Baptist churches are the churches our Lord built,

with vocal utterance in this chapter, and he is reminded of the multitude of human dialects (voices) and none of them is without signification or meaning. Therefore, there is a settled and well-observed connection between sound and sense. In the very next verse Paul made it clear that he meant human voices in the world because if you do not know the meaning of the voice then he used the word "barbarian." I am a barbarian to a Frenchman, and he would be a barbarian to me if he could not speak English. Every language is used to convey some intelligible idea to the hearers. All languages of the world are used for utility. No language was ever used for display purposes. It must ever be so with those who speak in the churches of the saints. We must use languages when and where they will be understood.

Paul referred to musical instruments in vs 7, 8 of this same

(Continued on page 5, column 2)



ALL ABOUT THE BIBLE

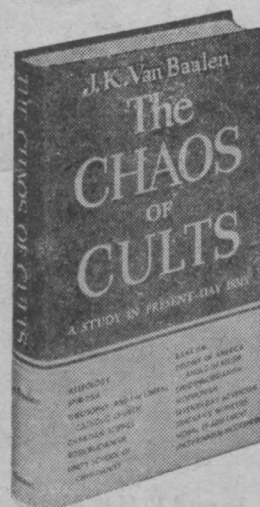
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ADAM'S RIB

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"A LITTLE FLOCK"

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32).

Everything in this world, today, seems to be geared to size. If it isn't huge — it isn't good. Big business is the thing. The corner drug and grocery stores are a thing of the past. Everything is a corporation. Small farmers have given way to the large scientific agriculturalist. The world has gone berserk trying to enlarge on everything. The same feeling is prevalent in the churches. If a church doesn't have four or five busses and a \$50,000 mortgage, it isn't doing anything. But you know — man's ways are not God's ways. Most of this wanting to be "big" comes from pride.

We, as women, have to guard against this sin constantly. It is usually the women who feel a little ashamed at the smallness of the church building — the fewness of the people who attend. But the Lord's ways are not the flashy ways of the world. He often speaks in the "still small voice." And you know, this is not something which is common in these last days. But it seems man has always looked for the Lord in the palaces of kings and in the metropolises of capital cities.

Remember Naaman? He was a captain in the Syrian Army. He held a place of importance with men serving under him. He had authority. But — he was a leper. This was a loathsome disease which separated him from his family and friends. A godly servant girl, who worked for him,

told him he would be cured if he would only go to God's prophet in Samaria.

So — Naaman gets a letter of recommendation from the king of Syria, takes a lot of gold and silver, plus some clothes as a gift, and heads instead, to the capital of Israel. We can almost hear him thinking — "Where else would we find one who has these powers but in the palace of the king? He will indeed be in a place of prominence with great honor." Although this seemed logical to Naaman, it backfired. The king was terrified when he heard Naaman's mission. He rent his clothes and shouted, "Who do you think I am, God? How can I make you well?" The king thinks it is a trick of Syria to find fault with Israel, so they would have reason to declare war.

Meanwhile, in Samaria, Elisha hears of the problem and sends word for the king to send Naaman to him. So Naaman goes to Samaria, with his caravan of gold and silver and costly garments, anticipating with great delight meeting this honored prophet of God. But instead of meeting and dining and talking with this great man, an humble servant meets him with instructions to go down to the river and wash seven times. Naaman can hardly believe his ears. Had he traveled all this distance only to be told by a servant to wash in a dirty river? There were rivers in Syria if that was all there was to it. And he leaves in a huff.

Then his servants reminded him that when he left home he had been willing to do anything — pay any amount to be healed. He had been prepared to do any difficult thing that might be asked of him. Wouldn't it be better to go and wash as the prophet had said? Naaman did go wash in the river and was healed. How difficult it is sometimes to do that which seems so easy.

It was the same with the wise men. Remember when they came to find the King of the Jews? They went to the capital city, Jerusalem. They expected to find Him in the palace of Herod, the king. Instead, they found Him in an insignificant house in the small town of Bethlehem.

Ladies, the next time we feel in our heart the need to make excuses or feel apologetic about the smallness of the numbers in the Lord's church, let us remember this text, "Fear not LITTLE flock; for it is your Father's good pleasure to give you the kingdom." Instead of feeling sorry for ourselves because we look foolish to the world, let us rejoice that we are counted in that number which no man can number. We are part of that kingdom from which are the called of every nation and tribe and tongue. We are more in number than the stars in the heavens and the sands of the sea. Aren't you glad He included you?

Unbreakable

(Continued from page 4)

chapter. The instrument is without life, but when it is in the hand of an intelligent performer it can convey meanings in the sound that is given forth. Our son is a good trombonist. He has played in our State High School band and also in the All-Student Band, U.S.A. during college for a tour of Europe. But if I tried to play that instrument there would be "a distinction in the sounds"!!!!

