

HALF A CENTURY IN THE SERVICE OF CHRIST

John R. Gilpin will soon, God willing, complete half a century in serving Christ by preaching the Word of God. This is evidence of the great blessing of God upon him. Not many men are privileged of God to continue so long in such a glorious occupation.

Brother Gilpin began his ministry in 1924 in a Kentucky coal camp, where he preached from Matthew 5:16, on "Turn On The Light." Surely, on that day, God turned on a light that has shown brightly in the world for fifty years. Preachers of the Word, are men used of God to shine the light of God's Word upon a dark world. Jesus Christ is the light of the world. True churches are light-houses from which shines forth the Word of God. The Word itself is a light. Truly, believers, and especially God's preachers are to shine

as lights in the world, holding forth put out the light of Bro. Gilpin's ministry. I doubt that any one man living during these years, has been fought and persecuted as much as Bro. Gilpin. Again and again, men have risen up against him, and sought to put out the light of his ministry. It has been prophesied again and again that John R. Gilpin was through. But God has

worked in marvelous ways to keep the bright light of this man's ministry burning. Brother Gilpin's ministry has been a consistent one — preaching the same truths now as at the beginning — preaching the same truths in whatever part of the land he might minister. His ministry has been a blessed one — as thousands have and do thank God for this man's ministry. His ministry has been a God-glorifying one — as he has preached the truths that give glory to God, and as he has always sought to give God the glory for any and every blessing upon his ministry.

I urge those of you who have been blessed by the ministry of this man and The Baptist Examiner, to write some word of testimony to this effect and send it to him. Let us pray that the proposed commemoration of his fifty years in the ministry by the great church he now pastors, will be a blessed and glorious event. Why not add to the blessing of this commemoration with a few words of testimony? Surely, such a testimony would be a small return for the blessings you have received from this man's ministry. God bless you all.

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

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WHOLE NUMBER 1988

SALVATION

By RUPERT POWELL
Tupelo, Mississippi

The doctrine of salvation is, without doubt, of primary and vital importance. It is our purpose to examine this doctrine with prayerful concern that others may receive blessings from our study. An appropriate background reading is through the third and fourth chapters of Acts. A rewarding text passage is Acts 4:12.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Or in the ASV "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

As we study this truth, the meaning, the message, the method, the measure and the matter of your own salvation may be considered.

In the third chapter of the Acts we find a man above forty years of age who had been lame from birth. He was found at the Beautiful Gate of the temple that he might ask alms daily of the people as they entered the temple. In his condition, he could not take the first step in the activity of walking. This is entirely characteristic of the helpless condition of depraved persons outside of Christ. By the sovereign grace of God Peter could say to the lame man, "In the name of Jesus Christ of Nazareth, rise up and walk." The healing of the lame man is not only typical of the salvation of lost people, but also has a very prophetic analogy of God's chosen race of people, and we might add that the Book of Acts is largely prophetic.

The Meaning Of Salvation

In a practical sense the doctrine of salvation may be defined with the word "Deliverance." In the early chapters of Exodus the record tells us how God sent HIS prepared and chosen man, Moses, down into Egypt to deliver HIS

chosen people out of cruel bondage. It is interesting to note how Moses becomes type of Christ, our Deliverer. "Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them" (Ex. 3:7-8). We observe that God said, "I have seen," "I have heard," and "I know." It is good to know that "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3).

"My people" are precious words spoken by Jehovah and for HIM to say "I know" is a wonderful source of comfort for the believer in Christ Jesus. The deliverance of God's people out of bondage in Egypt typifies, in a measure, the work of God, even in the sprinkling of the blood, in the delivering HIS people out of the clutches of Satan in this sin-cursed world. In Rom. 4:25, we see that Jesus "was delivered for our offences, and was raised again for our justification."

The question arises as to why people need deliverance. Some words of the Lord may be considered just here. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "The soul that sinneth, it shall die" (Ezk. 18:4). "The wages of sin is death" (Rom. 6:23), and "There is none righteous, no, not one" (Rom. 3:10), and "All have sinned and come short of the glory of God" (Rom. 3:23). In Ephesians

we see that lost souls are "Without Christ;" "Having no hope" and "Without God in the world." In view of the array of Scriptures listed herein along with many, many more that could be given, we must conclude that we definitely stand in need of a Saviour to deliver us from the awful penalty of our sins, and we humbly await the day when He shall deliver us into His glorious presence to abide with Him forever and ever.

The Message Of Salvation

After seeing something of the meaning of salvation we come now to the message of salvation. A message of good news and a word of power is the message of salvation. In Romans 1:16 we read: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." And, "The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12).

In these two passages of God's Holy Spirit inspired Word, we note the words "power" and "living" and "active." The word POWER denotes the power of dynamite. The good news of "How that Christ died for our sins according to the Scriptures, and that He was buried and that He rose again the third day according to the Scriptures" is the most wonderful message in the whole world for lost souls. This is a message that God the Holy Spirit uses in the salvation of His people. The word of God is living. It is called THE WORD OF LIFE. This message is committed to the Lord's blood-bought church. It is to be proclaimed to the uttermost parts of the earth. "There is none other name under heaven given among men whereby we must be saved." "It pleased God by the foolishness (Continued on page 8, column 3)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HIDING OUR CHILDREN FOR GOD"

"And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land"—II Kings 11:3.

This text is taken from one of the most interesting, if not one of the most unusual, stories of all the Word of God. It is the story of a woman who was possessed of an unnatural desire—a desire that was so unnatural that she would murder her own grandchildren to attain her desire. The woman I speak

of is Athaliah. I think I can refer to her truthfully as the meanest grandmother that ever lived. Maybe I could even go further and refer to her as the meanest woman that ever lived. Her son, Ahaziah, had been king, but the Word of God tells us how that Ahaziah died, and when she saw that her son was dead, that meant that the throne was empty. Consequently, Athaliah decided that this was the opportune moment for her to become the

queen, to reign over the country, and to take possession of the throne over which she might reign.

Accordingly, this mean woman—this mean grandmother, arose and slew all of her grandchildren. Her son, Ahaziah had died. He had a number of children and logically one of those children should become the king. Instead of allowing that child to be anointed as king, Athaliah slew all of her son's children, (Continued on page 2, column 2)

It is true my friends and brethren, be it life or be it death, in wealth or in poverty, God is God. Be it promotion or destruction — if one is allowed of God to sit upon the throne, or if he lay prostrate in the dunghill, God is the administrator of it all. When you see the salvation of God's elect and the obtaining of an eternal inheritance, which was predestinated according to His Holy, unquestionable purpose, or God's wrath poured out upon His adversaries and His judgment brought upon the wicked, all these things do but illustrate the sovereign supremacy of Almighty God.

Please note Job 12:9-10: "Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind."

I'm going to declare to you by the authenticity of the Scriptures, that there's not a thing that comes (Continued on page 5, column 2)

The Sovereign Supremacy Of Our Almighty God

ELDER WIL BANG
Tucson, Arizona

"The Lord killeth, and maketh alive; he bringeth down to the grave and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the



WIL BANG

Lord shall be broken to pieces; out of heaven shall he thunder upon them. The Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed"—I Sam. 2:6-10.



C. NORMAN SELLERS

a way as to indicate that they were real languages.

Christ predicted that there would be signs attending the gospel message which would include miracles and speaking in "new tongues."

"And these signs shall follow them that have believed . . . they shall speak in new tongues" (Mark 16:17).

This is the normal way to say that they would speak in different languages, new to them. (Many scholars do not accept Mark 16:9-20 as genuine. If these are our Lord's words, then they should be especially meaningful for us. But, even if they are not part of the original text, they represent the early Christian understanding of the subject).

