

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1975

Who's Changed?

A few years ago, Independent Baptists all over America were pretty well in agreement on all the great doctrines of God's Word. What was true then is far from true today.

There are marked doctrinal differences. They are not small differences, but they are outstanding differences.

For awhile, I tried to "kid myself" into believing that some of these brethren who had departed via the Nu-Lite Route were just a little off the main line of Scriptural truth. However, as time has passed by, it is obvious that they are nowhere near to the truth once held by Baptists.

Therefore, I ask the question, "Who has changed?" The editor of TBE hasn't changed. His position on the Word of God remains fixed and unalterable. I cannot recall any major difference in my position now and the position that I have held for many years.

I ask again the question, "Who has changed?"

I think our many readers know that the change is that which has been brought about by the Nu-

Liters that have changed, and not TBE, nor its editor.

(1) The Nu-Liters say that the church and kingdom are synonymous. This is nothing but Campbellism. No true Baptist ever believed such. I'll be honest, who has made the change? Certainly not THE BAPTIST EXAMINER. Surely it was the Nu-Liters.

(2) The Nu-Liters say that the "Sermon on the Mount" was addressed to the church. I never did say it nor ever think it. There's not a thing that I ever printed that would indicate such. I haven't changed — they have.

(3) As for the word "body" in II Corinthians 5:10, they say this refers to a Baptist Church. There's not a sermon, editorial, or article of any description which I have written wherein I have taken this position. The Nu-Liters have done all the changing in this respect.

(4) When anyone says that the Word has to be preached by a Baptist preacher in a Baptist Church and that you can't learn anything except in a Baptist Church, and that you can't pray acceptably except in a Baptist Church, that one

has gone beyond everything that I have ever written. These preachers who preach such today used to take the same position that I did. Their position today is a departure. I do not say that they are out in left field. I would rather say that they have gotten out of the ball park that I'm playing in. The Nu-Liters are the ones who have made the change.

(5) Hyper-churchism is one of the heresies of the Nu-Liters. They say that the only sins whereby one should be excluded from a Baptist Church are doctrinal sins. Many of my messages of the past will show that I do not agree with this today, nor did I ever believe it. These fellows who see the church on every page of the Bible and who say that you can't preach too much about the church are the ones who have changed.

(6) When they apply the unardonable sin to saved people, they are taking a position which is a hundred percent contrary to that taken by myself, and likewise, they are taking a position which is a hundred percent contrary to their (Continued on page 8, column 1)

APPRECIATED LETTERS

THANK GOD FOR THESE FRIENDS

STILL FOR US 100%

Dear Brother Gilpin:

I thank God for the truth of God's Word, which you have so bravely stood for, and contended for. I am 100% on your side as I have been for a long time. You have meant much to me.

Yours in Christ,
Elder Bill Mitchell
Williamsburg, Ky.

TAKES STAND WITH US

Dear Brother Gilpin:

I take my stand with you. You preach the Bible.

Very sincerely,
Katheryn H. Copley
Belva, W. Va.

THINKS TBE BEST PAPER

Dear Brother John:

I still believe you are the man for the hour, and will stand for the Bible. I still enjoy TBE and will say that it's the best Baptist paper in the mails.

Yours because of Calvary,
John T. White
Blairsville, Ga.

ADMIRED FOR OUR STAND

Dear Brother Gilpin:

We admire your stand for God's work. We know God has raised you up to take a stand for God's Word.

In Christ by God's Grace,
Helen and Wilbur Moore
Clarksburg, W. Va.

OLD FRIENDS THINK OF US

Dear Bro. Gilpin:

Was made to think of you the other day in recalling the Scripture, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness . . ."

Yours in Christian love,
Ruth & Jack Henry Ray
Memphis, Tenn.

CERTAIN WE WILL STAND

Dear Bro. Gilpin:

A few things are certain, such as the sun will rise tomorrow and Bro. John will stand with the truth. Praise the Lord.

DeWayne Austin
Maineville, Ohio

STANDS WITH US ON THE WEST COAST

Dear Brother Gilpin:

My wife and I both love you and like for you to know we stand behind you, the truth, and our Lord Jesus. We stand behind you in the stand against these false prophets and defilers of the Word.

Even So, Come, Lord Jesus!
Your Brother in Christ Jesus,
Chuck Texter
Mather AFB, California

EVIDENTLY SHE LOVES US

Dear Bro. Gilpin:

I truly believe the Lord will be pleased to keep you running T.B.E. and pastoring Calvary Baptist Church for years to come.

God bless you and yours,
Mrs. Clyde F. McDonald
Cleveland, Ohio

(Continued on page 3, column 1)

HYPER-CALVINISTIC HARDSHELLISM REFUTED

TBE is as much a foe of Hyper-Calvinism as it is of Arminianism. Because Arminianism is more prevalent in religious ranks than is Hyper-Calvinism, naturally the occasion for the defense of the truth has more often been in opposition to Arminianism and its idol, Dagon Free-Will. However, in recent years there has been a small drift in some areas toward Hyper-Calvinism, and there is always the alluring of the Devil to draw men into error. Therefore, we believe we should warn people against this evil, pointing them to the Word of God for their stronghold.

The Hyper-Calvinistic Hardshell Heresy With Which We Are Dealing

The particular error that we are now endeavoring to refute is the teaching of Hyper-Calvinists, or "Hardshells," that the Spirit of God imparts spiritual life apart from, without, or before the use of any means of revealing Christ to the sinner.

It is because of this position that Hyper-Calvinists deny the Gospel or Word of God any place in a sinner's being made alive to God. It is this teaching which leads Hyper-Calvinists to deny the necessity and propriety of preaching the Gospel to spiritually lost sinners. They say that the giving of life is done by the Spirit apart from the use of any kind of a medium of revelation. The Gospel, they say, is of use only to those who have already been given spiritual life at some time previous to their hearing the Gospel preached.

We assert that the Hyper-Calvinist idea of spiritual life is not the spiritual life referred to in the Word of God, nor does the Spirit of God give any such life to men. We assert that this notion as to spiritual life is just another false doctrine of the Devil, used to oppose the preaching of the Gospel to lost sinners. It is evident, then, why we are refuting this teaching.

Quotations From Eminent Men, Showing Their Positions on This Subject

The outstanding preachers of the past who have held to the doctrines of grace taught no such heresy as regeneration apart from, without or before the use of means. Note the following quotations on this particular point:

John Gill (Baptist, 1697-1771):

"The instrumental cause of regeneration, if it may be so called, are the Word of God, and the ministers of it; hence regenerate persons are said to be 'born again by the Word of God, which liveth and abideth forever,' I Peter 1:23; and again, 'of his own will begat he us with the word of truth,' James 1:18." (Body of Divinity, p. 534.)

Stephen Charnock (Puritan, 1628-1680): "The Gospel is the instrument whereby God brings the soul forth in a new birth . . . Sin entered into the heart of Eve by the word of the Devil, grace enters into the heart by the Word of God . . . It is through the Word He begets us, and through the Word He quickens us." (Works, Vol. 3, Discourse 5 "The Word, The Instrument of Regeneration.")

Abraham Booth (Baptist, 1734-1806): "In performing this work (effectual calling) of heavenly mercy, the eternal Spirit is the grand agent, and evangelical truth the honoured instrument." (Reign of Grace, p. 98.)

John Owen (Puritan, 1616-1683): "The Holy Spirit doth make use of it (the Word) in the regeneration or conversion of all that are adult, and that either immediately in and by the preaching of it, or by some other application of light and truth unto the mind derived from the Word." ("The Nature, Causes, and Means of Regeneration," in the Calvinistic Family Library, Vol. 4, page 165.)

Arthur W. Pink (Baptist, 1886-1952): "The New Birth is effected by the Word of God applied by the

Holy Spirit." (Tract, "The New Birth," p. 25.)

C. H. Spurgeon (Baptist, 1834-1892): "The Word of God is the substance of faith — creating preaching; it is by the hearing of God's Word and not by any other hearing that faith comes to the soul." (Met. Tab. Pulpit, Vol. 18, p. 40.)

Thomas Manton (Puritan, 1620-1677): "God's means will prove successful in God's time. Urge your soul with the necessity of means: 'Faith cometh by hearing, and hearing by the Word of God' (Rom. 10:17). Without grace I cannot be saved, without the Word I cannot have grace . . . It is true, the Divine grace doth all, he begetteth us; but remember it is by the word of truth" (Exposition of James, p. 100.)

Robert Haldane (Baptist, 1764-1842): "It (the Gospel) is the efficacious means by which God saves from sin and misery, and bestows on them eternal life — the instrument — by which He triumphs in their hearts, and destroys in them the dominion of Satan. The Gospel, which is the Word of God, is quick and powerful, and sharper

than any two-edged sword. By it, as the word of truth, men are begotten by the will of God, Jas. 1:18; I Pet. 1:23."

Again "There is no such thing as saving faith among heathens who have not heard of Christ." (Commentary on Romans, pp. 47, 514.)

Jonathan Edwards (Congregationalist, 1703-1758): "Now sinners in the congregation meet their minister in a state wherein they are capable of a saving change, capable of being turned, through God's blessing on the ministrations and labors of their pastor, from the power of Satan unto God; and being brought out of a state of guilt, condemnation and wrath, to a state of peace and favor with God, to the enjoyment of the privileges of his children, and a title to their eternal inheritance." ("A Farewell Sermon," p. 122 in a volume entitled Selected Sermons of Jonathan Edwards.)

Thomas Watson (Puritan, died about 1689 or 1690): "The ministry of the word is the pipe or organ; the Spirit of God blowing in it, effectually changes men's hearts." (Body of Divinity, p. 154.)

The London and Philadelphia Confessions of Faith (both read alike): "Those whom God hath predestinated unto life, He is pleased in His appointed and accepted time, effectually to call, by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God." (Chapter 10, of Effectual Calling.)

Article ten of an old Waldensian Confession: "They believe more-over that no man can attain true faith, unless he hear the Word of God, according to that of Paul, Faith comes by hearing, and hearing by the Word of God."

Another Waldensian Confession says: "We are united with Christ, (Continued on page 4, column 4)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TANGENTS"

REPRINTED AT REQUEST OF MANY FROM TBE OF JANUARY 5, 1974.

"Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth"—II Tim. 2:15.