Paul is not finding fault with the trumpet or the trumpeter. But he does say that if the trumpet gives two messages at the same time how shall people prepare for the battle? The trumpeter is not to invent, speculate, or even amuse himself with his instrument. He must keep the battle in view at all times. He has only to obey orders. Likewise, the preacher is in a sorry condition and a sad plight if he has nothing to say except what he has invented, speculated or dreamed. But we want to know

what God has said. We want to know what heaven would have earth to be and to do.

Bible-believing Baptists are about the only group that has left the pulpit in the center of the platform in their meeting place, because very few other groups believe in the power of preaching. Usually, the pulpit is in some corner and is only used for the dignity of solo-singing to unheeding emptiness. But the pastor who tells what was written by the Lord, as from eternal ages, will be recognized as a man with a message which he simply delivers, and a message that will be understood by the hearers.

Tarrying meetings are common among charismatics. But it is as reasonable to follow the example of Simeon and Anna who waited in the temple for the coming of Christ (Luke 2) as to follow the example of the disciples who waited in Jerusalem for the coming of the Holy Spirit to make them witnesses, Acts 1:8. Tarrying days are

shoulders of each interpreter the colossal task of determining what is essential and what is only an outward form of expression.

Prophetic numbers have been literally fulfilled in the past. Jeremiah foretold seventy years of captivity for Israel. The fulfillment showed clearly that God meant exactly seventy years. The seven lampstands of Rev. 1 are symbolic of completeness only because there are literally seven and not six or eight. The symbolical significance of all numbers is derived from the literalness of their number. But spiritualizers would eventually rob us of every doctrine of the Word of God.

I know that we cannot take a figurative passage and seek a literal interpretation from it, such as Gal. 4:24-31. But God made a covenant with a literal Abraham and with a real David. Our Lord was born in an actual Bethlehem in authentic Judea to a real virgin. When the plain sense of Scripture makes common sense, do not seek

Wondered About The Forum

Dear Brother Gilpin:

Greetings in the precious Name of Christ! We marvel that the Lord has enabled you to keep going during your many illnesses. As we have read some of these reports, we have sometimes wondered if the next issue of TBE would report a funeral. However, the signs of improvement reported in our last issue were very encouraging. We trust that by now you are able to function much better as pastor and editor again.

I had wondered for some long period of time what was going on in the Forum column, and then suddenly one writer was removed, and I believe for good reason. Accordingly, and I may say naturally, some repercussions were expected from certain quarters. Through the many years of our ministry, we have had some problems with spiritualizers also.

WELLIE MIDGLEY
Pengilly, Minn.

over because Christ and the Holy Spirit have both come. The Holy Spirit came at a definite time and a definite place. Jesus told the disciples, "tarry ye in the city of Jerusalem." Luke 24:49. But to be so literalistic about the tarrying and so liberalistic about the place is grossly inconsistent for these who think they must tarry. If you are going to tarry, then you must go to the right place!

Millennium

People oppose the doctrine of the 1000 year reign of Christ on the ground that the term, "millennium" does not appear in the Bible. But we look in vain for words like trinity, substitution, deity, fall of man, total depravity, incarnation and others. But these terms stand for great doctrinal truths that are unmistakably taught in Scripture. The absence of the title neither proves the absence of the doctrine, nor the man-made derivation of it.

In Rev. 20:1-7 the word "thousand" appears six times in the seven verses. Now Millennium is from the Latin and means thousands, and is just as literal as century means a hundred years. This thousand-year period is very disturbing to theological men. But how many times does the Holy Spirit have to use a term in order to get those men to realize that God means what He says? In discussions with A-millennialists year ago, they told me that the angel is literal, heaven is literal, the bottomless pit is literal and the devil is literal, and the binding is literal, but the very next term, thousand years, is "an Oriental figure of non-essential detail." I had one amillennialist tell me he thought the book of Revelation was a myth and should not be in the canon of Scripture. But with their approach there rests upon the

any other sense!

One could spiritualize the book of Genesis in the same way the amillennialist spiritualizes the book of Revelation and become a great evolutionist. One could spiritualize the Gospel of John and become one of the well-known modernists of the day. They spiritualize the five words in John 17, "that they may be one" and make them mean organizational unity. They treat many other passages in the same way. But these five words speak only of spiritual union with Christ when they are kept within their context. By the same token, one could spiritualize the word "glossa" in Acts and become one of the Pentecostals promoting tongues and the second blessing theories. Whenever the spiritualizers take a text out of its context they make a pretext.

V

Archaeology.