2. I Corinthians was written before Acts was written.

Some seem to have the erroneous concept that I Corinthians was written long after Acts, and therefore, represents ideas that were in existence at a later period of church history than those presented in Acts. I Corinthians, however, was written around A.D. 55, and Acts around A.D. 61. Since Paul was at Ephesus when he wrote I (Continued on page 6, column 5)

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Baptist People

JOHN R. GILPIN Editor

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reason. He, like Paul, preached
sovereign grace.

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ministry; resulting in over 2,000
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he died January 31, 1892. This is
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influence is greater today than at
any time in his life.

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Baptist, who dared to always con-
tend stalwartly for God's Word.
Never a drop of free-will blood
flowed in his veins and never a
thought of compromise passed
through his mind. His enemies say
he changed his doctrine as he grew
older, but this is not true. In the
fifty years of my ministry I have
read every sermon he ever preach-
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to the last message he delivered.

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it to quicken sinners with an ef-
fectual call. Instead of asking sin-
ners to accept Christ (as modern
evangelists do), he preached that
sinners were accepted of God in
the Beloved.

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looking forward, he plowed a
straight furrow from the day he

first put his hand to the gospel
plow until the end.

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eign grace like Spurgeon did, ought
to buy the entire set, and read and
master the contents of the books,
and cry out to God for the ability
to preach sovereign grace, like
Spurgeon did.

These books may all be ordered
from Calvary Baptist Church Book
Store.

"Hiding ... Children"

(Continued from page one)
which meant that she killed her
own grandchildren, so that she in
turn would be able to be the queen
over the land.

Yet, beloved, it is interesting to
see how God's purposes are worked
out. We get discouraged sometimes.
We think surely things are not
working as they should. It is inter-
esting how that God's purposes al-
ways work out in God's way.

There was a sister to Ahaziah,
a daughter of Athaliah, who saw a
little babe, her brother's baby boy,
and somehow she stole this baby
away, along with the baby's nurse,
and hid this baby and nurse in the
house of the Lord. I don't know
why Athaliah overlooked the baby.
I might offer various reasons. I
might say that Athaliah thought
she had killed all of the children.
It could be that she wasn't too
familiar with her own grandchild-
ren and she didn't know how many
grandchildren that she had. I don't

know what the reason was, but in
some way she overlooked this one
child. Of course, I know back of
it all, the real reason was that God
caused her to overlook him, and
God caused her to forget about
this little baby. Thinking that she
had succeeded in putting to death
all of the children of Ahaziah, her
son, and assuming that there would
be no more pretenders to arise and
take over the throne, Athaliah had
herself anointed as queen over the
land, and all the time Athaliah's
daughter by the name of Jehoshe-
ba, was rearing Ahaziah's baby boy
right there in the temple, in the
house of God, that he might become
king someday and put an end to
this mean grandmother, Athaliah.

As I say, I think the reason that
she overlooked him was the fact
that God just saw to it that it
would work out in that manner.
At any rate, for six years she was

busy as queen. For six years, she
forgot about this little boy. For six
years he was growing, and finally
the priest decided that he was go-
ing to anoint him as king. The rest
of the chapter very briefly tells us
how they brought this child forth
and anointed him as king, and
how when the people saw him that
he was now their king, they cried,
saying, "God save the king." When
Athaliah heard this, she knew that
her days were numbered, and she
cried, "Treason, Treason."

Of course that reminds me of
some individuals that I have known
in the past in Baptist churches who
have tried to manage, and operate,
and run, and overrun the affairs
of the church, and when they are
uncovered, they cried out just ex-
actly like Athaliah, "Treason,
Treason."

Athaliah's days were numbered.
In fact, even then, her hours were
numbered. Her minutes were num-
bered. The Word of God tells us how
they followed her out of the house
of the Lord. They didn't want to
kill that wicked old woman there
in the house of God, so they fol-
lowed her outside and she was slain,
and thus put an end to the reign
of this wicked woman Athaliah,
and caused Joash to become king
over the land of Judah.

To me this is an interesting story
and I think I can bring to you a
few lessons that will be of interest
to you and will be a spiritual help
and blessing to you.

EXAMPLES OF SOME WHO HID THEIR CHILDREN FOR GOD.

I would like for you to notice
how Jehosheba hid this lad, her

PRAISES GOD FOR TBE!

"Praise God for your stand for Baptist
purity. It is far beyond any mission work of
any kind that I know of."

J. C. HINTON
SACRAMENTO, KY.

know what the reason was, but in
some way she overlooked this one
child. Of course, I know back of
it all, the real reason was that God
caused her to overlook him, and
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son, and assuming that there would
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daughter by the name of Jehoshe-
ba, was rearing Ahaziah's baby boy
right there in the temple, in the
house of God, that he might become
king someday and put an end to
this mean grandmother, Athaliah.

As I say, I think the reason that
she overlooked him was the fact
that God just saw to it that it
would work out in that manner.
At any rate, for six years she was

nephew, in the house of the Lord.
That, in turn, would cause me to
say that she is not the only person
in the Bible who has hidden some-
one for the Lord.

I go back to the second chapter
of Exodus and I read how a man
and a woman married, Amram and
Jochebed, and how in the course
of time, and in the providence of
God, a child by the name of Moses
was born unto them. The Word of
God tells us how the king sent
forth an edict that all the male
children of the Jews were to be put
to death. Every time a little boy
baby was born, the midwife would
put him to death. But somehow,
when this father and mother, Am-
ram and Jochebed, saw their little
child Moses and realized that he
was, as the Word of God says, "a
goodly child," they refused to allow
him to be put to death, and they
hid him.

They kept him in their own home
for three month's time. But you
know it is a pretty hard thing to
hide a babe in your home. It is a
pretty hard thing to hide a three
months old child. They have a hab-
it of crying and making a lot of
noise now and then. It is a pretty
hard thing to hide a child. Finally,
when they couldn't hide him any
longer, they made an ark out of
bulrushes and daubed it within and
without with pitch so that it would
not leak. They put that babe in
that ark and put him down there in
the River Nile.

Beloved, I can see that scene,
that little baby in the ark. I can
see his sister, a little bit older than
he was, standing off to one side to
see what was going to happen.
Pretty soon, along comes the king's
daughter — Pharaoh's daughter, to

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ELDER TILDON GARNER, Pastor

Here is a church we have never visited and a pastor
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noble preachers, who stands for the truth and who rejoices
for the opportunity of preaching the Word of God. Both in
their regular services and over the radio, the ministry of this
church has a very decided influence in western Kentucky.

We are glad that when the Hallimans lived in Paducah,
they were able to attend services in this church and they
speak most highly of both pastor and church. Before leaving
to return to New Guinea, in personal conversation, Brother
Halliman made mention of Brother Garner and this church,
speaking of them in the most glowing terms. And, I might
say that this church is a supporter of Brother Halliman's
missionary work. This, in itself, should tell you what they
believe, for neither does the church or the pastor support a
work unless they themselves believe likewise.

Whenever you are in this area, at the time of church
services, don't forget to go to 2800 Mayfield Road, for I am
sure that you'll find a welcome on the part of a godly man
and a great congregation.

take her bath, and the very place
where the ark had been put was
the very spot where the king's
daughter came to bathe.

Isn't that strange? No, not at all,
because God was guiding the whole
thing. When Pharaoh's daughter
saw that ark, she had her maidens
bring it to shore. When she opened
it and saw the little lad, about that
time little Moses cried. The best
thing that he could ever do at that
time was to cry. What woman
would turn down the tears of a
child? What woman could look into
that ark and see that little babe
with tears on his face and say,
"Push out into the water and drown
him right here?" No woman could
ever do that. Instead, I can see her
as she picked him up in her arms
and looked at him.