I want to show you how some men — good men — in their preaching, get off on tangents and ruin their ministries thereby.

My text would tell us that which would keep us from getting off on a tangent, for God tells us to study so that we'll be able to rightly di-

vide the Word of Truth.

At the very outset, I want to go back to an experience of nearly fifty years ago when Mrs. Gilpin and I were first married, when we had some of her family in our home for the first time. I knew she wanted to make a good impression on her family and she insisted that I carve the chicken at the table. She never has insisted again. I confess to the fact that prior to that time, and since

that hour, I have eaten lots of chicken, but I just didn't know how chickens were put together. All the time that I had run around as a young preacher before I was married, I had eaten away from home quite a bit, and I had consumed lots of chicken. Already, in that early day, lots of chicken had entered the ministry by way of myself, but I never had learned to cut one up. When I started cutting, (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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"Tangents"

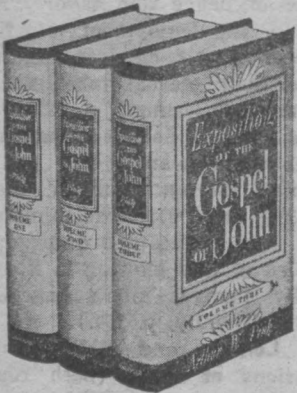
(Continued from page one)

It looked like there was a bone everywhere I made a cut. I didn't know where the joints were. I didn't know how it was put together. I didn't know how to disjoint it. I just cut and every place that I would cut, I would run into a bone. I "slopped" gravy first to one side, and then the other. After the meal was over — and it could not have gotten over too soon to have suited me — I said, "I'm going to the store and get another chicken. You are going to cook it and I am going to sit down here by myself when there's nobody around, and I am going to learn how to disjoint a chicken. I'm going to learn how to rightly divide a bird. I don't like the idea of splashing gravy all over the tablecloth and all around the plate. I don't like the idea of trying to carve a chicken when I don't know how to do it."

Beloved, there are a lot of preachers that are just as ignorant of the handling of the Word of God, as I was the handling of that first chicken that I tried to carve. When they preach, they splash spiritual gravy around all over the congregation. Why? Because they don't know how to rightly divide the Word of Truth. Some preachers will take passages of Scripture that are primarily written for the

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CALVARY BAPTIST CHURCH
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unsaved and apply them to the saved, and vice versa. Some preachers will take passages of Scripture that were written to the Jew and apply them to Gentiles. Some preachers will take passages of Scripture that were written to the church, and to the church only, and will attempt to make an application to other individuals or other organizations. Whenever a preacher does that, I say that he needs to study the Word of God, that he might be able to rightly divide the Word of Truth, so that when he dispenses it, he can say, "This part was written primarily for the Jew; this part was written for the Gentile; this was written for saved people; this was written for unsaved people." I say that a preacher needs to learn the Word of God by studying so that he'll be able to rightly divide it, so that he will be able to give it out without making a miserable mess in his attempt to do so.

To give you what I consider an example of a miserable mess, I was riding along a few days ago and I did what I rarely do — I turned the radio on in the truck. I was sleepy and I thought that it would help to keep me awake. It did! It got me so mad that I almost blew my crown. A preacher was preaching, supposedly, and he quoted I John 1:9, which says:

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

This was never spoken to anybody except saved people. It was spoken only to God's children. This preacher over the radio said, "This passage is for the sinner. If the sinner will just confess his sins, God is going to forgive him." There is not a thing in that passage for an unsaved man. Everything about the passage has to do with, and refers to saved people. If you will read the context, it is easily seen that it was written only to saved people.

Beloved, I cite this as one example to show you how preachers can "slop" spiritual gravy around all over the congregation, and can misapply, and misinterpret, and misuse the Word of God to the extent that people do not understand God's Book. God's Word says for us to study so that we can rightly divide the Word of Truth.

There's many a preacher today who doesn't do that, but rather, he gets off on some tangent, away out in left field, or away out in right field. He gets far removed from the Word of God and the result is, he gets so far away that pretty soon his tangent doesn't even resemble God's Book. I would like to show you some of these tangents that some Baptist preachers are guilty of getting on to.

I PREACHING ONLY TO THE SAVED.

There are lots of preachers who never think about preaching to an unsaved man. They never think about applying their message to a sinner. Instead, they preach only to the saved. Primarily, that is a sin of the Hardshell Baptists.

It used to be, when I had more time than I do now, that I would go to some Hardshell meetings, especially when I was a boy preacher. Many is the time when I have heard the preacher start off his sermon with something like this: "Now if there's any sinner man here today, I haven't got anything for you. The Lord just sent me to feed the sheep." I couldn't begin to say how many times I have heard a Hardshell Baptist preacher start out in preaching, and that was the way he prefaced his message — "God just sent me to feed the sheep. I haven't got anything for a sinner."

Beloved, such individuals are wrong. They are off on a tangent. They start well. They have a good premise from which they start,

and I think that premise is found in John 21:17, when it says:

"Feed my sheep."

Our Lord did say, "Feed my sheep," but that is not all that He said. This is a good verse. It is a good premise. But when you reason from that good premise falsely, you get way out in left field, to the extent that you are far removed from the truth.

I grant you that, our Lord did say to feed His sheep, and I think the sheep need to be fed. I think that we need to feed the sheep of our Lord Jesus Christ, and I try to do so. I try to give the sheep some feed every time we come to the house of God. I would remind you also that the same God who said "feed my sheep" also said that we are to preach to the unsaved. Listen:

"Go ye into all the world, and preach the gospel to every creature"—Mark 16:15.

Notice, this doesn't sound like "I haven't got anything for you if you are not one of the sheep."

The Apostle Paul tells what his attitude was relative to preaching to the lost, for he said:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might GAIN the Jews; to them that are

said years ago, "If there is any sinner man here, I haven't got anything for you. You might as well get up and go home. I'm just sent to feed the sheep." Frankly, after listening to him, I think saved people might as well have gotten up and gone home, too. I think he even did such a poor job of feeding the sheep that they might have gone home, too.

When I think of that individual, I contrast him with Paul, when Paul said, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." Think what Paul went through. He said, "I have been shipwrecked, I have been whipped five times with forty stripes except just once (once they only laid on thirty-nine), I have been whipped five times, I have been stoned, and I have been left for dead. I have gone through all these experiences, and I have endured all this, that the elect might obtain the salvation which is in Christ Jesus with eternal glory."

Notice another Scripture:

"Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"—Acts 1:8.

ONE "NEW LITER" SAID:

"I don't do it, but a person could live any way he wanted to and still go to Heaven."

★ ★ ★

That is what the Campbellites and Methodists and Arminians have always accused Baptists of teaching. I want you to know this editor is one Baptist preacher who does not agree with the Baptist "New Liter's."

under the law, as under the law, that I might GAIN them that are under the law; To them that are without law, as with law, that I might GAIN them that are without law. To the weak became I as weak, that I might GAIN the weak: I am made all things to all men, that I might by all means SAVE SOME. And this I do for the gospel's sake"—I Cor. 9:19-23.

What does it tell us, beloved? Paul is saying, "When I deal with a Jew, I try to put myself on his basis; when I deal with one that has the law, I try to deal with him on the basis of the law; when I deal with a man that has never heard the Word of God, who is without the law, I try to deal with him on that basis." He said, "To the weak became I as weak, that I might gain the weak." He goes on to say, "I am made all things to all men, that I might by all means save some."

Paul knew that he wasn't going to be a startling success. He knew there were a lot of people who weren't going to believe what he had to say. He knew there were a lot of people who were going to hear him preach that were not going to trust the Lord Jesus Christ and not going to make a profession of faith. He knew all that, but nevertheless, Paul said, "I am made all things to all men, that I might by all means save some."

That fellow who says, "I don't believe in preaching to the lost; I believe in preaching only to the saved; I believe in preaching only to feed the sheep," he would have an awfully hard time explaining this passage, wherein Paul said, "I am made all things to all men, that I might by all means save some."

Notice another verse which tells us the same thing:

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory"—II Tim. 2:10.

Notice, what Paul says doesn't sound like the Hardshell Baptists. As one Hardshell Baptist preacher

This doesn't say anything about feeding the sheep, but rather, it says that we are to be witnesses for Him. Where? "In Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Therefore, beloved, I think it is a serious thing when a man gets off on this tangent of preaching only to the saved. It just shows how far removed from the Word of God he can become.

II

DON'T INVITE THE UNSAVED TO COME TO CHURCH SERVICES.

You say, "Brother Gilpin, you mean there are people who actually believe that you should not ask unsaved people to come to church?" Yes! I have some very close friends whom I'm sorry to say believe that. They are not as close to me now as they were when they didn't believe it. I am frank to say that it has made a tremendous difference. But I have close friends who believe that you should not ever invite the unsaved to come to church services. That, too, started out with a good premise, and they have reasoned them-

selves away from the Word of God.

The Lord Jesus, in speaking to the woman at the well, said:

"God is a Spirit: and they that worship him must worship him in spirit and in truth"—John 4:24.

This is a good Scripture. It literally says that if you are going to worship the Lord, you have to hear the Word and the Holy Spirit has to work. In other words, the Holy Spirit applies the Word of God to you as you hear, and thereby you worship.

The individual who believes that you shouldn't invite the unsaved to come to church, when he reads this passage, will say, "It says the only person that can worship is the man that worships in Spirit and truth. Therefore, since the unsaved don't have the Holy Spirit, they can't worship. There's no need in bringing them to church. There's no need in inviting them to come to the house of God." I have had people sit up and talk with me half the night arguing with me that there's no need in inviting people to come to the house of God for the simple reason that they can't worship anyway, because they don't have the Truth, and they don't have the Holy Spirit.

The first tangent that I mentioned started with the Hardshells. The second tangent grows out from the Plymouth Brethren. That is why the Plymouth Brethren don't build buildings. Rather, they meet in homes. Their idea is, as they meet in homes, "We don't want the unsaved to come, because if they come, they can't worship. We only want people to come with us that can worship as we study the Word of God, and as the Holy Spirit leads us."

They have a good premise, beloved. John 4:24 is a great Scripture. It says, "They that worship him must worship him in spirit and in truth." But when they get to reasoning away from that verse of Scripture, they come to the conclusion, "We don't want to even invite them. There's no need in inviting unsaved people because they can't worship anyway."