One could not readily study care-

fully the archaeology of Ur of the Chaldees without referring to the works of Sir Leonard Woolley. His book, "Abraham" (1936) is of interest. His introduction describes the works of the higher critics. He definitely leaves one with the impression that the Pentateuch was written by someone other than Moses and at a much later date! Then concerning these critiques, he says, "I have employed them here without question, and they are an indispensable instrument for establishing the authority of

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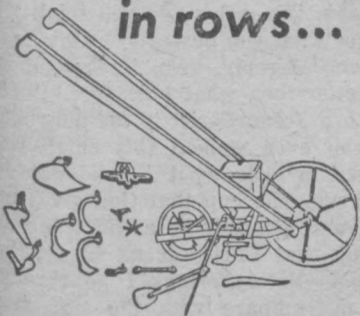
the Biblical narrative." Then on page 270 he talks about Abraham. "He is said to have no children until he was eighty-six, when Ishmael was born" (Gen. 16:16). Isaac was born when he was a hundred years old (Gen. 17:17); towards the end of this life he begat offspring in abundance (Gen. 25:1); and he died at the age of a hundred and seventy-five (Gen. 25:7. Here we have precise figures, but not one of them can be accepted literally." I now mention two things: 1. Woolley placed the references in footnotes and indicated they were from the Priests code, etc., but I included them in parenthesis here. 2. Years ago I wrote a note on the margin of my book in handwriting: "So Paul is a liar, Rom. 4:19; Stephen is a scoundrel and Luke was hypnotized to record Stephen's message, Acts 7:8; and the writer to the Hebrews did not know what he was talking about, Heb. 11:11,12."

By way of contrast in archaeology, I want to look at an old book written by Dr. J. L. Porter in 1865, "The Giant Cities of Bashan." On page 13 he refers to those cities (see Deut. 3:4,5) and said, "Often when reading this passage, I used to think that some strange statistical mystery hung over it; for how could a province measuring not more than thirty miles by twenty support such a number of fortified cities, especially when the greater part of it was a wilderness of rocks? But mysterious, incredible as it seemed, on the spot, with my own eyes, I have seen that it is literally true."

Now Woolley is good on archaeology, but his theology is something else! But Porter is good on archaeology, and he believed that the Bible was literally true. Though this old book is hopelessly out of print, it is still a blessing to read it. Porter believed that God said what He meant and meant what He said.

Though men may doubt, deny, disbelieve and attempt to explain away the Word of God in their thinking, yet Christ is still the Son of God, the Saviour of all who believe, and certainly, "The Scripture cannot be broken." Amen.

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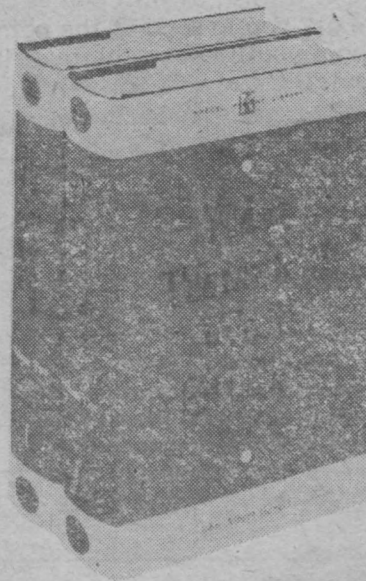
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God's Bitter Cup

(Continued from page one)

cups for us to drink. There are heavy crosses for us to bear. Though we will never be called on to endure what the Lord Jesus Christ endured, we will still face many sorrows and trials in this world. Let us look at our Saviour and see how we are to willingly bear the most bitter afflictions that are put upon us.

I believe the Lord Jesus Christ encouraged Himself in this thought, that this cup was determined and prepared for Him before the foundation of the world according to the sovereign will of God. He was as "a lamb slain from the foundation of the world." Jesus knew that this event was not determined merely by the devil or wicked men, but by His own Father. So Christ was not a helpless martyr at the mercy of man. He knew He was carrying out the predetermined purpose of His Father.

This enables us to see why Peter's example is so poor. At first sight, it would appear that Peter is to be commended for bravely defending his Master. He draws his sword and cuts off the right ear of Malchus. It appears he is ready to fight the whole band that has come to take Jesus. One would think this is surely the right thing to do, but it is not. Peter failed to see the purpose of God in this event, as Christ saw it. He viewed this event from the human standpoint instead of from the Divine standpoint. (Matt. 16:21-23). Peter had been told several times before this that it was God's purpose for Christ to be crucified, and therefore He is not to be excused in his actions in this case.