About that time Moses' bigger
sister, Miriam, rushed up and said,
"Would you like to have a nurse
for your baby?" You say that that
was unusual for a child to say that?
No, it wasn't, beloved, because I
am satisfied that she had been
prompted by her mother to do that
very thing. I am sure that they put
that babe Moses there, right in the
pathway, to be sure that the king's
daughter would find him. Now,
when the king's daughter has found
him, the girl carried out her part
by rushing up and saying, "Would
you like to have a nurse to take
care of your baby?" The king's

daughter said, "Yes, get me a
nurse," and Miriam rushed away
to find her own mother, Moses'
mother, and brought the mother
of this babe, and said, "Here is a
nurse." Pharaoh's daughter said,
"You take this baby and nurse him
for me and I will give you wages."
Imagine the joy that came to this
woman to know that she was going
to get to nurse her own child and
get paid for it, too.

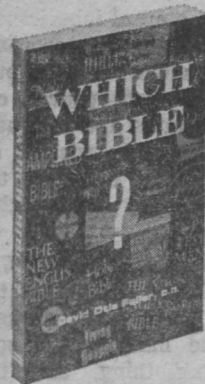
I see Moses as he was hidden in
these bulrushes — hidden for the
purpose of God to be fulfilled, just
like I see when the seed royal was
destroyed in Judah by Athaliah —
all save Joash. I see how that Joash
was saved, and how in saving him
the purpose of God was fulfilled.
Just as in the case of Moses in
saving his life, God's purpose in
Moses' life was fulfilled.

The Word of God tells us of an-
other instance — that of the Lord
Jesus Christ who was saved in the
same manner. I read in the second
chapter of Matthew, following the
birth of Jesus, how the old wicked
king sent out an edict demanding
that all the boy babies in Bethle-
hem be killed, and in order to be
sure that they got the right one,
they slew every baby two years and
younger in the city of Bethlehem.

Oh, can you imagine the slaugh-
ter of the innocents that took place!
Can you imagine the horrible situ-
(Continued on page 3, column 1)

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THE BAPTIST EXAMINER
SEPTEMBER 21, 1974
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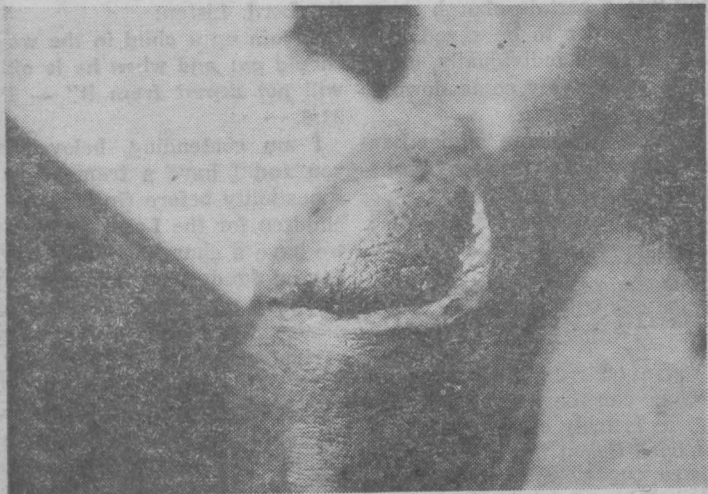
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New Guinea Photo Story



Without the two following pictures, this one would not mean very much as you would probably be wondering what it was supposed to represent. What you are looking at in this picture is a ladies' leg that had been cut open with a shovel. She was digging in her garden with the shovel and somehow she made an awkward move and she struck her leg, resulting in this nasty cut.



After cutting her leg, the woman eventually made her way to the Mission Station and to the Aid-Post where I happened to be at the time. By the time she got here the wound was so filled with dirt and all sorts of foreign matter that I spent about 30 minutes just trying to get it clean. Evidently when she struck her leg with the shovel, it was filled with dirt and grass roots, and much of this was imbedded in the flesh. As can be seen in this picture, I had to lay the wound completely open in order to clear it of all foreign matter before sewing it up.

"Hiding... Children"

(Continued from page two)
ation! Can you imagine the heart-ache that came to mother after mother in the city of Bethlehem, to think that all the babies of Bethlehem two years old and younger were slain just in order to see to it that one child did not grow up to be king and take the place of Herod on the throne! The Lord Jesus Christ wasn't slain. The one they wanted killed, wasn't killed. Instead, the Word of God tells us how his mother and his foster father, Mary and Joseph, were warned of God in a dream and they fled into Egypt, and in Egypt took care of the child and saved His life. They hid Him in Egypt to carry out the purpose of God.

I would like to think of these three instances that I have just recounted to you. I would like to remember them. I would like to

look at this case in the eleventh chapter of II Kings when Joash was hidden. I would like to see Moses when he was hidden. I would like to see the Lord Jesus Christ when He was hidden. One of them was hidden in the temple. The second was hidden in an ark made of bulrushes. The third was hidden in the land of Egypt. But all three of these children were hidden for God, to carry out God's purpose so far as their lives were concerned.

That leads me to say this, that as these were hidden for the purpose of God to be fulfilled, I think that we can learn thereby that one of the biggest things that we have to do in this life is to hide our children for the Lord. When I say "our children," I mean your children, if you have such; those children that you teach in Sunday School, if you teach; those that you know that come here to the house of God; those from your family; those

This picture shows the leg after I had spent about an hour working on it. I can do a lot better job of sewing up the leg of a pair of trousers than I can that of an individual, and it looks a lot nicer also; however, after spending about a week here at the Mission Aid-Post, this lady went home almost as good as new. This was done about two and a half months prior to this writing, and the leg has been completely healed for quite some time.

of your friends and neighbors roundabout. Our business is to hide our children for God. I can't think of any bigger job for a mother or father, a pastor, a teacher, or that any individual might have than to hide your children for God.

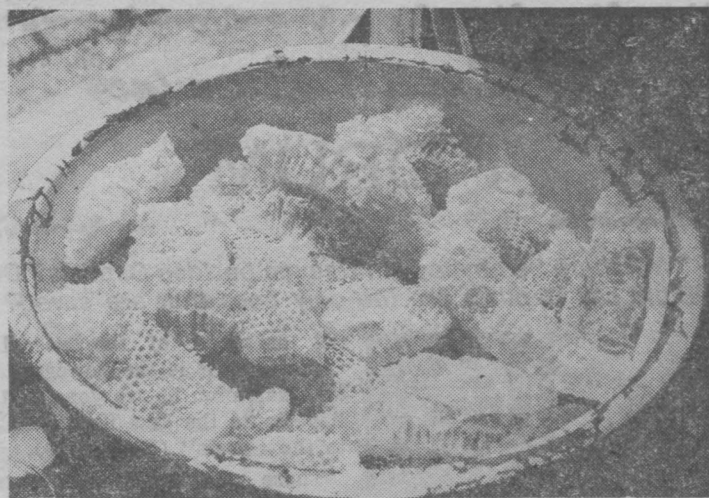
II

EXAMPLES OF SOME WHO FAILED TO HIDE THEIR CHILDREN FOR GOD.

There are those in the Bible that didn't do a very good job of hiding their children for God. There was a man by the name of Lot, who moved into the city of Sodom because it was an opportune town. It was one of those up-and-coming cities. It was a great opportunity so far as Lot was concerned to get rich, and he moved into the city of Sodom just in order that he might buy and trade and sell and gain. Now when Lot moved into Sodom, he didn't expect Sodom to move into him. I have often said that there was nothing wrong with Lot living in Sodom; the wrong was that Sodom got to living in Lot. There isn't anything wrong for Calvary Baptist Church being in Ashland; the wrong is when Ashland gets to living in Calvary Baptist Church.