Beloved, I would like to say to you this morning, I would to God that I had come to church this morning and there were enough unsaved people here to hear me preach that I would have had to have some of them come up here and sit with me. I would have been willing to stand up to give them my seat. I would be willing to ask every member of this church to get up and stand around the wall and give your pew to some unsaved person that they might hear the Word of God. I tell you, it is ridiculous when you talk about the fact that unsaved people, while they cannot worship in Spirit and in truth, therefore they shouldn't even be invited to church — to me, it is a ridiculous tangent that a man has gotten himself on.

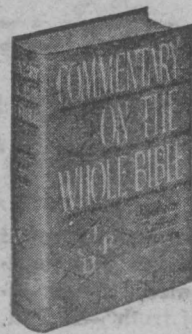
We read Paul's experience how it says:

"And daily IN THE TEMPLE, and IN EVERY HOUSE, they ceased not to teach and preach (Continued on page 5, column 2)

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THE BAPTIST EXAMINER
P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

JUNE 22, 1974

PAGE TWO

Letters

(Continued from page one) IN "SHOW ME" STATE, HE'S CONVINCED

Dear Sir:
We, the receivers of THE BAPTIST EXAMINER, know within ourselves the wonderful insight God has given to you, that has been revealed through the publication of THE BAPTIST EXAMINER.

In His Name,
Roy Pink Archer,
Pacific, Mo.

KNOWS WHAT TBE HAS BEEN TO HER

Dear Bro. Gilpin:
I feel like the Examiner is a good paper teaching the doctrine of the Bible. I know it has taught me about the Bible, and this has helped me to grow spiritually.

A friend,
Mrs. O. C. Whitaker
Cushing, Texas

SHOUTS OVER OUR MESSAGE

Dear Brother Gilpin:
I pray you may have many years of publishing the best paper ever. You cannot know how much I got out of the sermon on "Never Alone". Only time in life I shouted, but know the Lord was with you and I know He was with me. I'm alone, as my husband died, and no children, but never alone.

A sister in Christ,
Beulah Ryan
Cadiz, Kentucky

ENJOYS TBE MORE THAN HER CHURCH

Dear Brother Gilpin:
I am one hundred per cent for THE BAPTIST EXAMINER and the gospel of Christ for which it stands. I enjoy THE BAPTIST EXAMINER really more than going to church. There's more truth in it.

Love you in Christ,
Mrs. O. L. Young
Bullard, Texas

THANKS GOD FOR OUR MINISTRY

Dear Bro. Gilpin:
We are taking our stand for a literal interpretation of the Word of God. You will never know how much you have helped us through THE BAPTIST EXAMINER to understand the Bible. Oh, how we thank our Heavenly Father for a preacher like you that will stand true to the Word of God as you always have.

Mr. & Mrs. J. E. Morley
Boonville, N. C.

APPRECIATES OUR STRONG STAND

Dear Sirs:
I appreciate your strong stand for the Bible, God's Holy Word. John 8:32 says, "Ye shall know the truth, and the truth shall make you free." This verse of Scripture is especially meaningful to me, as I am an ex-Catholic, saved by God's marvelous Grace.

Sincerely in Christ,
Manuel Batschelet
El Dorado Springs, Mo.

THANKS GOD FOR OUR RECENT STAND

Dear Brother Gilpin:
I would like to also say thank the Lord for the stand you recently had to, and did take, regarding some of your best friends and the truth about spiritualizing the Scriptures. I believe exactly as you do on this, and think you did exactly what any true man of God would do when led and guided by the Holy Spirit.

Yours for His Glory,
Eld. Garner R. Smith
Sacramento, Kentucky

THANKS GOD FOR BLESSING OF TBE

Dear Bro. Gilpin:
I thank God for this paper. It has been a blessing to me through the years. My prayer is that you recover from your illness and be able to continue to publish the truth in TBE for many years. I thank God for you, and all preachers who will stand for the truth, no matter what the cost. May God richly bless you.

Roy Bankhead
Geneva, Ohio

THINKS OUR STAND WAS RIGHT

Dear Brother Gilpin:
Although we have never written and expressed our appreciation and thankfulness for you and the ministry of your paper, we do look forward each week to "The Baptist Examiner."

We thank God there are still a few of His ministers who will stand for the truth, as you have, according to His Word. There seems to be a drought in our land for sound Baptist teachings such as you have in the paper. In our own lives, it has provided "meat" for our spiritual diet which we seldom get from the pulpits of our community.

We think you took the right stand about spiritualizing the Word of God.

God bless you,
Mr. & Mrs. E. V. Wilkinson
Carlsbad, New Mexico

WE CAN'T ASK FOR MORE

Christian friends:
Yes, I stand with Brother Gilpin 100%.

C. W. Auer
Glendale, Calif.

WOULD MISS OUR MINISTRY

Dear Brother Gilpin:
Hope you have many more days in the ministry, for I enjoy THE BAPTIST EXAMINER. Would surely miss the paper.

Don Robinson
South Point, Ohio

BELIEVES BIBLE AS IT IS

Dear Brother Gilpin:
I am writing to let you know that I take my stand with you on the infallibility of the Word of God. Neither do I believe in spiritualizing the doctrines in God's Word. I believe in a literal interpretation of the Word of God. I

believe in the verbal inspiration of the Word of God, and that it is God breathed. II Peter 1:20-21, "and not of any private interpretation." I believe it is the final authority for faith and practice. Isa. 8:20, II Tim. 3:16-17. I believe the Word of God is the power of God unto salvation. Rom. 1:16, I Peter 1:23.

Forever yours in Christ,
Saved by Grace, Eph. 2:8-9,
Floyd H. Cotton
Elma, New York

LOVES US FOR OUR STAND

Dear Brother in Christ:
Please let me say, in Christ, I love you as a brother. You have been such a comfort and inspiration to me and a great source of strength and courage, when the world is falling apart all around us. We thank God for your stand for the truth. Also, THE BAPTIST EXAMINER is such a great help to me.

Your sister in Christ,
Patricia Glidewell
Oblong, Illinois

THANKS GOD FOR OUR STAND

Bro. Gilpin:
I want to tell you that I regard you as a great Bible preacher and teacher, and have ever since I've been receiving TBE, and that's been a good many years. I always enjoy your sermons in TBE.

I thank the Lord for men like you who will stand in the face of persecution for the plain teaching of the Bible.

Sincerely,
L. L. Beacham
Jonesboro, Texas

WANTS US TO CONTINUE

Dear Bro. Gilpin:
We hope it is God's will to use you in His service for many years. Sincerely,
Mildred Logan
Avon Park, Florida

A HOPE WE SHARE TOO

Dear Bro. Gilpin:
May the Lord continue to be with you. We pray you may have more years to continue to stand for the truth.

Leroy Bullard
Big Spring, Texas

TBE NEEDED IN TENNESSEE

Brother Gilpin:
I have been reading TBE for three years. It has been a blessing to me.

I hope God lets you stay with us for many more years. We need you and your fine paper.

God bless you and yours,
Betty Sanders
Hartsville, Tenn.

BELIEVES WE HAVE DONE RIGHT

Dear Bro. Gilpin:
You did the right thing in regard to the Forum and may God bless you.

In Christian love,
Henry Sapp
Rushmore, Minn.

WANTS TBE TILL JESUS COMES

Bro. Gilpin:
Praying God will give you complete recovery of your eyes if it's His Will, that this paper may go on and on 'til Jesus comes. Been reading it for twenty-five years. Love the truth it stands for.

Yours in the Lord,
Mrs. Crosson
Tampa, Florida

NO OTHER PAPER MEASURES UP

Dear Brother John:
Having read several Baptist papers, I have yet to find one that will measure up to THE BAPTIST EXAMINER.

A brother in Christ,
Lacy M. Clayton
Olympia, Ky.

TBE MEANS MUCH TO THIS LADY

Dear Bro. Gilpin:
Words cannot express how much TBE has meant to me. I love you for what you stand for. You fight for God's Word.

Mrs. Jerry Dennis
Wickliffe, Ky.

LOOKS FORWARD TO GETTING TBE

Dear Bro. Gilpin:
Just a few lines to let you know how much I look forward to getting TBE. I have never had a church paper that I enjoyed so much. I like it because in it, I find what I read and believe in my Bible.

Love in Christ,
Mrs. H. F. Craig
Cannelton, Ind.

OUR FRIEND FOR 50 YEARS

Dear Brother John:
I haven't forgotten about you. I like to read your paper and I read that Good Book. I believe what you preach.

Your old friend,
Wesley Claxon
Grayson, Ky.

TBE, A BLESSING TO HIS MINISTRY

Dear Bro. Gilpin:
THE BAPTIST EXAMINER has been a blessing to me and my ministry for years.

I pastor one of the best churches in the world. A number of our members receive TBE and I appreciate its teaching ministry.

Sincerely,
Elder Earl Smith
Plumerville, Ark.

OPPOSES WITH US ALL THE ISMS

Dear Pastor Gilpin:
I stand with you 100% against all the isms, etc. that are enemies of God's Word.

Sincerely,
Jack K. Farmer
Mobile, Alabama

DOESN'T WANT US TO COMPROMISE

Dear Brother in Christ:
I am with you 100%, and although I am about at the end of life myself, I can, and do pray for you. Don't ever compromise with the crowd, as we will be sustained if we just keep on keeping on.

Yours in Christ,
Walter Jewel
Cambridge, Ohio

HERE'S ANOTHER 100% ER

Dear Brother Gilpin:
I am for you 100%.
With best wishes and love,
Mrs. Cecil V. Brown
Henderson, Kentucky

HERE'S ANOTHER 100% ER

Dear Brother Gilpin and All:
I take my stand for you as I have in past. I thank you for giving us the details, and stand behind you 100%.

Your friend,
Mrs. Maggie Sevy
Vincent, Ohio

THANKFUL FOR OUR STAND

Dear Brother:
Perhaps I am too much a part of a so-called silent majority in that I don't let my sentiments be known enough. Perhaps it's because I feel that my opinion or belief will not make any difference in most matters. However, I would like to state that in the twenty years I have been receiving THE BAPTIST EXAMINER, I have been edified by reading the sound teaching therein, and am writing to be counted as standing with the Editor on the issue of spiritualizing away the meaning of the Scriptures. I had recently asked one

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JUNE 22, 1974
PAGE THREE

of my friends how long he thought Brother Gilpin was going to stand still for it.