Just who was Peter fighting anyway? He was not just fighting Malchus or the band that had come to apprehend Christ. Peter was fighting God! In trying to stop this event, Peter was fighting against the predestinated purpose of Almighty God. Beloved, are we not often guilty of doing the same thing? When we complain and murmur against any cup that God gives us, we are guilty of fighting God's purpose for our lives. We might as well put up our sword, even as Christ told Peter to put up his. It is useless to try and fight against God's will in any way. Even if we cannot understand, we must submit to the cup our Father gives us. Thank God, we who are saved can have a lot better view of things than the world can. We do not have to attribute the circumstances in our lives to

chance or fate, or even to the Devil. But we can know that they are sent from our God.

I know that the events in my life are as much determined by a sovereign God as was the event of Christ's crucifixion. No event in my life is as important as the cross of Christ, but every event in my life is just as much determined by God. We can look at all that comes into our lives and say, "God is the author of this." What comfort there is in the truth of God's sovereignty! No one could ever convince me that this is a cruel doctrine. Jesus Christ rested Himself in the fact that this cup was appointed by His Father. Here in the garden He knew exactly what was ahead of Him, and He voluntarily submitted to it. No man made Christ drink this cup. Even God the Father would not have made Christ drink this cup if Christ Himself had not been willing to drink it. (Matt. 26:53,54). Thus we see a poor example set by Peter, and an excellent example set by Christ. Peter would have changed this event, but He could not. Christ could have changed this event, but He would not.

Jesus knew that this cup was a necessary cup. God had a special purpose in this event, and if it were not absolutely necessary that Christ drink this cup, His Father would have never given it to Him. We may rest assured that every cup God gives us is absolutely necessary for us. It is like medicine, though it may taste bitter to us, it is needful for us. But why is it so necessary that Christ drink this cup?

I

In the first place, Jesus drinking this cup was necessary for God's glory. The glory of God was never manifested more than it was at the cross. Here we may see all the attributes of God glorified: His wisdom, His justice, His wrath, His love and mercy. To all eternity, endless praise shall sound forth to the glory of God as a result of Jesus' suffering and death on the cross.

Let us now further contrast the example of Peter with that of Christ. We can see that Peter was fighting against God's glory, even though he may have had good, sincere intentions. Whenever we fight God's purpose, we are fighting against God's glory whether we realize it or not. This thought should enable us to more patiently submit to God's will in our lives, since we know that He shall be glorified thereby. Christ encouraged Himself in the fact that no mat-

ter how bitter this cup, His Father would be glorified. And that is all that really matters. Listen to the words of Christ as the time drew near for Him to drink this cup:

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name."—John 12:27,28.

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II

In the next place, Jesus drinking this cup was necessary for His own satisfaction and His people's good. Again we may contrast Peter and Christ. Peter was fighting against his own good! Suppose Peter had been successful in his intentions and had delivered Christ from ever going to the cross. If this had happened, then Peter would have gone to Hell for eternity. Oh, if Peter had only known he was fighting God's purpose, God's glory, and his own good. I am sure that now Peter is continually praising God that he was not successful in what he attempted to do in the garden.

The Lord Jesus Christ could see beyond the bitterness of this cup to the joy that was on the other side of the cross. "For the joy that was set before him, he endured the cross." Christ would not avoid this cross, for He knew that not one sinner could ever be redeemed apart from this. He knew that this was necessary for the eternal good of those whom the Father had given to Him.

III

We can find great comfort in this truth, that our cup in this life is prepared by our Father. Notice in our text that Jesus does not merely say "the cup that God giveth me," but rather "the cup which MY FATHER hath given me, shall I not drink it?" I believe that these two words "my Father" are very tender words. Each individual child of God is privileged to use this title. I may be sure that the cup that my Father gives me must be the very best thing for

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me. There can be no doubt about that. The cup may not look good to human reasoning, but it is prepared for me especially by my Father, and therefore, it must be good. Thank God, that He controls my life instead of myself.

The cross of Jesus Christ is the greatest example of how God can take the worst situations and work them out for His glory and His people's good.

"But God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are."—I Cor. 1:27,28.

IV

To this day, most of mankind has failed to see how that God could be glorified, or any good could come of Jesus Christ going through a bloody cross. What is so good about a man, bleeding, dying, suffering untold agony? A man told me once that he couldn't understand why I gloried so much in the cross. "I don't see why you think that is so great," he said. I must admit that to the eye of human reasoning, there is nothing about this shameful cross to glory in. I believe that even the disciples themselves were perplexed after Jesus' death, as to how this could be good. Through the centuries, the message of Christ and His cross has been nothing but foolishness to this ignorant world. What a horrible situation! What an awful tragedy! Surely there can be nothing good about this. Yet no event in history glorifies God more. No event in history could be better for the people of God.