I see Lot as he moves into the city of Sodom and began to live there, and buy and sell and trade, and all the time he was doing so, he forgot his children. His sons and daughters grew up and married the Godless people of the city of Sodom and his family became Godless. They became irreverent. They got to the place that they had no respect for their father. Lot tried to argue with them relative to getting out of the city when God said that He was going to burn and destroy the city of Sodom, and they laughed and said, "Father is getting religion in his old days." I tell you, beloved, this man Lot did not hide his children for the Lord.

Oh, how many fathers and mothers there are in this world today just like Lot, who fail to hide their children for God. We get so busy trying to make money. We get so busy so far as the activities of life are concerned. We get so busy so far as school activities are concerned. We get so busy with the things of this world that we forget about the big job that we have, that God has given us, of hiding our chil-



For some few years now, we have had a hive of bees here on the Mission Station. Perhaps that would be better stated to say a "box" of bees, as they were in a plain box about three times the size of a normal bee hive, and they had never produced any more honey than what it took for them to live on. Of course, I knew nothing about looking after bees properly. In March of this year, a man was out this way building a bridge over a large river, and we got to talking about bees, and I told him that I had a box of bees here on the Station. He asked to have a look at them. After looking at the box they were in, he said they would need a proper hive, and that he would make one, and in a couple of days be back and we would transfer them. This we did and he showed me quite a bit about properly looking after bees so they will produce. I have a couple of books on bee culture and with a lot of theory, trial and error, numerous bee stings, etc., I am having a grand time learning to "keep bees." I have a lot to learn yet, but find that it is most interesting and it pays big dividends. I have been averaging about 10 pounds of honey a month for the past three months, and once I get some proper equipment, the yield should be even higher. This picture shows some of the honey I got the second time I took honey out of the hive. I am due to look into the hive again this week. The honey that I get is very clear and of excellent flavor.



Apart from taking up bee keeping, I enjoy doing some gardening along. I have spent a great deal of my life in large cities, but I am a farmer at heart, having spent the first 20 years of my life on a farm. In this picture, the basket contains some celery, brocolli, cabbage, lettuce and bell peppers fresh from my garden. God is good to us here in New Guinea in providing for us in a marvelous way. We thank Him many times each day for all His goodness.

dren for God.

There is another man in the Bible who had the same experience and his name is Eli. He was a good man, but he had some mighty wicked sons — yet even though they were, he tried to make preachers out of them.

You know, it is a terrible thing for a man to try to make a preacher out of his own boy. I have always said this, a man might be mistaken about his call to the min-

istry, but if a preacher's son enters the ministry, he is really called of God. If he sees what his father goes through with as a preacher, you can be certain of one thing, if he enters the ministry, he is certainly called of God. His father may be mistaken. He may have gotten into the ministry without being called of God, but, beloved, there is one thing certain, if a preacher's son enters the ministry, (Continued on page 4, column 4)



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The Baptist Examiner FORUM

"Will there be anybody in Heaven besides Baptists? Does the Bible say Baptists are the only ones that are saved?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



There certainly will be people in Heaven who were not Baptists. I would seriously doubt that people who think that only Baptists will go to Heaven, will themselves go to Heaven, for they evidently don't understand the Bible way of salvation. People are not saved as the result of fanatically embracing Baptists beliefs, but as the result of trusting in the Lord Jesus Christ, and his atoning death for their salvation. When the Philippian jailer cried out to Paul and Silas, "What must I do to be saved?" Paul did not say, "Become a Baptist right here and now." He said, "Believe on the Lord Jesus Christ and thou shalt be saved."

I am not only sure that there will be many people in Heaven who were never Baptists, but I am quite sure that there will be many persons who claimed to be Baptists, who will not be there. They will miss Heaven, because they trusted in a church to save them.

Personally, I am a staunch Baptist, and I think that if one is a saved person it is very important that they belong to the church that Jesus started (Baptist). Moreover, I believe that those who enter Heaven, will see and understand the truth concerning the church, and will wish that they had belonged to the true church, instead of some man-founded organization. However, none of us who are Baptists should be so narrow and cranky in our beliefs as to deny that anybody is saved other than Baptists. Salvation and church membership are two separate and distinct things.

As to the second question, NO, the Bible does not say that Baptists are the only ones that are saved.

JAMES
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RADIO SPEAKER
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Baptist Church
South Shore, Ky.



You have never heard true Baptists say this, but you have probably heard people say that about Baptists. I do not know a sound Baptist that believes or teaches this. The answer is a very definite NO to both questions.

In the first place there was no church before the Lord Jesus started it. (Of course, the church that He started was the Baptist church). All the saints that lived and died before the church was started are in Heaven. Those who are saved and not baptized will be in Heaven. This, of course, includes anyone saved in other churches.

Salvation is by the Spirit and the Word and not the church. (There are those who think a person can not be saved except in the church, but this is not true). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Pet. 1:23). "For I am

not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Rom. 1:16).

Those who make such charges about Baptists are just showing their ignorance of what the Bible teaches. One reason why some people say this about us is because of the false concept of the Bride of Christ. These people believe that everyone is in the bride. If this were true there would be no guests at the wedding. Only those who are in the Baptist church and who live worthy will be in the bride. "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth Him, rejoiceth greatly

Yes, there will be persons in Heaven who were not Baptists in this life.

We know of no Scripture which teaches that Baptists are the only ones that are saved.

The idea of church salvation is not new. The Roman Catholic Church has been teaching such a

doctrine for many, many centuries. Such a doctrine is a monstrous lie and affront to the redemptive work of Jesus Christ, our Lord! "Salvation belongeth to the Lord" (Psa. 5:8).

What kind of salvation has God devised that depends upon some kind of performance on the part of the recipient before he is able to receive it? Certainly, not salvation by His grace!

Paul, early in his ministry, went to battle against such heresy. He said: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8,9). Certainly, Paul didn't know anything about church salvation.

Arminian theology is that which develops the idea that man is capable of contributing toward his own salvation. Arminianism may take the form of one who attempts to keep God's law to the letter, or one who considers himself wise enough to make the "correct" decision regarding the person of

I pity anyone who even thinks of having any such thought as that. In John 3:36 we read: "He that believeth on the Son hath everlasting life." And in Acts 16:31 Paul and Silas said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Nowhere, that I know anything about do the Scriptures say, "Become a Baptist and be saved." A person must first be saved before he is eligible to become a true Baptist. By this I mean that person must be born again before he can be a Scriptural candidate for baptism. Then when he has been baptized by the authority of a true Baptist Church he becomes a Baptist. However, when a person is born again he, or she is saved for all eternity whether he, or she ever sees a Baptist church or not. In John 10:28 our Lord says, "I give unto them eternal life; and they shall never perish."

Church salvation is for the birds, the Catholics, and the Campbellites. There is absolutely no place for such junk in Bible teaching, nor in Baptist teaching. These two are one and the same thing. If it is in the Bible, its Baptist doctrine, and if it is true Baptist doctrine you can always find it in the Bible.

The Bible most certainly does not say that Baptists are the only ones that are saved. I believe that only true Baptist churches are the Lord's true churches. But in Rev. 3:41 read, "Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white; for they are worthy." Sardis rep-

resents Protestantism. And our Lord says He has a few saved people in the Protestant churches. Let us not get like the Campbellites. As the story goes, a person died and went up to Heaven, and when he noticed a little group of people off by themselves he asked St. Peter who they were. Peter said to him be quiet, they are Campbellites, and they do not know there is anyone else here.

Jesus Christ, or even one who may disdain all of the above, but insist that one must be baptized and placed into a certain church membership in order to be saved.

Each of them individually, or all of them collectively come down to salvation by works.

It appears that some "Super Baptists" are well on their way to becoming "Super Arminians."

May God grant them repentance.

"Hiding... Children"

(Continued from page three) try, you can be certain of one thing, he is truly called of God.