I am pleased and thankful for your stand, and certainly stand with you.

By His Grace,
T. J. Holliday
Alderson, W. Va.

HERE'S ANOTHER 100% ER

Dear Brother Gilpin:
I pray God will show the Forum writer the error of his ways. As far as your stand on this matter, I want you to know that my family and I stand behind you 100%. We thank God for a man that has the courage and conviction to stand for these truths.

Your Brother in Christ,
Harold Scott
Elyria, Ohio

ADMIRE OUR COURAGE

Dear Brother Gilpin:
I admire your courageous stand for the truth. Your ministry has been a blessing to me as I have heard many of your messages on tape and have been reading THE BAPTIST EXAMINER for many years.

Sincerely,
W. F. Ashbrook
Oil Center, N.M.

PRaises GOD FOR LITERAL INTERPRETATION

Dear Bro. Gilpin:
We just can't imagine being without TBE.

We had wondered about Bro. Fields and the answers he gave to some of the questions for some time. I know how it must have hurt you, but really you had no other choice. My husband and I, together with our son, who teaches at Cincinnati Baptist Bible College, all say to you, "Hallelujah and Praise the Lord" for someone who will stand up and fight for a literal interpretation of God's Word.

Our love and prayers,
Mr. and Mrs. J. V. Goebel
Mentor, Kentucky.

THINKS BRO. TIBER WORTHY REPLACEMENT

Dear Brother Gilpin:
In reading the Forum from time to time we have been amazed at some of the bizarre statements of Austin Fields! I believe that the greatest battles ever fought were not fought at Bunker Hill, Valley Forge, Verdun, or Stalingrad, but are fought in the human soul! — You may have had some such a battle in dealing with Austin. Bro. Tiber seems like a worthy replacement, praise God!

May He bless you, one and all,
Harold R. and Anna Simmons

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The Baptist Examiner

FORUM

"Are there not other ways, or better ways to worship God with his tithes and offerings than by just using a box at the door?"

E. G. COOK
701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



Yes, there are many different ways of getting the money. It might be questionable as to who, or what is being worshipped in some cases. I have seen quite a few other ways myself. On one occasion I saw a huge rainbow curved over the rostrum and an old time wash pot covered over with gold colored paper at one end of the rainbow. This old wash pot was called the "pot of gold." Everyone was commanded to march by that pot of gold and make a contribution to it. On another occasion I saw an old fashioned corn sheller in front of the pulpit with an elderly man turning the crank backward in order to keep the ear of corn jumping up and down. Everyone was commanded to march by, and shell out the corn. I did not like either of those escapades. And I do not believe my Lord was tickled to death with them either. However, if you want the money, and you do not care how you get it, these two methods just might work. They worked for that pastor.

On still another occasion, I saw teen-age boys assigned to pass the collection plates. This was stopped rather abruptly, however, when one of the boys was caught pulling a Judas Iscariot stunt. In my young days it was the custom in the churches where I went for those who wanted to make a contribution to get up from their seats at the end of the service, walk up to the communion table and lay their contribution on the table. I recall one old Brother who would always walk up to the table with his money in his right hand and with his left hand behind his back in order that his left hand might not know what his right hand was doing.

Then there is the custom of having deacons pass the collection plates. This custom seems to prevail in the great majority of Baptist Churches. However, we here at Philadelphia Baptist Church use the box at the door. I personally like it better this way for the simple reason it tends to keep Phariseism to a minimum. Our people here know that I believe we should give at least a tithe to our Lord, and give it freely and cheerfully. We should do this because first of all He has said the tithe "is holy unto the Lord," Lev. 27:30, and then we should do it because of what He has done for us. I, for one, do not want anyone to give a thin dime to this church, unless they can do it cheerfully. It is

the cheerful giver who will receive praise from the Lord when we stand before His judgment seat. Those who cannot give cheerfully might as well keep the money and buy peanuts and popcorn with it. Of course, it just may be that they will have to answer to their Lord as to why they could not give to His work cheerfully.

Yes, there are several ways of taking up a collection. But if I thought some other way was better than the box at the door, I would be trying to get Philadelphia Baptist Church to switch to that better way. But so long as I see it as I do at this time, I am going to be satisfied with the box at the door.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



I am not sure what you mean by "better" ways. Frankly, I think the box at the door is as good a way as any. In fact, I prefer it to the offering plate. I am not going to condemn someone else who uses the plate, and I don't expect anyone to condemn me for using the box.

Brethren, I have been in churches who have so used the plate as to bring reproach of the Lord (I did not say everyone who uses the plate does this). They begged, shamed, and practically insulted everyone in order to get them to put more in. I was told in a "religious" school of ways to get people to give more. Use a plate without cloth in the bottom so that coins will make a loud noise; have someone put in a large bill at first so others will follow his example, etc.

In our church, we do not say much about the offering because we do not need to. Our members tithe and give above the tithe. We give in the spirit of Matthew 6:1-4: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."

When we have a revival meeting, the church has already determined the amount of money we are going to pay the preacher. We bring our tithes and offerings in

on the first day of the week as the Scripture tells us to do. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Corinthians 16:2). The only time money is mentioned in a meeting such as this is toward the end of the week. I generally — not always — announce that if anyone wants to give a little extra to the visiting preacher to put it in the box and he will get it.

We, at King's Addition, are not trying to beg the lost to donate to our church — we handle our business through the tithes and offerings. No, there are no "better" ways of worshipping God with our tithes and offerings.

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Most churches don't use a box at the door for offerings. They have some music, while men pass offering plates. This takes up quite a bit of time, and becomes rather tiring when repeated over and over again.

In my own experience, I became pastor of two different churches that used an offering box at the door. In neither of these churches did we ever have any financial difficulties, so I felt no tendency to suggest a change.

Shortly after assuming my first pastorate in Florida, all of the banks in the county failed. The deacons asked, "What in the world are we going to do?" I suggested that we quit taking any offerings and that we publicly throw ourselves on the mercy of God. In doing this, I suggested that we have an offering box made and placed at the door for purely voluntary offerings that might be made. A member said he would be glad to have a nice box made. The church adopted my suggestions, and the next Sunday we had a prayer in which we publicly cast ourselves into God's hands asking him to see us through our difficulty. The deacons publicly carried the offering plates into a back room. Regular giving stopped right there. The news of what we had done circulated all over town. Many Florida visitors heard about the strange thing we had done in meeting our financial needs by stopping public offerings. A lot of them visited the church and took a look at the box that we had installed. Some said, "I sorta like that idea. Say, I'm going to make a gift to this church." So they stuffed some money in the gift box. I sum up by saying that the Lord honored our faith such that enough money was poured into that box to meet every financial need. Some other churches had difficulties, and the pastors had a hard time, but our church had every need met, and my own salary was received without fail or delay.

When I later became pastor in the city of Tampa, I did not suggest that we quit taking offerings. We came to have hundreds of visitors, and it would take more time to explain our system of having a box, than it would to have regular offerings. But we did quit taking pledges, and putting stress on offerings. At our Wednesday night prayer meetings we prayed for our needs, and these prayers were so answered that we never had any church debt or financial troubles of any kind.

Yes, there are other ways than having an offering box at the door, and I see no harm in having plates passed to receive offerings. I must confess, however, that I personally

like the offering box. They had such back there in the days of the Jewish temple, and a very interesting incident occurred, as you will find if you will read Luke 21:1-4.

Hardshell

(Continued from page one)
and made partakers of all His benefits by faith, trusting and confiding wholly to those promises of life which are given us in the Gospel."

Needless to say, we could go on with such quotations from men of renown. These reveal that the Hyper-Calvinistic position is not one that has prevailed among those who have stood most firmly for the truth of God's sovereign grace.

Hyper-Calvinism is an enemy to the Gospel, and is as heretical and dishonoring to God as Arminianism. We will defend the truth against it as long as it stretches forth its hoary head of heresy.

What Is Spiritual Life?

The answer to this question is actually a refutation of the heresy of the Hyper-Calvinists. Spiritual life, according to the teaching of the Word of God, is a faith-union with God thru Christ. It is not simply a union with the Spirit, nor is it a union with the Son or the Father; rather, it is a union with God — all three persons of the Godhead. The truth is, one cannot be in union with one of the persons in the Godhead without being in union with all three. There is only one divine, spiritual life, not three. In many places in the Word of God, we have all three persons referred to as giving us life. This does not mean that each of them gives us a life, but it means that in the life which we have of God each person of the Trinity is involved.

So to have spiritual life is to be in union with God. The Word of God says:

"And this is ETERNAL LIFE, that they might KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST, whom thou hast sent." — John 17:3.

This verse teaches that to have life is to know God. And, of course, to know God is to know Him as He is revealed in Christ. No man can know the Father apart from the Son. So we can truthfully say that no man knows God except in Christ; therefore, NO MAN HAS LIFE UNLESS HE KNOWS CHRIST. THIS IS THE KIND OF LIFE THAT THE HOLY SPIRIT OF GOD GIVES TO THE ELECT.

But Hyper-Calvinists make spiritual life a sort of spiritual deposit (I prefer to call it "biological" since it has none of the fruits of the Spirit such as love for Christ) which the Spirit makes in men who perhaps have never even heard of Christ, much less have a knowledge of Him. Hyper-Calvinists teach that a heathen person, if he is elect, does not have to learn of Christ or know Christ, for he will be made alive by the Spirit.

You can easily see how this separates Christ and the Spirit to the extent that in giving life the Spirit does not give a knowledge of Christ. But the very work which the Spirit came to do is to bear witness of Jesus Christ. He came to give men life by bringing them into union with God as revealed in Christ. The kind of life He gives is not a life apart from Christ, but a shedding abroad of the knowledge of Christ in the heart or understanding of man, the seat of his affections, and the work at the same instant creates or produces faith, hope, love and other such graces.

You see, there is no such thing as spiritual life apart from a union with Christ, and there is no union with Christ apart from a knowledge of Christ. "He that hath the Son hath life" (I John 5:12); eternal life is to know God revealed in Christ (John 17:3). To think that a man could have the life of the Spirit of Christ and not know

Christ is nothing but heresy. Life is union with Christ.