V

Oh, what a marvellous lesson for us to learn! What man looks at as the greatest tragedies often bring the greatest glory to God. The more bitter the circumstances,

the more glory God gets to Himself and the more good comes to His people. Look at the lives of all of God's saints and see if this is not so. Look at Joseph, Jacob, Abraham, or Mary and Martha in the death of their brother Lazarus. In all of these cases God used what appeared to be very awful circumstances to manifest His glory and to benefit His people. Praise God that He can work in such wonderful ways! He is able to take my child as she is and get more glory to Himself and bring more good to His people, than if she had been born perfectly normal. This world looks upon this event as an awful tragedy, but who knows what good our great God is able to bring out of it.

Beloved, let us be content with the cup that our Father gives us, even though its contents may be very bitter. As Jesus was strengthened from Heaven to drink this cup, even so shall God strengthen us to bear whatever He lays upon us. As Christ did not complain, so we have no right to complain at any of God's dealings with us. If anyone ever had any reason to complain, it was Jesus Christ, yet He opened not His mouth. God gives everyone of us far better than what we deserve. Someone says, "Preacher, do you think you got what you deserved in this matter?" I reply, "No, I received far better than what I deserved." The Lord Jesus Christ is the only man who ever walked this earth who had to bear what He did not deserve. The cup that God gives me cannot possibly be as bitter as the cup that Christ drank in my behalf. No sufferings I go through can compare with the sufferings He went through for me. Thank God, I will never taste of that most bitter cup of God's wrath, since Christ tasted it for me. If He submitted to His cup, how much more shall we submit to any cup our Father gives us. (Continued on page 7, column 1)

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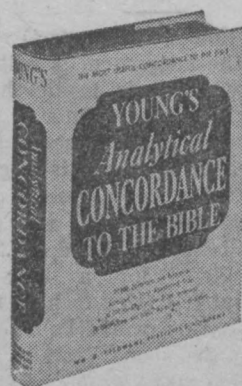
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"Child Of God"

(Continued from page three)

was frozen over with ice. I think about some of those boys who grew up with me. I had a good time with them then. But there came a parting of the ways. I shall never forget the night after I was saved that I came to church and I walked down the aisle and professed my faith in Jesus Christ. Never one time have I ever doubted my salvation. Never one time have I ever had any doubt about whether I was going to Heaven when I die. Never one time has there been a doubt in my mind but that I was better off than the boys that were still doing the things of the world. I think about them today — a few of them are still living. I know my prospects for the future. It is better than theirs. I know that my future is much brighter than theirs.

My appeal to you this morning is to look away from self, look away from your flesh, look away from the things that you would indulge in in this world, look away from baseball and football, look away from all the pleasures that this world has to offer and get your eyes on the cross of Calvary and trust Jesus Christ who died to pay for your sins. I tell you, beloved, there is a better time in store for you as a child of God than there is for you as an unsaved man.

May God bless you!

God's Bitter Cup

(Continued from page 6)

May God enable us to be ready always to bring our wills into submission to the sovereign will of God. May our prayer in all things be the same as that of Christ, "Nevertheless not as I will, but as thou wilt." Christ drank His cup voluntarily, and in a sense, you and I can do the same. We must not just endure our bitter cup, but we must submit patiently, willingly, and even gladly to it. In this way we can voluntarily drink our cup. Some only endure the sorrows God sends them because they are not able to change them. There is no virtue in this attitude. We must be thankful for what God sends, knowing that it is the very best thing for us. Let me ask you this

question: Would you change the events in your life if you could? If so, you have not voluntarily submitted to them as Christ did. God knows more what we need than we do. Therefore, let us be thankful and content for any and every cup that He gives us.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." — I Thess. 5:18.

Joseph Wilson

(Continued from page one)

and therefore Jesus came to try to save all men. Now, it is true that all men are lost. But the Holy Spirit here, and in other places, uses the word "lost" to refer to those who were made to know and realize their lost condition. All men are lost, but all men do not know and believe they are lost. Every one who is made to know his lost condition by the effectual working of the Holy Spirit (and there is no other way he will know it) will be found and saved by our Lord Jesus Christ. Actually, making one to realize he is lost is the first step in the finding and saving process of the Divine Shepherd. One will never be saved until he realizes he is lost. Only the Holy Spirit can make this known to man. All who thus realize their lost condition will be effectually and eternally saved.