Eli tried to put his sons into the ministry. The Word of God tells us that they were so corrupt that when the people brought their offerings and would start to offer a sacrifice before the Lord, that instead of these boys waiting until the offering was in its proper place for them to receive their portion, that while the meat was yet green, they would stick in their fork and hook and pull out all that clung to it. The result was that they would take the whole offering. Accordingly, the Word of God tells us how the people got to the place that they abhorred the offering of the Lord. Can you imagine preachers living in such a way that it would cause the people to abhor the offering of the Lord?

What did Eli do about it? Instead of hiding his children for the Lord, he said to them, "It is no good thing I hear of you." That was all. He didn't do anything else about it. A mild, calm, placid rebuke — "It is no good thing I hear of you." Instead of taking those boys out of the ministry, in which he had thrust them without any authority from God; instead of putting those boys in their place; instead of taking his stand as he ought to have stood, he allowed them to go on. He failed to hide his children for God.

III

WE AS GOD'S PEOPLE HAVE THE RESPONSIBILITY OF HIDING OUR CHILDREN FOR GOD.

I have a feeling that you and I have a terrible task. When I say "terrible," I mean a reverential task. When I say "terrible," I mean a task that is fraught with reverence before God. We have a tremendous task, and that is the task of rearing our children for God, or hiding, in this case, our children for the purpose of God.

I don't think that a father or a mother has done his duty or her duty when he says, "I feed my child, I clothe my children, I send my children to school; what else should I do?" I tell you, beloved,

what else you should do. The Word of God tells us that you are responsible to train your children for the Lord. Listen:

"Train up a child in the way he should go: and when he is old, he will not depart from it" — Prov. 22:6.

I am contending, beloved, that you and I have a tremendous responsibility before God to hide our children for the Lord. That is why we have a church. That is why we have a Sunday School. That is why we have prayer meeting on Wednesday night. That is why we have revival meetings. That is why we have Bible conferences. That is why we do what we do. For what purpose? To help you hide your children for God. What a responsibility is ours, yet God says to "train up a child in the way he should go: and when he is old, he will not depart from it."

The Word of God tells us how that Timothy was the outgrowth of three generations. We read:

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also"—II Tim. 1:5.

Timothy, Eunice and Lois; the same faith handed from one to the other. Oh, brother, sister, God in Heaven knows that it is your responsibility and mine to be sure that we hand "the faith" over to our children.

Joash was hidden in the house of the Lord. Moses was hidden in the bulrushes. The Lord Jesus Christ was hidden in Egypt. You and I ought to hide our children for the Lord, to bring them up in the nurture, the admonition and the purposes of Almighty God.

Many a time a father or a mother will say, "Well, I do the best I can for my children. I try to rear them. I try to give to them an education. I try to provide for them so far as their food and clothing are concerned." But, beloved, do you know what God says? Listen:

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel"—I Tim. 5:8.

Do you realize, beloved, what God is saying to you? You are a man or woman of faith. You are a man or woman that loves the Lord Jesus Christ yourself. What are you doing about your children? The Word of God says that if you fail to provide for them, you deny the very faith that you possess, and that puts you in the class of being worse than an infidel. I tell you, we have a task — a task of hiding our children for God. (Continued on page 6, column 1)



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"MURMURING MIRIAM"

"Do all things without murmurings and disputings" (Phil. 2:14).

Recently I heard a woman go into a tirade concerning her pastor. There wasn't anything good she could say about the man. I didn't know him and maybe she was telling the truth, I don't know. Her speech was made more conspicuous because previous to this we had been talking about the Old Testament prophets. How she would have loved knowing Moses, Samuel, Elijah or Jeremiah. Suddenly, the words of Jesus came back to me as He rebuked the Pharisees. "Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets" (Matt. 23:29,30). These Pharisees put fresh flowers on the graves of the prophets and held them in high esteem and yet they despised the men of God in their own day. They refused the message of John the Baptist, persecuted the disciples and crucified the Lord of Glory.

Somehow, the Pharisees thought the prophets of old were more holy than Peter, James, John, and the other disciples. After all, they had known these fellows since they were boys. They knew their faults, short-comings, personality quirks. But that Daniel, now, there was a real man of God. No wonder the Lord pronounced a series of woes upon them.

Murmuring against the man God has placed over us is nothing new. We esteem Moses highly, but to the people of his day, he was just another man. "And the people murmured against Moses saying, What shall we drink?" (Ex. 15:24). The people of God would not harken to the Judges and they rejected Samuel. Isaiah speaks of the people refusing his counsel. "That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the Seers, See not; and to the Prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits" (Isa. 30:9,10).

We are on shaky ground when we start speaking out against the man God has placed over us. Let's see what happened to one woman who did just that. This was her brother in the flesh as well as in the Lord. "And Miriam and Aaron spoke against Moses because of the Ethiopian woman he had married" (Num. 12:1). Because Miriam's name is mentioned first, she probably was the instigator in this rebellion. We don't know why she objected to the bride Moses had chosen. Perhaps it was because the woman was not a Jew. Perhaps she didn't want to share her position of prestige with another woman. Whatever good reason Miriam may have had, the Lord thought differently about it. He asks them why they were not afraid to speak against His servant, Moses? And His anger was kindled against them and Miriam became a leper. What a sore chastening this was for a woman. The most loathsome and hideous of diseases. One that separated you from the assembly and left ugly scars for all to see. There was no hiding this chastening from the eyes of all God's people. Miriam and Aaron thought they were on an equal plane with Moses and even asked, "Hath the Lord indeed spoken only by Moses? Hath He not also spoken by us?" (verse 2). She was thinking of Moses as just a man and forgetting the office the Lord had placed him in.

If you are looking for a Moses, Jeremiah, or an Elijah today, you can find him in the pulpit of the Lord's church. Only his name has been changed to Tom, Dick, or Harry. He has the same passion to see the Lord's people live a holy separated life — to see them love the Word and delight in fellowship with the Father via prayer. Yea, he has the same faults and sins, too.

When Paul spoke to the Corinthians about these things, he admonished the church, "Neither murmur ye, as some of them also murmured and were destroyed of the destroyer. Now all these things happened to them for ensamples: and they are written for our admonition" (I Cor. 10:10,11).

Supremacy

(Continued from page one)

upon God's precious saints, whether, how everything they touch turns to gold — they have as David said in the 73rd Psalm, "more than heart could wish," while God's saints sometimes have just enough to make ends meet. We go from day to day not knowing what's going to come tomorrow. Be that as it may, this we do know, brethren, it is the sovereign supremacy of the Almighty God that has wrought all these things in your behalf and mine. How we can thank God.

IN LIFE AND IN DEATH, THE SOVEREIGN GOD DOTH RULE.

"See now that I, even I, am he and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand" (Deut. 32:39).

When you see those round about you—the wicked how they do prosper—that can deliver out of my hand" (Deut. 32:39).

Oh, brethren, we see God's own words. He tells us in this book that it is He, and only He, that doeth all these things. He is the God and there is no other God. God kills and God makes alive, and there is none that can cancel, frustrate, or disannul the purpose of this sovereign God. There is none that can deliver the adversary from the wrath to come, nor is there any that can deliver the reprobate from suffering the vengeance of the eternal God. There's none that can take that wicked adversary, the Devil, and deliver him from that just recompense that God has reserved for him, nor is there any power that can pluck the elect out of our Father's hand. In John 10:28-29 we read: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, who gave them me, is greater than all, and no man is able to pluck them out of my Father's hand."

Brethren, there is no deliverance from the hands and the purposes of a sovereign God. That old Arminian grace hater, he's going to steal salvation from God's elect. He's going to take it or else he's going to allow you to take it because of sin in your life. Brethren, that's a lie and an untruth. I think it's a shame when one of God's saints lives in open rebellion — it's a sin against Almighty God, but I know some of God's saints do it.