The Bible says that those who know not God do not have life. In fact, the Bible teaches "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that KNOW NOT GOD, and that obey not the gospel of our Lord Jesus Christ." — II Thess. 1:7, 8. In I John 5:12, the writer says that those who believe on Christ may "know" that they have eternal life. You see, life is always connected with knowing Christ.

The new birth is referred to as a "creation in Christ Jesus" (Eph. 2:10). Not merely a creation in the Spirit, but a creation in Christ. You see, the Spirit brings about a union of the elect with God as revealed in Christ.

The new birth is said to be a "translation." Col. 1:13 speaks of the saints being "delivered from the power of darkness and translated into the kingdom of his dear Son." The writer goes on to say that "Christ in you" is the life of glory. How is Christ in us? Through the Spirit who gives us the knowledge of Him. He shines in our hearts to give us the knowledge of Christ.

Christ is referred to as the "Bread of Life." Without eating of Him "ye have no life in you." To eat of Christ is to partake of Him through a knowledge of Him, which of course involves faith. Notice, it is not eating of the Spirit that gives life, but eating of Christ. It is through Him that we have life.

When the "eyes" of the spiritually "blind" are opened they immediately see Christ. "The people which sat in darkness saw great light," and that Light was Christ the Light of the world. When men are given life God commands the light to shine out of darkness to give the knowledge of Christ (II Cor. 4:6). It is every one that "seeth" the Son who has everlasting life (John 6:40). The one who believes on Christ does not abide in "darkness." (John 12:46). So (Continued on page 7, column 1)

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"And Laban said, It must not be done in our country, to give the younger before the firstborn" (Gen. 29:26).

This is a beautiful love story. You remember how it goes. Jacob was looking for Laban, a distant relative, whom he had never met. He came to an oasis (a well in the field) and there he met some herdsmen. He inquired of them if they knew the family he was seeking, and they did. In fact, as they lifted up their eyes, they saw Rachel, the youngest daughter, coming to the well with the sheep. As she drew near, Jacob gazed upon her beauty, and it was love at first sight. Rachel was everything a man could want in a wife. She was beautiful, charming, not slothful, modest, affectionate, and she returned Jacob's love. Jacob would have been satisfied to live the rest of his life in the blissfulness of her love.

Arrangements were made for the marriage. After the marriage feast, Jacob went to his tent and Laban brought to him Leah instead of Rachel. In the darkness of the tent, Jacob did not know the difference until the next morning. Now, Leah was older than Rachel and a rather homely girl. She had weak eyes and probably squinted which would distort her whole appearance. There was nothing about Leah that would cause Jacob to desire her. Jacob was furious. He had worked seven long years for Rachel, only to be tricked into this union with the unattractive one. When he confronted his new father-in-law about this deception, Laban said, "It must not be so done in our country to give the younger before the firstborn." Thus arrangements were made for him to have Rachel, his love, in payment of another seven years labor.

Most things must be taken in the proper order. Many want to reign with Christ in all His glory without the service and suffering that must come first. "IF we suf-

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fer, we shall also reign with Him" (II Tim. 2:12). We desire the beauties of Rachel without obeying God's law of Leah. This ought not surprise us as this principle is true in the secular world also. This lazy man will soon find his fields overrun with weeds, briars and thorns. The work comes before the reward. A farmer must plow, disk, fertilize, plant, cultivate, spray insecticide, and patiently wait for the early and latter rains. If he neglects any of these chores, his harvest will not be as plentiful.

Many of us desire the crown without the cross. We want to be rewarded without having to labor. We desire to know what the Word says, but neglect the careful daily study of it. We want the honor without the toil. Now the labor is like Leah. It is not very appealing. It does not please our flesh. We would by-pass it if we could. But—it is not so done in our country. If we want the rewards of Rachel, we must first be wedded to Leah. And you know, we'll find that we can say with Jacob, "It seemeth but a few days," because he loved her. Thus it is with our service for our Lord Jesus. Because of our love for Him, it seemeth but a

way, therefore it doesn't make any difference how we live. That is a pathetic tangent.

There isn't anybody who believes the doctrines of election any more than I do. I'll turn to the Word of God and read you just one verse about election, that you might see what the Bible says. Listen:

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love"—Eph. 1:4.

I believe in election. I believe in it as strongly as any man that ever lived. I believe in it stronger than the majority of people. I preach it all the time. I hardly ever preach a sermon that I don't refer in some wise to the fact that God is a God of election. I like to magnify my God. While I believe in the doctrine of election, I likewise believe that it does make a difference as to how God's people live. I think God's people ought to live just as close to the Lord as they possibly can. While the first part of this verse talks about election, what does it say that we are chosen unto? "That we should be holy and without

walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves, from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"—II Cor. 6:14-7:1.

Beloved, when I read this, I find quite a contrast between what Paul said and what this preacher said who accompanied me to this country church some several years ago. I think it makes a lot of difference how we live. I think a child of God should live for the Lord every day to the best of his ability. I tell you, when you get out on the job and the world sees you living just exactly as they live and talking like they talk, it is bound to make them have doubts about you. When you come to church on Sunday, what you have to say these isn't going to have much effect on them. As the poet said:

"We're the only Bible this careless world will read, We're the sinner's gospel, we're the scoffer's creed; We're our Lord's last message, given in deed and word, What if the print is crooked? What if the type is blurred?"

I contend that the world is reading more of the gospel according to you than it is of the Gospels of Matthew, Mark, Luke and John. The world is reading more of the acts of your life than it is the Acts of the Apostles. The world is reading more of the epistles of your life than it is of the Epistles of the Apostle Paul. Brother, sister, I contend that it does make a difference as to how we live.

I turn to the Old Testament and I read:

"Neither shouldest thou have stood in the crossway"—Obadiah 1:14.

I am willing to grant you that God is going to save everyone whom He elected to salvation and chose in Christ Jesus before the foundation of the world. I am willing to grant you that every one of them are going to be saved, and are going to get to Heaven. But, beloved, it is a terrible thing for you as a child of God to stand in their way. It is a terrible thing for you as a child of God to be a stumbling stone that that individual is going to have to stumble over. I would rather be a stepping stone to help a man up to God than to be a stumbling stone to cause him to fall and stumble along over my wicked experience. I tell you, it makes a difference how you and I live before the Lord.

ONE "NEW LITER" SAID:

"I don't know what this passage may seem to you to teach, BUT TO ME it means . . . (and off he went spiritualizing the Word of God)."

★ ★ ★

How much better it would be to let the Bible speak literally and say what it means. God deliver us from this plague of spiritualizing the Scriptures.

few days. Let us not be bashful in witnessing. Let us be mindful of prayer. Faithful to the Lord's church. Diligent in our study of the Bible. Remembering our place as women that we might not shame our husband, pastor or our Lord. Then when the wedding feast is ours and the Bridegroom comes, we can enjoy all the rewards of Rachel, knowing that the labors of Leah were but a few days.

"Tangents"

(Continued from page two)

Jesus Christ—Acts 5:42. Paul went from house to house and preached Jesus Christ. He preached Jesus Christ in the temple so that if he couldn't find a man at home, he could preach to him there. If he could find him in the temple, he would preach to him there. The fact is, the Apostle Paul invited sinners to come to hear the Word of God, and he preached to them not only in their homes but in the temple of the Lord.

Paul said: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from HOUSE TO HOUSE"—Acts 20:20.

In other words, Paul said, "I have come to your homes and preached to you. I have taught you publicly. I have done everything I can to give you the Word of God. I did not want to hold back anything from you that might be profitable unto you."

Beloved, I tell you, when I think of passages like this, I think how ridiculous it is for a man to get out on a tangent and say, "Well, we don't want to bring unsaved people to church because they cannot worship." In contrast, I remember the great apostle, Paul, going from house to house preaching, and whenever he went, he preached the Word of God to unsaved people, that they might hear God's Word and be saved.

III

IT MAKES NO DIFFERENCE HOW WE LIVE.

There are some that say that God is going to save His elect any-

blame before Him in love." I say that it makes a lot of difference how we live.

A few years ago, I went out in the country to preach. There was a sort-of-a-preacher in this town who had grown up in this community where I was to preach, and when he found out that I was going there to preach one evening, he asked me if he could go along with me. I said "Surely, I'll be glad to take you along." As we rode out to this place to preach, I found out that he believed some things that I believed. After I had preached my sermon and had sung a hymn and had given the invitation and were ready to leave the building after the benediction, before we could get out, I noticed that this man that was with me, this supposed-to-be preacher, lighted up a cigarette right there in the church building. As soon as we got into the car, I said, "I didn't like what you did, I just don't think it was becoming of you, a preacher, to light a cigarette there in the church building." He said, "Brother Gilpin, that does not make any difference. We believe in election, don't we? And if they are elected, they are going to be saved anyway." That was his answer. You know, beloved, there are a lot of people who would go along with him and agree with him. I don't. Paul does not. The Word of God doesn't. We read:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"—I Cor. 10:30.

When Paul preached to the church at Corinth about how they should live, he said:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and

IV

NOTHING COUNTS BUT DOCTRINE.

There are those who say that we ought to preach nothing but doctrine. Those who say that have a good premise to start with in their argument. Listen:

"All scripture is given by inspiration of God, and is PROFITABLE FOR DOCTRINE, for reproof, for correction, for instruction in righteousness"—II Tim. 3:16.

They have a good premise, for the Bible does say that all Scripture is profitable for doctrine, but that is not all it is profitable for. I contend that there are lots of other things in the Bible besides doctrine. Christian living counts just the same as doctrine.

These "New Liters" who claim to see new light concerning the Word of God, who spiritualize the Word of God and make it mean something that it doesn't say, take the book of I Corinthians and say that when you read about the saints of Corinth being guilty of adultery, and fornication, and drunkenness, and idolatry, that that doesn't mean those literal sins; that this means spiritual adultery, and fornication, and spiritual idolatry. They say that there is no such thing as literal sins that we are to worry about, but rather, we are to worry only about the matter of doctrine.

V

NOBODY IS GOING TO BE SAVED EXCEPT BY A MESSAGE PREACHED BY A BAPTIST PREACHER IN A BAPTIST CHURCH.

To me, that is about the most ridiculous position that a man can take. A man called me just recently who told me that nobody could ever be saved except by a message preached by a Baptist preacher and preached in a Baptist church. He went further and said that nobody ever learns anything except he learns it in a Baptist church. He even went still further to say one can't pray except in a Baptist church.