Now, we must realize that a soul being saved is not simply and only the result of the action of that soul. It is not in any will, decision, or act he performs. A soul being saved is not simply and only the result of the efforts of the church, the preacher, or the personal witness. We must know that a soul being saved is the result of the effectual and irresistible working of the Holy Spirit. Now, in some ways the Holy Spirit may use the church, the preacher and the witness. The Holy Spirit certainly does use the gospel in saving the soul. The soul does exercise repentance and faith. But, ere any soul is saved, there must be this work of the Holy Spirit. Now we had better learn this lesson. Let us be faithful in our witness for Christ, but let us get on our knees before God and beseech Him to bless our testimony and our efforts, and let us realize our utter dependence upon God in all we do.

In the story of Zacchaeus, we see a soul under the influence of the effectual calling of the Holy Spirit. Let us study this case history on the pages of God's Word and learn some lessons about a soul under the effectual call.

I.

WE SEE ZACCHAEUS FIRST AS A MAN LOST BY NATURE.

"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.

Zacchaeus was in the whole human race which was represented by Adam. Adam fell into sin and all his posterity fell in and with Adam. The guilt of Adam's sin was imputed to all his proper descendants. So this man fell in Adam and was justly exposed to the wrath of God. Further, Zacchaeus was shapen in iniquity and conceived in sin as taught in Psa. 51:5. Also he was estranged from the womb and went astray as soon as he was born, speaking lies. This is taught in Psa. 58:3.

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Add to this that Zacchaeus was by nature a child of wrath even as others as seen in Eph. 2:3. Oh, the pitiful and lost condition of this man by nature! What hope is there for such a one except in the grace of God. How otherwise can such a one be saved. And remember, that all we have said about this man is true of every one of us. We are all in this lost and helpless condition.

We need to know also that Zacchaeus was a sinner by choice and practice as well as by nature. This sinful nature, with which he came into the world, manifested itself in choosing and practicing sin. Zacchaeus was a tax collector by profession. These men were notorious for crookedness in their business, and for the sinfulness of their lives in the spending of their ill-gotten gain. They worked for the Roman Government, and often learned the depths of sin from their employers. The word publican came to stand for that which was vile and wicked. Again, this is not only true of Zacchaeus, but for all of us. We are all sinners by choice and practice. Who can number our sins, except God?

II.

NOW LET US NOTICE SOME THINGS THAT STOOD IN THE WAY OF THIS MAN'S SALVATION.

His sinful nature stood in the way. Zacchaeus was totally depraved. As a result of this condition, he was unable to understand spiritual things.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" I Cor. 2:14.

This verse is emphatic in teaching the utter inability of the unsaved to ever understand any part of the things of God. How helpless man is! He cannot understand his lost condition. He does not under-

stand his need, or how that need is supplied in Christ. Zacchaeus may understand much in the business world (he might be a mighty wise man in much of the wisdom of this world), but he knew not even the simplest of the things of God.

Zacchaeus, until that day the Spirit wrought in his soul, had no concern about the things of God and of eternity. He was concerned about making all the money he could. He was concerned about having all the possessions he could acquire. He was concerned about getting all the pleasure he could in this life. But not one desire did he have for Jesus Christ and for the salvation Christ came to purchase. And so it is with us all. How we delighted in sin, in worldly pleasure. We drank sin like water. No thought had we for Christ and for eternal salvation. Zacchaeus was dead in sin and unable to do anything pleasing to God or to help in salvation. So are we all.

The sinful life of Zacchaeus to this point was a hindrance which stood in the way of his salvation. The sins we commit are like cords or chains that bind us to a further life of sin. We are so bound by the habit of sin that we can never, of ourselves, get free.

The Devil stood in the way of this man's salvation. The unsaved are, in some respects, the property of the devil. The devil is the strong man armed, and he keepeth his goods in peace. There is no hope for any of the unsaved unless one "stronger than the strong man armed" is pleased to set them free. This is seen in Luke 11:21, 22. Praise God that Jesus is the stronger one, and He is able to set His chosen ones free from the devil.

The social position of Zacchaeus stood in the way of his being saved. Men are so often blinded by their social position and by their unsaved friends, and have no desire for anything different. A saving work of grace, more often than not, breaks up old social ties and friendships. And it is well that this is so. Praise God it also gives us a new circle of friends who are worth more than what we lost.

The riches of Zacchaeus stood in the way of his being saved. Our Lord taught us "how hardly shall they that have riches enter into the kingdom of God" Mk. 10:23. Paul tells Timothy to charge the rich that they should not be high minded or trust in uncertain riches. Oh, how often has the wealth of this world blinded men to the existence of and their need of the true riches in the other world.

The sum total of all these hindrances, and others that could be mentioned, is such that it seemed there was no hope for Zacchaeus ever being saved. See him in his depravity, his unconcern. See him in his wealth and in his sin. See him with his worldly friends around him as they plunge into worldly pleasure. Oh, surely he is gone. Surely he is one of the reprobate who will never be saved. We might look into every nook and

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cranny of his being and life. We may search long and diligently. But we will never find in Zacchaeus any reason to hope that maybe he will be saved.