Samson lived in rebellion and sin, but God forgave him (Heb. 11:32). Likewise, look at David (Heb. 11:32), he lived in sin and rebellion and God forgave him. Solomon lived in sin, but God forgave him. Look at Peter who cursed, denied and forsook our Lord, but God forgave him. Look at all God's saints, with the exception of a few, at Christ's crucifixion, they forsook Him. They were weakened and tormented because of what took place. Because of compromise and fear, they forsook the Lord, but God forgave them. There's none that can pluck us out of God's hands. Praise God, whom He has decreed He will save, He will save! There is none that can pluck you out of your Father's hand.

You take life and you take death, every breath that man breathes, whether he makes knowledge of it or not, God, according to Job 12:10 says: "in his hand is the soul of every living thing, and the breath of all mankind."

Brethren, the declaration of God's Word is that God is the supreme ruler over everything, whatever it be. Our God is the ruler in the sins of the non-elect. He controls everything. If it wasn't for God's restraint, they'd sin all the more. You say that depravity today is worse than ever before. No, depravity is depravity. The only thing is that it's exercised more today because God's restraining grace is fast leaving this world. When the Rapture of the saints takes place, brethren, that which would hinder will be gone (Holy Spirit) and all this sin and rampant ungodly depravity will bolster forth in that time and DAY OF THE LORD (I Thess. 5:2). Our God reigns supreme!

There's not an old sinner that can afflict one of God's saints, without God's permission. Job couldn't be persecuted without God's permission. Old Satan went before God and God said, "Did you consider my servant Job?" Satan said, "You've got him protected." God said, sick'em Satan! You've got my permission, but I'm going to lay down some restriction, Mr. Devil, and you won't surpass my law. Satan didn't. He can't do anything, without God's permission because there is none

that can deliver out of God's hand. I don't understand it all, brethren, but I know God is Almighty. I know that our God reigns supreme in all phases and facets of this world.

I want you to notice something with me in Job 7:1: "Is there not an appointed time to man upon the earth? Are not his days also like the days of an hireling?"

The day, March 10, 1946, was the day I was born. The doctors didn't know for sure what day I'd be born — they probably said somewhere between March 5 and March 15th, you'll have either a boy or a girl. But, God knew from eternity that on March 10, 1946 Luther and Lorraine Bang would have a son. God knew that he would save that boy on Feb. 2, 1965. God also knew that He was going to call that boy to preach the glorious gospel of Christ. God knew that that boy was going to be called to Landmark Baptist Church and take the pastorate on Nov. 3, 1972. God knew that I'd be writing this article on the sovereign supremacy of the Almighty God, because God decreed before this world began everything that would take place in my life from the day I was born until this very moment — God decreed it all!

I'm ashamed that I rebel against those sovereign decrees. When persecution comes our way, I'm ashamed that we're thrown into despair. We should be like the Apostles and count it all joy that we can suffer for righteousness sake. Praise the Lord! Brethren, I truly believe in the sovereign supremacy of the Almighty God. I don't believe there's one solitary thing that can come into my life that God doesn't know about or didn't decree. I don't understand it, but the sins of God's elect will redound to glory and honor in that great day, to His precious name. God gets glory from EVERYTHING.

Look concerning life and death in Job 14:5: "Seeing his days are determined. The number of his months are with thee, thou has appointed his bounds that he cannot pass." Closely, look at those words now. It says, "Seeing his days are determined." Who determined them? God! We're not going to live one minute longer than God has decreed. We're going to die when God decreed we should die. Our number of months are with God. God not only has decreed the days and months we'll live, He's determined the bounds and we cannot pass. Have you ever noticed a rolling, surging sea? It goes up to the seashore, goes so far, and then goes back down into the sea. Brethren, man can give you all the scientific reasoning why it does what it does, but God said that He'd determined the bounds of the sea. He said you can go this far, and you can go no further (Job 38:8-11). The sea does exactly as God has decreed. We are the same. God in His sovereign ordination says

you can go this far, and you can go no further. God has decreed the bounds which we cannot pass.

God has likewise decreed the bounds of the sinner, and he cannot pass. The sinner can't do any more than God will allow him to do. You say, if God is that sovereign, why does He allow the sinner to sin? Brethren, you'll have all eternity to ask God about that. I'll say this, I don't know why God does a lot of the things He does, but I know this much that God is absolutely, unquestionably, perfect! He's the sovereign ruler over all. I do know this, God gets glory from sin. You ask how can that be? How can it be, because Wil Bang's sins have been forgiven and if you can't get glory out of forgiven sin, then you can't get glory out of anything. How were my sins forgiven? Ah, the precious Lamb of God! Jesus Christ, the Son of the Most High God, came into this world and went to Calvary. There He shed His blood on the cross for God's elect, the sins of His people, and they buried Him. The third day He arose again from the tomb and He went up and sat on the right hand of God, the Father Almighty making intercession for the transgressors. Now, brethren, that's glory! Is it not? Is there not glory in those things? Hallelujah! Oh yes, God is the supreme ruler over all.

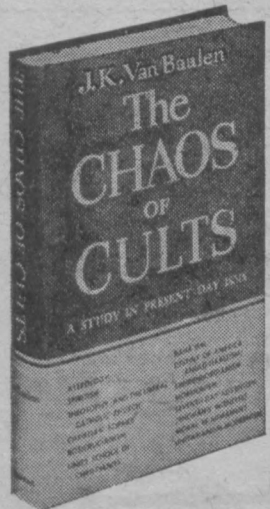
Concerning life and death, listen to the cry of God's child in Ps. 39:4-5, 7-8: "Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am. Behold thou has made my days as an handbreadth, and mine age is as nothing before thee. Verily every man at his state is altogether vanity. Selah. . . . And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish." Ah, brethren, one second after we die and leave this body, we'll sin against God no more. What wait I for? My hope is in Thee. Until that day, this flesh is flesh and we'll sin.

II

GOD'S SOVEREIGN SUPREMACY IN POVERTY AND RICHES.

Would to God that these God-robbing thieves, stealing saints of God would realize that when they cheat God Almighty out of money, time, prayers, and worship they're taking from the only one that can bless them! I remember talking to a saint of God one time — I love her dearly because she's my mother. She said as soon as God helped her a little bit so that she was better off financially, she was going to start tithing. I said you can forget it. I told her if she couldn't trust God with what she had now, God wouldn't give her any more. I want to tell you my mother now tithes on her grocery money! I thank God for this. The Lord has blessed her for it. By the way, she's now a member of one of the

(Continued on page 6, column 2)



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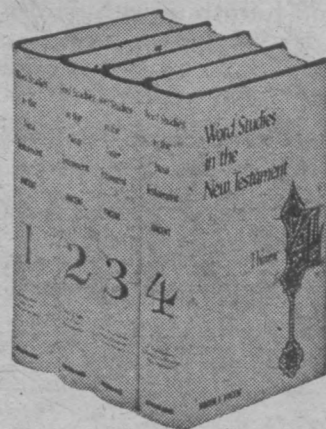
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THE BAPTIST EXAMINER

SEPTEMBER 21, 1974

PAGE FIVE

"Hiding... Children"

(Continued from page 4)

In the book of Deuteronomy, we have the story of a man building a new house. We read:

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence"—Deut. 22:8.

This is the story, in the book of Deuteronomy, as to the law of brotherhood, and God says that whenever anyone builds a house, be sure to put a battlement around the roof. We are used to building our houses with maybe a porch in front, or a porch in the back, but in Palestine they built their houses and the roof itself became a porch, and they had a stairway leading from the outside up to the roof. On that roof, people would sit like you and I sit on a porch. God said to them, "Whenever you build a new house, don't forget to build a battlement around it so that nobody will fall off that house by accident to his death."

Oh, I wonder, beloved, how many battlements you and I need to build around our house for our children. I wonder how many battlements you have already built around your house so as not to bring spiritual blood upon your home. I tell you, beloved, we have a job — this job of rearing our children for God — this job of hiding our children for the Lord.