Beloved, I don't think there is anybody in the country that is known for preaching more church truth than your pastor. I have been invited by churches all over America, to preach to them on the subject of church truth, and I do not think there is anybody who thrives on it or enjoys preaching it more than I do. But when a man says that you can't be saved except in a Baptist church, and you can't learn anything except in a Baptist church, when a man says that you can't be saved except by the preaching of a Baptist preacher in a Baptist church, I would say that that individual was out on a tangent. He is way out in left field. In fact, he is so far out, (Continued on page 6, column 1)

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"Tangents"

(Continued from page five)

he is even out of the ball park. The brethren who say one can only learn through a Baptist church and that you can't learn outside of a Baptist church, call this "The priesthood of the church." It is not only heresy, but it is the most foolish, ignorant position that any man ever took. I challenge such a one to find even one verse that speaks of the priesthood of the church, or that even hints of such.

I am ready to grant that they start out with a good premise. When our Lord was here in this world, He started one church. He said:

"I will build my church; and the gates of hell shall not prevail against it"—Mt. 16:18.

The Lord Jesus Christ didn't start all the churches that are in this world. Believe me, I insist He didn't start all the churches in this world. I contend that when Jesus was here, He established a Baptist church and a Baptist church only. All others are Devil-inspired and man-built. Only Baptist churches can trace their lineage and ancestry back to Jesus Christ.

Furthermore, the church is the residence of the Holy Spirit. Listen:

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an HABITATION OF GOD through the Spirit"—Eph. 2:21, 22.

I don't think the Holy Spirit dwells in the majority of so-called churches that are in existence. The Holy Spirit has His residence only in the church that Jesus built. Of course, He resides in all saved people as individuals, but only in a Scriptural Baptist Church as a body.

Furthermore, I contend that the commission was not given to any but to His church. He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen"—Mt. 28:19, 20.

To whom was Jesus talking? He said that to His church. The church has that commission. All Protestants are running without being sent. They are preaching without any commission. They have absolutely no right nor au-

thority to even preach the Bible.

Furthermore, God gets His glory through His church. Listen:

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Eph. 3:21.

I don't believe that God is glorified through Mission boards, Romanist churches, Protestant churches, nor even Baptist churches that have not been started Scripturally from a Scriptural mother church. He gets His glory through His own church.

I say, beloved, that is a good premise! Jesus established His church when He was here within this world, the church is the residence of the Holy Spirit, the commission was given to the church, and God gets glory through that which takes place in His church. But can a man take those great truths and then say that God only works in this manner?

In the Old Testament, God was once glorified through the speaking of a jackass in the instance of Balaam. This is the unusual. It certainly is far from the ordinary way God works.

I'd much rather every thing was done through a Holy Spirit indwelt Baptist church, but sometimes, best known to Him, God works otherwise.

If I believed that God only worked through a Landmark Baptist Church, I would say first of all that I would have a mighty small library if I only read what Landmark Link-chain Baptists had written. I wish that Baptists had written more. I wish that there were enough good books written by Baptists that we wouldn't have to buy books written by other people. I'll say this, of the books that we sell in our book shop, over 80 per cent of them were not written by Baptists. So the man who says, "I just will not have anything to do with anything other than Baptists; I don't believe that anybody is ever saved except by Baptist truth preached by a Baptist preacher in a Baptist church; I don't believe a word of anything except that which is said in a Baptist church"—the man who says that certainly would have a very small library.

The fact of the matter is, he would have to say that Charles Spurgeon, known as the greatest Baptist preacher undoubtedly since the days of the Apostle Paul, was an unsaved man and he would not read Spurgeon, because Spurgeon was converted on a bad Sunday weatherwise, when he couldn't get

any place else and he went into a little Methodist Chapel. There was no preacher, but a Methodist layman stood up and quoted one verse of Scripture: "Look unto me; and be ye saved, all the end of the earth." Charles Spurgeon was saved as a result of the stammering, halting preaching on the part of this ignorant Methodist layman. So the man who says that God only works in a Baptist Church doesn't believe that Spurgeon was saved. He should never read anything Spurgeon wrote, since he didn't learn of Jesus through the Baptist church.

The man who says that God only works in a Baptist church with Baptist preachers couldn't read from this Bible that I read from this morning. This is a King James Version. This was translated a little past the year 1600 by the authority of King James of England. I think it is the soundest, safest Bible in existence. I certainly don't agree with Anita Bryant when she comes on television and talks about the Living Bible. That is the most ridiculous misin-

for a moderate priced hymnal. But you know, if you would take out of that book the songs that were not written by Baptists, you would have a very, very small book. Did you ever sing:

"Faith of our fathers! living still In spite of dungeon, fire, and sword: O how our hearts beat high with joy When'er we hear that glorious word!"

Well, that was written by a Catholic priest.

Did you ever sing out of this book the hymns of Fanny Crosby? I sat down one day recently and thumbed through our own hymnal and I found that there were seventeen songs in this hymnal written by Fanny Crosby, and they are all familiar songs that you know and like to sing.

"To God Be the Glory."
"Pass Me Not."
"Near the Cross."
"Blessed Assurance."

ONE "NEW LITER" SAID:

"If a preacher 'shacks up' with the deacon's wife, the church should do nothing about it, but if a babe in Christ gets wrong on doctrine, he should be excluded."

★ ★ ★

This editor prefers the old light of God's Book and not the "New Lite" of modern heretics.

terpretation of the Word of God that has ever been produced. This has nothing to do with my sermon, but mark it down, Anita Bryant's testimony relative to the Living Bible is, in my opinion, doing more to perpetuate heresy and teach heresy than anything that I know of. The Living Bible is a modernistic Bible. It denies everything that you and I believe. The King James Version, to me, is the only Bible made.

I am not like one preacher that I heard sometime ago say that if the King James Version were good enough for the Apostle Paul, it was good enough for him. Well, it wasn't good enough for the Apostle Paul because it was prepared about sixteen hundred years after the Apostle Paul was in his grave. But I say this, it is good enough for me. I like it. It is simple. The flow of the English is, to my mind, the simplest presentation of truth. I have read a little Greek. I don't brag about it, I don't speak of it often. I don't very often quote Greek from the pulpit for the simple reason that I have an idea that you wouldn't know anything about it and you wouldn't get anything from what I would have to say. I rarely ever refer to the Greek text. But I'll say to you frankly, I have read the New Testament through in Greek, and the King James Version is the nearest to the Greek of the New Testament there is to be found. But the man who believes that you can't be saved except in a Baptist church and under the ministry of a Baptist preacher can't use the King James Version of the Bible, because the King James Version of the Bible was prepared under the jurisdiction of the King of England, and the men that translated it were, without an exception, members of the Church of England or the Episcopal church.

I like to sing. Of course, my singing doesn't amount to much. The Bible doesn't say that you have to sing harmoniously. It just says to make a joyful noise unto the Lord. That is what I do. I like the songs that we have in our hymnal. The fact of the matter is, I think this hymnal is one of the very best that was ever put out

"Saved By Grace."
"Praise Him! Praise Him!"
"To the Work."
"Safe in the Arms of Jesus."
"Close to Thee."
"He Hideth My Soul."
"Jesus Is Calling."
"All the Way My Saviour Leads Me."
"Redeemed."
"Rescue the Perishing."
"I Am Thine, O Lord."
"Tis the Blessed Hour of Prayer."
"Saviour, More Than Life."

Here are seventeen great songs written by Fanny Crosby, a blind woman who lived until she was 88 years of age, walking with the Lord every step of the way. Who was she? She was a Methodist. I don't think she ought to have been. I think she should have been a Baptist. I think that somebody might have been able to get around to her and teach her, but they didn't. She lived and died a Methodist, yet she wrote seventeen of the great songs that you and I like to sing. If you go to an extreme, and get out on the tangent that God only works through a Baptist church, you'd better never sing any of Fanny Crosby's hymns.

So I say to you, beloved friends, I don't go along with this tangent that nobody is saved except by a message preached in a Baptist church by a Baptist preacher, and that you can't learn anything except through a Baptist church. I would rather hear a Baptist preacher than anybody else. I would rather be in a Baptist church. In fact, that is the only kind of church that I attend, and I am rather careful which ones I go to then. I am rather careful as to which kind of a Baptist preacher that I listen to. I am saying to you, there will be thousands of people in eternity that are saved that never saw inside a Baptist church, that never heard a Baptist preacher, but in some manner in spite of what they were taught, heard enough of the Word of God to be saved. Jesus never promised to bless anything that a preacher said, but He did promise to bless His Word. Listen:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void"—Isa. 55:11.

I say then, beloved, if the Devil of Hell were to stand and quote the Word of God, God would be honor bound to bless His Word.

CONCLUSION

So I say to you, I don't go along with these fellows that get out on tangents. I just don't go along with them.

When this message appears in THE BAPTIST EXAMINER, I want to be sure that everybody knows what our position is. I want people to know what we stand for. We have people all over America that support THE BAPTIST EXAMINER financially. I want them to know what they are supporting. If they want to support us, well enough. If they don't, that is all right. We will miss their support. Frankly, I don't know how we'll get along without them. However, I want them to be sure that they know where we stand. I want to be certain that they know that I am not a tangent preacher. I don't get out on these tangents. I try to take the blessed old Book and go down the line to preach it, and let the chips fall where they may, to the right or to the left, but I want to be sure that I stay close to the Book. The Bible says to "rightly divide the word of truth," and that is what I try to do.

May I say to those of you who are lost, how I would to God that God might save you this morning. How I would to God that He might reach down this morning, that you might see yourself a needy sinner, and that you might trust my Jesus today, profess your faith in Him, then take your stand for Him and live in the light of His Word. It does make a difference how you live.

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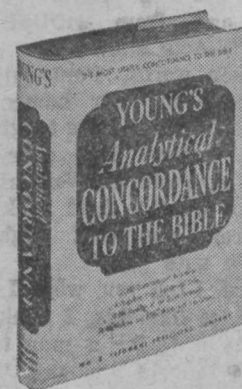
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Hardshell

(Continued from page 4)

the life of the Hyper-Calvinist is wholly different from the life in Christ.

In the new birth the Holy Spirit sheds abroad the love of God in our hearts (Romans 5:5). This love is for Christ, for "we love Him because He first loved us." (1 John 4:19).