III

But the story is not done. There is more to be told. There is something we did not see at the first, because it cannot be seen by the eye of man until God is pleased to make it known. Listen while I tell you a wondrous secret. Zacchaeus is one of the elect of God. His name was written in the Lamb's book of life before the foundation of the world. He was chosen from the beginning to salvation through sanctification of the Spirit and the belief of the truth. Who would have thought of such a thing as this? What would the Pharisees, who would have nothing to do with publicans, have thought had you told them of Zacchaeus being one of God's chosen ones? But it is true. Oh, the election of God. How sovereign it is. How unconditional. Praise God for this, for if it were based on conditions to be found in or furnished by man, what hope would there have been for Zacchaeus — what hope for any of us. Let men rage against the doctrine of election. You and I who are taught by the Holy Spirit — who have been shown our depravity (Continued on page 8, column 1)



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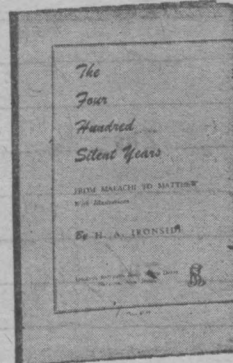
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THE BAPTIST EXAMINER

MAY 11, 1974

PAGE SEVEN

Joseph Wilson

(Continued from page seven)
ed and hopeless condition — we know that sovereign, gracious, and unconditional election was, and is, and ever shall be our only hope.

IV

But still the story is not done. I have another wondrous secret to tell you. The predestinated time of Zacchaeus' purposed and purchased salvation had come. The day of days had come. The day marked out from all eternity on which Zacchaeus would be made

the recipient of salvation had dawned. Oh, I am sure it seemed like any other day to Zacchaeus — at the first, that is — but before the sun set that day, miracle of miracles, Zacchaeus had experienced the saving grace of God. Oh, I remember that day. Can I ever forget it? Will I not tell it through eternity? That day when God saved my soul. Like Zacchaeus, I had no thought about, and no concern for such a thing. What a surprise it was to me! Yet what a glorious and wondrous surprise. And the glory of it and the

wonder of it is with me even as I write. I am persuaded it will be with me eternally. How do I know Zacchaeus was one of the elect? Because he was effectually called. How do I know he was effectually called? Because he came. It is only in coming to Christ in repentance and in faith that we can read our election and calling. When one does come to Christ, it is then made manifest that such a one was chosen before all worlds, and is now being drawn by the Holy Spirit.

V

Let us notice some things about a soul under the effectual call. Zacchaeus, under the effectual call, was made to know his lost, sinful, and undone condition. Before this, he was lost, as lost as now, if not more so, but now he knows it. The Spirit has made sin to lie like a heavy burden upon his soul. Zacchaeus is now lost in the sense in which "Christ came to save the lost." Oh, what a burden it is! How it seems to weigh one down even to Hell! But what a blessing it is to have a burden like that, for it is the prelude to a sure and certain deliverance. You see, the weight was there, but he did not feel it. Now, that he feels it, he is on the way to having it taken away by the burden-bearer, even Jesus.

Zacchaeus now realized his need of the Lord Jesus Christ. He knew that he needed to be saved, and that he could not save himself.

Zacchaeus now had a burning desire, an unquenchable thirst, a great hunger for the Lord Jesus Christ. Before this time, he may have heard about Jesus. But until now it did not concern him. He was not interested in this prophet from Nazareth. He was too busy about other things to have concern, or time for Jesus Christ. But now — now things are different — something has taken place in the soul of Zacchaeus. Now he desires to see Jesus, who He is. He desires this more than anything else. Oh, look at him now. He closes his tax office, no longer concerned about worldly things. He goes out into the street, he is a short man, he cannot see Jesus. See him, the Jewish business man. See him expose himself to shame and ridicule. See him climb a tree so that he might get a glimpse of Jesus Christ. Friends, this longing for Jesus — this desire for knowing Him above all other desires — is not the product of the natural heart. The Holy Spirit was at work, giving Zacchaeus a hunger, and a desire he never had before — and never would have had apart from the Spirit of God.

Now there are some wonderful invitations in the Bible to men in this condition. I am not sure that there are invitations in the Bible to man in his natural and unsaved condition. There are commands to all men to repent and believe the gospel. But to the ones in the condition of "hungry and thirsty," there are many invitations. "Come unto me, all ye that labor and are heavy laden," "Ho, everyone that thirsteth, come ye," "Let him that is athirst come," and on and on.