There are lots to hide them from. We need to hide them from the Devil. We need to hide them from Hell. Hell is gapping today for every boy and girl here within this service. The Devil is reaching out for every boy and girl within this house of God. We need to hide your children from their evil companions. You need to hide your children from evil literature. You need to hide your children from all forms of compromise so far as the Word of God is concerned. I tell you, if you are going to hide your children, what you need above everything else, is to take them constantly to a true church of the Lord Jesus Christ.

I have said repeatedly from this pulpit that every member ought to be present in every service of the church unless you have a reason that would be approved by a good conscience before God. When Sunday morning comes, you ought to have your family with you. When Sunday night comes, you ought to have your family with you. When Wednesday night comes, you ought to have your family with you.

When revival meetings and special services are held, you ought to have your family with you. Brother, sister, you are responsible before God to hide your children for the Lord, and you ought to be sure that you take them to a true church of God, where they will be certain to hear the Word of God.

That is your responsibility. It is the preacher's responsibility that you get them to the house of the Lord, that they might hear the Word of the Lord.

Then there is the responsibility that falls upon the boy or the girl and that is the responsibility to turn from the ways of this world to the Lord Jesus Christ and trust Him as their eternal Saviour. It grieves me when I come to the house of God Sunday after Sunday, and week after week, and try to preach to you from God's Book — it grieves me to find people going out unconcerned and Hell just gapping for you. May God help you as a mother or a father to realize that you have a responsibility to hide your children for God and those children have a responsibility to trust the Lord Jesus Christ as their Saviour.

May God help you, may God bless you, and may God save you just now!

Supremacy

(Continued from page five)

Lord's churches. The third Baptist in the Bang family. Ah, praise the Lord.

Turn now to I Chron. 29:11-13. Every time I read this Scripture I just say, "thank you Lord," "thank you Lord." "Thine, O Lord, is the greatness, and the power, and the glory and the victory, and the majesty; for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee and praise thy glorious name." Now tell me why, why does the saint of God hold back that which is God's?

III

PROMOTION AND DESTRUCTION COME FROM GOD.

God promoted Richard M. Nixon to the presidency of the United States. Brethren, he is gone, but the choice was not his, not that of Congress, not any man — it was God's sovereign choice. The Lord

giveth, and the Lord taketh away. President Nixon deserved our prayers and still does I'm persuaded. I don't care how wicked he is, he was the leader of our nation. If they prosecute him, it'll be the hand-down verdict of a sovereign God. Man will boast about what he's done. Brethren, sometimes the Lord took away kings because they were rebellious people. We got what we deserved.

Let's look at prosperity in Ps. 75:6-7: "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." Our president resigned and Gerald Ford is now in the office of the presidency. Some saint of God ought to sit down and write him a letter quoting this scripture. God is the judge, He putteth down one and setteth up another. God is King!

Turn now to Job 12:23: "He increaseth the nations, and destroyeth them, he enlargeth the nations, and straiteneth them again." Man frets and stews about all these things.

IV

THE WRATH OF GOD IS OF THE LORD AND SALVATION IS OF THE LORD.

Ps. 37:39, "But the salvation of the righteous is of the Lord; he is their strength in the time of trouble." In Psa. 47:3 and 4 we read: "He shall subdue the peoples under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Ja-

God, Jesus made my reservation for me before the world began and then He came and confirmed that reservation with His blood, and then the Holy Spirit came and quickened or is quickening those who will obtain that reserved position. Hallelujah!

Note God's wrath in I Sam. 2:10: "The adversaries of the Lord shall be broken to pieces; out of heaven shall He thunder upon them. The Lord shall judge the ends of the earth; and He shall give strength unto His king, and exalt the horn of his anointed." Now look at God's salvation in I Sam. 2:8, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and He hath set the world upon them." Yes, brethren, that was you and me. Look what He did — those that were amongst the refuse and the ungodly, just the dunghill of this world, God set them among princes! Ah yes, not only among princes, but among kings! You'll be an heir and a joint heir with King Jesus and God the Father all your life. Because of God's sovereign grace, you are now in that position which only awaits God's elect. Look what else God does — "and to make them inherit the throne of glory." What a blessing from God! Does the death, burial and resurrection of Christ mean anything to you today? Can you rejoice with me in the sovereign supremacy of the Almighty God?

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cob, whom he loved. Selah."

Again in I Peter 1:3-5 we read, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Brethren, God has chosen an inheritance for us! Ah, the reservation has already been made. You don't have to worry about getting there and the Lord saying, "Sorry, we're too full; you should have made a reservation." Now, the old Arminian might preach that. He'll persuade you to get right today and make the reservation, so that you can go to Heaven tomorrow. Brethren, I believe that Baptist preachers ought to preach to sinners, "Ye must be born again," that Jesus died on the cross according to the Scriptures, was buried and rose again for their justification according to the Scriptures for God's precious elect. But, I don't believe I have to make my reservation. I believe my reservation was made from the foundation of the world and is now reserved in Heaven. I believe if you'd go up there and open up the Lamb's Book of Life, you'd see my name in it. I don't know how God has it written, but I know that I have become the righteousness of God in Jesus.

Jesus became sin and Wil Bang became righteousness. Praise be to

In II Thess. 2:13 and 14 we read: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, Unto which he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ."

Those WORD-hating Hardshells! I want them to notice that it's a foreordained gift of God from all eternity that we would be saved whereunto He called you by our gospel to the obtaining of the glory. There's no regeneration without the gospel of Christ. We at Landmark Baptist Church aren't ashamed of the gospel of Christ and our position therein. We're missionary; we believe in the truth. We support

God-centered, God-honoring mission works. We believe in the authenticity of the Scriptures and we shall not be moved. We believe what we believe because we've been favored of God. I look at the small remnant I pastor in a city of 400,000 and I wonder why, Lord, why out of all in this city, you chose us to be members of the Lord's church. None of us are wealthy, none deserving — just sinners saved by the grace of God. Ah, salvation is the most blessed and wonderful gift that anyone can obtain. But, brethren, do you realize what a blessing it is, added unto that salvation, to be a member of one of the Lord's churches?

In our text of I Sam. 2:6-10, God said that he was the pillar of the world. He set the world upon a pillar, and did you know that the church is one of those pillars? The church is the pillar and ground of truth! If you're a member thereof, praise be to God.

V.

HE WILL KEEP HIS SAINTS.

I Sam. 2:9: "He will keep the feet of his saints . . ." Jude 24, 25, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever." Psa. 37:23 and 24: "The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be

Tongues

(Continued from page one)

Corinthians, then I Corinthians is contemporaneous with Acts, chapter 19. It is interesting that in that chapter (verse 6) there is recorded a manifestation of the gift of tongues — and while there, Paul wrote to the Corinthians about tongues.

Therefore, when Luke wrote about the tongues experiences of Pentecost and later, as Paul's companion, he would have known about the tongues at Corinth and he would have been familiar with Paul's letter to the Corinthians written about six years before Acts was written.

3. Luke would logically have followed Paul's usage of the word tongues.

It is generally agreed that Luke wrote the book of Acts while Paul was imprisoned at Rome (first Roman imprisonment). Because of their close association and because of the fact that Paul had already written I Corinthians some six years earlier, it does not seem logical to say that Luke chose to use the same word for tongues that Paul had used, if he meant something different by it. Luke used the very word glossa (tongues) which Paul had already used when he wrote to the Corinthians. If the Pentecost experience was a different kind of experience from that at Corinth it seems that Luke would have chosen a different word.