Romans 8:1 says that there is "no condemnation" to those "in Christ." John 3:36 says that the one who believes on Christ is not condemned, but the unbeliever is condemned. John 5:24 shows that we pass out of spiritual death into spiritual life, and that this involves a knowledge of God. Peter says we are "called out of darkness into his marvelous light," and that light is the glorious knowledge of Christ. We are "quickened" from spiritual death (separation from God) to spiritual life (union with God). When one passes from spiritual death into spiritual life he has become united to Christ, he knows Christ and believes in Christ.

We could go on with the many Scriptures that bear upon this subject, but too many will simply make our article overloaded. So we leave these before the reader with the assurance that the error of the Hyper-Calvinist as to spiritual life is clearly seen. Life is not a biological or even a spiritual deposit made by the Holy Spirit, but a spiritual union with Christ brought about by the Spirit of God shedding abroad the knowledge of Christ in the heart.

Now in doing this work, the Spirit uses a medium of revelation. So let us now consider the truth that—

A Medium of Revelation Is Used in Giving Men a Knowledge of God

As we have before said, the reason Hyper-Calvinists have a heretical position toward the Gospel is because of their idea of spiritual life. If life is some sort of biological or spiritual deposit from the Holy Spirit without, apart from, and before the use of any means, then of course it is wrong to think that a medium of revelation or a means of the knowledge of Christ is needed. But if eternal life is what we contend — knowing God is revealed in Christ — then a medium of revelation is necessary. In other words, God must give some kind of revelation to man whereby he can know Christ. The Gospel, or glad tidings, of redemption through Christ must be revealed to man some way.

Now in order to develop this truth more fully, the necessity of revelation should be considered. Consider the fact that God is an incomprehensible, infinite Being and that man is a finite creature of limited powers, and it will immediately be recognized that if man ever learns anything of God it must be through a medium of revelation suited to instruct the finite creature. The fact that men have false and differing ideas about God proves that man is unable to comprehend God as He is. God is ever-present and all about us, but we are unable to comprehend Him. So man must have a revelation of God that he can comprehend, if he is to learn of God.

To illustrate: a child enters school for the first time. What is he taught? Geometry, chemistry, biology, botany? No, it would be generally useless to teach these things to a six-year-old. He should be taught the things which he can comprehend.

So God, being infinite and incomprehensible, must reveal Himself to us through mediums suited to our constitution. We are finite creatures and you cannot put the infinite into the finite. All that we will ever know of God — even in heaven — will be that which is revealed to us in a manner we can comprehend.

Now let it be understood that we

are not saying that God reveals Himself so that the depraved sinner in his lost condition will appreciate the things of God. That is not what we are saying. We are saying that the Spirit of God uses a medium of revelation to bring about a union with God. It is necessary that the Spirit use the revelation, not because the God-given revelation is insufficient to give the knowledge of God to a sinner, but because the spiritually "darkened" heart (understanding) of man must be penetrated. Only the Spirit can make the revelation effective.

Let us notice now a few examples of how God used a medium of revelation in revealing Himself to men and calling them unto Himself:

In the call of Adam God used the vehicle or medium of articulation (voice). Through this medium of revelation God brought Adam into union with Himself, which is spiritual life (John 17:3).

In the case of Noah, God likewise used articulation (voice). This was also the means of His revelation to Abraham and Samuel. In fact, in His earlier dealings with men, it seems that this medium was often used to reveal Himself to them.

Notice that God used a dream in revealing Himself to Jacob (Gen. 28:13).

Moses was called by the voice of an angel in the burning bush, and we believe that angel was Jehovah.

When Samuel was called, you remember that he "did let none of His words fall to the ground." (1 Sam. 3:19).

The call of Paul was by a vision. Hyper-Calvinists often hold this up to show that God saves according to their theory — that is, apart from the Word. But they fail to take into consideration the fact that a medium of revelation was used whereby Paul was given a knowledge of Christ. God had to use some medium, for Paul, a finite creature, could not have known of Him without it.

All of these men were called of the Lord and by means or through a medium of revelation. Regardless of what kind of revelation was given, the substance of each was the same; that is, God gave a knowledge of Himself. Nowhere do we find God giving life in the sense of the Hyper-Calvinists; nowhere do men come into a union with Him apart from His revealing Himself. To know God is life, and therefore the Lord gives us the knowledge of Himself.

In These Latter Days God Has Primarily Used the Gospel or Preached Word to Reveal Himself to Men

God no longer speaks to men directly, in the same manner as He used articulation (voice) in speaking to Adam, Abraham and others. God speaks to us, yes; but He does so through other means.

The medium of revelation God has given to us in these days is His Gospel message. It reveals Christ unto us and is the message that the Spirit of God uses in uniting us to God. When we say that the Gospel is used, we mean this in the broad sense, including the written Word, the spoken Word and the Gospel in any other form. In other words, the written word is not always used in a direct sense; neither is the spoken word always used; but somehow the Gospel gets to men and they have the medium of revelation whereby Christ is revealed.

God is Also Pleased to Use "Earthen Vessels" in Preaching The Word

Paul said that we have the ministry of preaching the gospel in "earthen vessels." Hyper-Calvinists think that God gets more glory if He uses nothing and no one in His work. But Paul had an opposite opinion. He said that the reason God uses earthen vessels is "that the excellency of the power may be of God, and not of us,"

You see, Paul was so far from thinking that his being used was keeping glory from God that he considered God's gracious use of ministers as being for the purpose of glorifying God!

Man is so weak that the power must all be of God. We could do nothing right in the ministry of the Word were it not for sovereign grace taking this depraved, helpless clay and guiding it aright. Oh, what power God has to take hold upon such wretched creatures and use them in performing the greatest of all miracles! Jesus promised "greater works" would be done by those who lived after His ascension (John 14:12). Surely, God's use of earthen vessels in the ministry of the Word, by which men are brought into union with God, is the primary thing referred to by the Master. What else could He have meant, as we have no power whatsoever?

Yes, God is pleased to use earthen vessels, human beings in His great work. The Bible says, "The Lord gave the word: great was the company of those that published it" (Psa. 68:11).

No God-called preacher can take any glory whatsoever for what God does with and by him. If one did, it would be like a worthless piece of clay glorying over itself after the sovereign potter had fashioned it into a lovely vessel. No,

tiles" (Acts 14:27). These are just a few instances of how God made use of human beings in performing His work.

Some Examples of God's Calling Men by the Word of Gospel

As we have shown, God uses a means of revelation in calling men to Himself. We have called attention to some instances in the Old Testament, as well as the case of Paul; now notice a few examples of men being called by the Gospel.

The call of the first disciples was by the Gospel. John the Baptist pointed Andrew and another person to Christ, saying, "Behold the Lamb of God!"

Then Andrew was used to bear witness of Christ to Peter, and through the blessing of the Spirit of God "brought him to Jesus." Read John I for the record of how others were called to Christ.

The call of Matthew was by the Word of God. "Follow me," Jesus said, and that word was effectual.

The call of Paul, as we have mentioned, was by revelation. Notice, it was not, as Hyper-Calvinists teach, without means. The means used was the appearance of Christ to Paul. He was not in ignorance of Christ, as Hyper-Calvinists say is often the state of those who are supposedly given life by the Spirit; no, Paul was united to Christ, made alive, through this means of revelation. Without the knowledge of Christ, Paul would have had no spiritual life.

The call of the Samaritan woman was by the Word of God, and in this particular case, we have testimony to the fact that God will get His Gospel to all the elect. Verse 4 of John 4 says, "And he (Christ) must needs go through Samaria." Why must Christ do that? Couldn't Deity have done otherwise? Yes, Jesus could have gone another way, and being God, He could have done anything. But He must needs go through Samaria for some of the lost sheep were over there. Read this chapter and see how the woman and many other people were saved through the revelation of Christ given to them by the preached Word and applied by the Spirit. Notice in verse 39, "And many of the Samaritans of that city believed on him for the saying of the woman."

You see, it is through the knowledge of Christ that men live, and by a medium of revelation God gives men the knowledge of Him.

In the salvation of the Ethiopian eunuch (Acts 8) the Word of God played an important part. It was through the exposition of the written word that the eunuch came to the knowledge of Christ. The Spirit of God used Philip to lead this man to that knowledge. This is certainly a blow to the idea of the Hyper-Calvinists relative to the matter of preaching. God here used a preacher to lead a man to the knowledge of Christ! And it is only through a knowledge of Christ that we have union with God (John 17:3).

The salvation of the Philippian jailer reveals this same truth. Here

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a man has the spoken word as a means of revealing Christ to him (Acts 16:30,31). The Spirit of God not only caused him to see his lost condition, but gave him life (union with God) through the knowledge of Christ.

Many other examples could be given, all illustrating that God uses a medium of revelation to give a knowledge of Himself unto men, and that it is through this knowledge that men become united to Him. But these are quite sufficient at this time.

Born "of" the Spirit, But "by," "with," or "Through" the Word

In making preparation for this article, a writing by the Puritan Stephen Charnock was consulted. In it, attention is called to this most interesting distinction between being "born OF the Spirit" and being "born BY the Word."

"The Scripture doth distinguish the efficient and instrumental cause by the prepositions *ek*, or *ex*, and *dia*. When we are said to be 'born of the spirit,' it is, John 3:5, *ek pneumatos*; I John 3:9, v. 1, *ek theu*; never *dia pneumatos*, or *dia theu*; but we are nowhere said to be born of the word, or begotten of the word, but *dia logou*, by or with the word, I Peter 1:23; and *dia uangelion*, I Cor. 4:15; I have begotten you 'through the gospel.' The preposition *ek* or *ex*, usually notes the efficient or material cause." (Continued on page 8, column 3)

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even after the servant of God has done all things, he is to count himself unprofitable.

The case of Paul is clear, and it reveals why the Lord uses preachers. When Christ made Paul a minister of the Gospel, He said that He was sending Paul unto the Gentiles —

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me"—Acts 26:18.

Paul regarded himself as being a spiritual father to the Gentiles who were brought to Christ by his ministry. He says:

"For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus have I begotten you through the Gospel"—I Cor. 4:15.

Of course, Paul meant only that he was a "father" in the sense of being the one God sovereignly used in giving the truth of Christ unto these people in the power of the Spirit. So it pleased God to use the one who had been an enemy of Christ and the Gospel to preach the unsearchable riches of Christ among the Gentiles.