Notice that Zacchaeus did not let anything stand in his way. He did not make excuses. He did not say there were too many hypocrites in the church. He came to Jesus. I tell you that as long as a man is making excuses as to why he has not trusted Jesus as Saviour, he has not yet been made the subject of the effectual call of the Holy Spirit. A soul under the effectual call would wade through Hell, swim an ocean, climb a mountain, run over and through all excuses to get to Jesus Christ. Those called by the Spirit will and do come to Jesus Christ.

Notice in verse 6 of Luke 19 that Zacchaeus "received Him joyfully." Here is the end result of the effectual call. Here is what it is all about. Here is the real and lasting

proof as to whether or not one is called by the Spirit. He received Jesus. The effectual call of the Holy Spirit never stops short of this, and never goes differently from this. The Spirit does not call one to trust in good works or church membership. The Spirit does not call one to baptism as a way of salvation. The soul that stops short of real saving trust in Jesus Christ, or trusts something or someone other than Jesus Christ has not yet been made the subject of the effectual call. Here is how we can know of our election, of our being included in the atonement, of our effectual calling. Have you received Jesus as your own personal Lord and Saviour? If so, you are elect and redeemed, and called, for otherwise you would never have received Him. Note that Zacchaeus received Him joyfully. This means that he was joyful in receiving Christ. It was not a sad, mournful thing he did not want to do, but had to. It was a supreme joy to receive Christ. This also means that receiving Jesus brought great and lasting joy to Zacchaeus. See him, yonder in Paradise. He still has, and always will have this joy that came into his heart and life that day Jesus saved him.

VI

Now let us notice briefly that Zacchaeus, receiving Christ, was now a new creature in Christ Jesus. Notice: He receives Christ joyfully. He desires Christ in his home. He promises half his goods to the poor. He will restore fourfold to any he has cheated in taxation. Oh, what a difference salvation makes in a man. Please give close attention to this. Zacchaeus before salvation: one kind of person. Zacchaeus after salvation: a new and different kind of person. Brothers and sisters, a person who is not different is not a saved person. Salvation will make a difference in the way a man lives. That experience that men have that does not affect their lives and cause them to love what they once hated and hate what they once loved — that experience is not the effectual calling of the Holy Spirit. He never fails to make new creatures out of those He brings to receive Jesus as Saviour.

Well, my story is done. It is a good story. It is a tale of the sovereign and effectual grace of God and how this works in the salvation of a chosen one. There are differences in experiences. All do not climb a tree in salvation. But there is always and in every case of genuine salvation — an effectual working of the Holy Spirit that brings one to receive Jesus Christ as Saviour and leaves one what he was not before — a new and different person to the glory of God. God bless you all.

Easter

(Continued from page one)
NIGHT, and then all next day remained in the tomb. That was HIS THIRD DAY. By the close of Saturday he had been in the grave three full days and three full nights. His resurrection must have been in the evening, just as the old Jewish day closed and the new day began. Early the next morning, he revealed Himself to the women who came to the tomb. It was because He revealed Himself

on what we call Sunday, or the first day of the week, that we call it "The Lord's Day." This is the Bible resurrection day — the day Jesus showed Himself alive from the dead.

Much of the trouble people have in calculating the length of time Jesus was in the grave, comes from failing to realize the difference between the Jewish computation of time and ours of today. Anybody ought to be able to see, however, that Christ could not have been crucified on other than Wednesday and remained in the grave three full days and nights. Neither does the new Thursday theory work. After all, is it not better to consult the Bible than to go to a computer for information?

What we have said, and what the computer says, is not going to change most people on the Easter question however.

Why do preachers go in for all the Easter shenanigans? Don't they know that The Lord's Day is the day that commemorates the resurrection?

Don't they know that Good Friday makes a lie out of the eleven times repeated statement that Jesus would be in the grave three days and three nights?

Don't they know that Easter is not even mentioned in the Bible,

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except in one instance where the word "passover" is mistranslated?

Don't they know that Easter is the modern name of an ancient heathen goddess?

Don't they know that colored Easter eggs, chickens and bunnies, have nothing to do with Christ or Christianity?

Yes, in most cases they are bound to know. Why then do they join in big Easter celebrations? Simply because they can't resist the temptation to have a big religious "blow out." Also, some don't dare to buck up against an observance that is so popular as Easter. The people of Israel often mixed their religion with that of their heathen neighbors, and God sent the most fearful punishment upon them because of it. It was that in part that caused God to send Israel off into Babylonian captivity.

Have you ever made a study of "Holy Week?" You will find that there is no truth in anything pertaining to Holy Week. The whole thing is a fake and a fraud. Give it some study, and you will find yourself asking the question, "How could I ever let the Devil palm off such a fraud on me as Holy Week and Easter?"

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