We might also briefly mention that God used Ezekiel to preach to the dry bones, and when the prophet preached, the bones came together by the power of God. God used the early church to preach to thousands and blessed the Word to the salvation of a great host. The eunuch was led to Christ by Philip.

When Paul and Barnabas returned from a missionary trip, "they rehearsed all that God had done with them, and how he opened the door of faith unto the Gen-

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Who's Changed

(Continued from page one)
own previously printed statements in TBE. The Nu-Liters are the ones who have made the change.

(7) Many of these Nu-Liters are Hardshells of the worst type. They say that the Gospel is for the saved and that the Lord saves only through the Holy Spirit. They deny I Peter 1:23 which says that we're "born again by the Word of God." When they say that the Word of God is preached and as the Holy Lord Jesus and not to the Bible, they are taking a position which neither the Greek context nor the English dictionary would substantiate. Through all of my ministry, I have taken the position that men are saved only as the Word of God is preached and as the Holy Spirit carries it to the hearts of the unsaved. Everyone of the Nu-Liters of my acquaintance used to take the same position as I. I was present for the ordination of two

of these, and laid my hands upon their heads at the ordination. At their ordination, they insisted that regeneration and salvation came through the preaching of the Word of God accompanied by the Holy Spirit. Their position now is entirely changed, and far removed from what it was at the time of their ordination. I haven't changed. I preach the same message on salvation that I have preached for fifty years, and I still say that the Gospel is for the lost.

(8) I never did say that I Corinthians 7 referred to the true and false church. Any man who fails to see a husband and wife in the privacy of their bedroom in this chapter just does not want to see the truth. Again, I say the Nu-Liters are the ones who have changed.

(9) In Mark 9:43-49, the Nu-Liters now see saved people. Likewise, when they read the story of Cain and Abel, they see the true

and the false church. To me, this is pathetic. In half a century of preaching, I have never said anything that could be misinterpreted sufficiently to teach the heresies the Nu-Liters thus teach.

(10) The Nu-Liters spiritualize all the Scriptures and make them to teach just what they want the Scriptures to teach. They believe in an inspired interpreter rather than an inspired Bible. This is how they have come up with their blatant heresy of the priesthood of the church. There isn't a one of them that teaches it, but what one day believed that Jesus Christ was our great High Priest, and that every saved person under Him was a believer priest. How that these men could get so far away from the truth in just a few years' time is beyond me! They are the ones who have changed. Some of them have moved closer to the Campbellites while others have moved closer to the Hardshells. I would urge both groups to continue to move. Just go on and say that you're a Campbellite or a Hardshell — just quit being a shameful disgrace to the name Baptist by bringing these Campbellite and Hardshell views into the ranks of Baptists.

I say that the Nu-Liters are the ones who have made the change. The editorial policy of this paper remains the same. Its editor believes the same as he has for a half century. He believes and preaches the same as he has always believed and preached.

One of the most sainted men of my acquaintance in the years gone by was Brother Joe Willis, the father of our Brother Willard Willis who writes constantly for TBE. One night I was talking with Willard and Joe, when Willard said to his father, "Brother Gilpin has not changed in all the years. He believes the same message today that he has always preached." I'll never forget that conversation. It has encouraged me tremendously through the years just to know that these dear ones realized that I never had changed my doctrine.

I have no intention of changing my position today. I'm not even considering making a change tomorrow. What I have preached in the past fifty years is what I'll preach as I go toward the setting of the sun. If anybody changes, it'll be the Nu-Liters and not the editor of THE BAPTIST EXAMINER.

By God's grace I have stood thus far and by His grace, I'll continue to stand.



Hardshell

(Continued from page seven)

terial cause; *dia*, the instrumental or means by which a thing is wrought." (Works, Vol. III, page 309, "A Discourse of the Word, the Instrument of Regeneration").

This is a most enlightening distinction regarding the place occupied by the Spirit and the Word in regeneration. Both Calvinists and Hyper-Calvinists teach that men are born of the Spirit. But Hyper-Calvinists go astray when they discard the Spirit's instrument whereby He reveals Christ to men. You see, the Spirit must use something whereby He can reveal Christ to men. This is the Gospel. Under the blessing of the Spirit, men comprehend the truth as to Christ. The work is all "of" the Spirit, but it is "by" "with," or "through" the Word or Gospel. The Spirit's uniting men to Christ, giving them life, is by the means which give the knowledge of Christ.

Notice the following passages in which this distinction is seen:

"... that which is born OF the Spirit" — John 3:6.

"Which were born . . . OF God" — John 1:12.

"... every one that doeth righteousness is born OF him" — I John 2:29.

"Whoever is born OF God . . ." — I John 3:9.

"... because he is born OF God" — I John 3:9.

"... every one that loveth is born OF God" — I John 4:7.

"Whoever believeth that Jesus is the Christ is born OF God" — I John 5:1.

"For whosoever is born OF God overcometh the world" — I John 5:4.

"... whosoever is born OF God sinneth not . . ." — I John 4:18.

"... but he that is begotten OF God keepeth himself . . ." — I John 4:18.

"... renewing OF the Holy Ghost" — Titus 3:5.

Notice that it is not referring to being born "by" God, but "of" God. Being born "of" God means that He is the efficient cause or author of the birth; to be born "by" the Word or Gospel means that it is through these mediums of revelation that God performs the work of uniting men to Himself. Notice the Scriptures which refer to this latter sense:

"Being born again . . . BY the word of God . . ." — I Peter 1:23.

"Of his own will begat he us WITH the word of truth . . ." — James 1:18.

"... for in Christ Jesus I have begotten you THROUGH the gospel" — I Cor. 4:15.

"Now ye are clean THROUGH the word . . ." — John 15:3.

"Sanctify them THROUGH thy truth: thy word is truth" — John 17:17.

On this verse, let it be remembered that sanctification is as much the work of the Spirit of God as is regeneration. Just as the Word is the instrument used by the Spirit in sanctification, so is it in regeneration.

"That he might sanctify and cleanse it WITH the washing of water BY the word" — Ephesians 5:25.

"... the worlds were framed BY the word of God . . ." — Heb. 11:4.

The new birth is a "new creation." Just as the first creation was "by the word," so is the new creation.

The Bible Makes It Clear That God's Word Is Alive and Powerful

We must remember that when God speaks there is a power that goes with the word spoken.

The Scripture, which is God's Word, is said to be "God-breathed," given by the breath of God. The Word is not merely a natural thing, but supernatural. It is Spirit and it is Life. It is Spirit, because it is the Word of Spirit, the Mighty God; it is Life because it gives knowledge of Christ, through whom we are united to God.

When Jesus emphasized the uselessness of the flesh in regeneration, He said,

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" — John 6:63.

You see, the Spirit's quickening is connected with the Word.

The Word is said to be "the sword of the Spirit" (Eph. 6:17). It is said to be "quick (living), and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" — Heb. 4:12.

The Psalmist had much to say of the Word's quickening power: "Quicken thou me according to thy word" — Psalms 119:25.

"Thy word hath quickened me" — Psalms 119:50.

"Quicken me according to thy word" — Psalms 119:154.

"I will not forget thy precepts: for with them thou has quickened me" — Psalms 119:93.

It was by spoken words that Christ raised Lazarus from the dead. It was by the spoken word that God used Ezekiel in giving life to the dry bones. Understand, we are not saying that the letter

of the Word does this, but it is the Power that goes with the Word. Many times it is not God's purpose to use the Word in an effectual way, but when it is, the Word is a great weapon for the pulling down of strongholds (II Cor. 10:4).

The Word of God, as the Spirit's "Sword" in His powerful hand, can quicken, give life, give light, begat, pierce, discern, give knowledge, bring forth fruit. It is called a "hammer" and a "fire." It breaks, it purifies and it heals. It is a resurrecting power, for the dead hear the voice of the Son of God in the Word and come forth. Coming in the power of the Holy Spirit, it turns men from idols to serve the true and living God (I Thess. 1:5,10). Nowhere else is Christ revealed to men but in the Word of God!

Which Is First — Life or Faith?

This is an old question that has been a subject of study, discussion, and heated controversy all down through the ages. We do not know that we can solve the question for others, but for our own selves we are satisfied with this position: life and faith (or knowledge of Christ) are simultaneous so far as time is concerned, with the Spirit's work being the source of faith.

We illustrate this truth in this manner: the sun and its rays are simultaneous, with the sun being the source of the rays. You cannot have sun-rays without the sun and you cannot have the sun and not have sun-rays. So it is with spiritual union with Christ. There is no faith without union, but there is no union with Christ without a knowledge of Him (which comprehends faith).

Let it be understood, however, that this spiritual union with Christ is brought about entirely by the Spirit of God as the cause. Faith is His gift, not the act of depraved man. It is the act of man, yes, but only when the Spirit of God sheds the knowledge of Christ abroad in the heart. So men are active in believing in Christ.

That the work of the Spirit precedes faith, we do not deny. When we say that the work of the Spirit "precedes" faith, we mean it only in the sense that faith proceeds forth from Him as being the cause. It is by His grace that men believe.

Since His work is to create, produce or give faith by giving the knowledge of Christ to men, thereby bringing them into union with Him, faith and spiritual union (life) cannot be separated as to time so as to make one follow the other. When it is understood that the "quickenings" of the Spirit is the shedding abroad of the knowledge of Christ in the heart, creating faith simultaneously, then the question here being considered is no problem. For when this truth is seen, we no longer think of life as being some kind of a deposit, but a faith knowledge union with God in Christ. Therefore, the idea of life being something that is apart from faith and a knowledge of Christ is seen to be erroneous. But this is the very thing Hyper-Calvinists teach when they say that a man may be quickened to life at one time and be brought to faith in Christ at a later time.

Here is an illustration by A. H. Strong that should give help on this subject:

"At the same time that God makes the photographic plate sensitive, He pours in the light of truth whereby the image of Christ is formed in the soul. Without the sensitizing of the plate, it would never fix the rays of light so as to retain the image. In the process of sensitizing, the plate is passive; under the influence of light, it is active. In both the sensitizing and the taking of the picture, the real agent is not the plate nor the light, but the photographer. The photographer cannot perform both operations at the same moment. God can. He gives the new affection, and at the same instant He secures its exercise in view of the truth." — Reprinted from an earlier TBE.

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