(Continued on page 7, column 1)

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PAGE SIX



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Tongues

(Continued from page 6)

4. In Acts 2 Luke takes pains to be sure that we understand that by "tongues," he means real languages.

He does this by using in addition to the word *tongues*, the word *dialects* (the word translated *language* in 2:6). *Dialects* is a word which clearly indicates various languages. There can be no possibility that he means anything other than languages when he lists the various national groups who were there and heard the "wondrous works of God" in their own languages.

5. Peter says in Acts 11:15 that the speaking in tongues which he witnessed on that occasion was the same phenomenon which he had witnessed at Pentecost.

If Acts 11 refers to the same phenomenon as Acts 2, and Peter says it does, then there is no reason to say that Acts 19 is different from the two earlier references to tongues in Acts. Since Paul had just witnessed the experience in Acts 19 and was still at Ephesus when he wrote I Corinthians, it is also very illogical to say that I Corinthians refers to a different phenomenon than Acts 19. Luke certainly knew of the Corinthian problem and the Corinthian letter when he wrote Acts, therefore, it is likewise certain that he was referring to the same phenomenon.

Because of these interwoven references by Peter, Paul, and Luke, it is conclusive that they all refer to the same phenomenon when they mention the gift of tongues.

6. Tongues were given as a sign for the purpose of convicting unbelievers (I Cor. 14:21,22).

Would unbelievers be impressed by gibberish? They had to be real languages to be of any value. It should also be noted that just the fact that certain ones spoke in tongues was not the convicting matter. What convicted the unbelievers was what was said in the "tongue" (language). I Corinthians 14:6-25 was written to establish this point. Paul says in this passage that the gift of tongues does not serve its purpose unless God's message to unbelievers in a foreign language is clearly presented.

7. The word *tongues* is the normal word for languages.

The word translated *tongue* or *tongues* is the Greek word *glossa*. It is used exactly fifty times in the New Testament. Fourteen of those fifty times the word refers to the physical organ of the tongue, as in James 3:5, "The tongue is a little member." One time it refers to the flames of fire that were shaped like tongues (Acts 2:3). Two times it is used in a metaphorical sense referring to speech or language, as in Acts 2:26 "my tongue was glad," meaning "my speech was joyous."

In all of the remaining thirty-three times that the word is used it should be translated *language* or *languages*. Seven of these thirty-three usages are in the book of Revelation where the meaning is crystal clear. Such phrases as "All kindreds and tongues and nations," clearly means that all kinds of racial, language, and national variations will be represented (see Rev. 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15). Four of these remaining thirty-three usages are the references to *tongues* in the book of Acts. In Acts there can be absolutely no question that *tongues* refers to languages (review point 4). Even most tongues advocates will admit that these usages in Acts refer to languages. Such passages as Acts 2:4, "They began to speak with other tongues," and Acts 2:11, "We do hear them speak in our languages," clearly indicate this. The same is true of the only recorded reference to the gift of tongues by our Lord: "they shall speak with new languages" (Mark 16:17).

That leaves only the twenty-one

usages of men and of angels, and have not charity, I have become as sounding brass, or a tinkling cymbal.

Paul says that no matter in what language (even the language of angels!) or with what oratorical ability he should speak, unless he spoke words that were understood and that were motivated by love, his speaking was just noise.

8. The adjectives used with the word *tongues* (*glossa*) indicate that real languages are meant.

The adjective *new* (*kainos*) is used in Mark 16:17, "They shall speak with new languages," can only mean that they were to speak in languages new to them, i.e., *unlearned*. In the Greek this is made even clearer than in English because the words *tongues* and *new* are separated: "with languages they shall speak — new (*ones*)."

The other adjective used with the word *tongues* is *other* (*heteros*). In Acts 2:4 we are told that they began to speak with *other* languages. Again this can only mean that they spoke in a language which was not their own normal language, but it was nevertheless a real language

speaking intelligible speech in order that others could understand that which was spoken. Otherwise they would be speaking into the air.

A third word, which establishes beyond a doubt that real languages are meant by the word *tongues*, is the personal pronoun *our* used in Acts 2:8-11.

"And how hear we every man in OUR OWN dialect (this word is not the normal word translated 'tongue'—see point 4), wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

A language could not be understood as "our" language unless it were a language normally spoken by the hearers.

10. "To speak" means to converse intelligibly.

The word *laleo* is the Greek word meaning I speak. It is the word used each time speaking in tongues is mentioned in our King James translation. It means to converse in intelligible terms. There are other perfectly good Greek words which the Holy Spirit could have chosen if He wished us to understand tongues as jabbering, muttering, or mumbling unintelligible noises. He could have chosen the word He used in II Peter 3:10 when He said that the heavens and the earth shall pass away noisily (the adverb *roizedon*). Or He could have chosen the word He used in Mark 6:38 and elsewhere referring to the unintelligible tumult and clamor of a multitude weeping, wailing, and yelling all at once (*thorubos*). Or He could have chosen the normal word for sound, or voice, or noise (*phon*). None of these other words would have required intelligible conversing as does the word He did choose—*laleo*. Paul himself uses this argument in I Corinthians 14:6-11, when he says that unless the language is understood, then for all practical purposes it is just a noise, voice or sound (*phon*).

It should be noted that Romans 8:26 has no reference to the gift of tongues. The groanings which the Holy Spirit makes are not utterances of tongues. I Corinthians and Acts plainly refer to speaking (*aleo*)—with tongues while this verse says the Holy Spirit's ministry is *unspeakable*—*alaleo*. Also the word translated groanings is better translated *sighings*. The context makes it clear that the *sighings* are silent because the whole creation is *sighing*. Creation, believers, and God are *sigh-*

Eld. Fred T. Halliman Missionary To New Guinea



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ing expectantly awaiting the deliverance from this present state of affairs. But this is a silent sighing because the verse says it is *unspeakable*—without tongue.

11. To "interpret" means to "translate."

The word *diemeneuo* which is translated *interpret* is the normal word meaning to translate from one language to another. New Testament usage conclusively demonstrates this.

"Now there was at Joppa a certain (woman) disciple named Tabitha, which BEING INTERPRETED is called Dorcas" (Acts 9:36).

The name Tabitha is the Aramaic word for gazelle. The name Dorcas is likewise the Greek word for gazelle. Luke has simply translated the word from Aramaic into Greek. The verse should read *being translated*, rather than *being interpreted*.

There must be a translator in order for a foreign language to be understood. We speak of an *interpreter* in this sense even today, but the word *translator* is technically a better word for this thought.

On the day of Pentecost each foreigner, who heard his language spoken, was his own translator. At Corinth, where there were not so many nationalities represented, it seems that God on occasion granted the miraculous ability to translate a language which had also been spoken by miraculous ability. When this was done it was done so that the believers and the speaker might also understand what the Holy Spirit was saying to the foreigner.

In this connection it should be noted that the gift of tongues involved a miraculous speech in a foreign language—not a jabbering that was translated miraculously in the individuals' ears — so that they heard in their own language. It was a spiritual gift given to the people of God, not to unbelievers, though for unbelievers. On the day of Pentecost the 120 disciples did not jabber, but one (or more) spoke in Parthian, another in Median, another in Egyptian, etc.

12. When the phrase "unknown tongue" was used, it was intended to be understood as a "foreign" (Continued on page 8, column 1)

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usages of the word in I Corinthians 12-14. And what warrant, then, do we have for saying that the meaning should be changed for I Corinthians? We have no such warrant. It is plain that everywhere else the word in such a context means language or languages, so why should the meaning be changed for this passage? Unless a person were aware of the modern "tongues movement" where real languages are not used, there would be absolutely no basis for such a change. There is certainly no textual reason to change the meaning of the word. In fact, the Apostle argues that unless the language can be understood by someone, there is no reason for speaking (14:9 especially).

Such a thought as that found in I Corinthians 13:1, right in the middle of the *tongues* passage, should do much to help us understand what Paul meant by *tongues*.

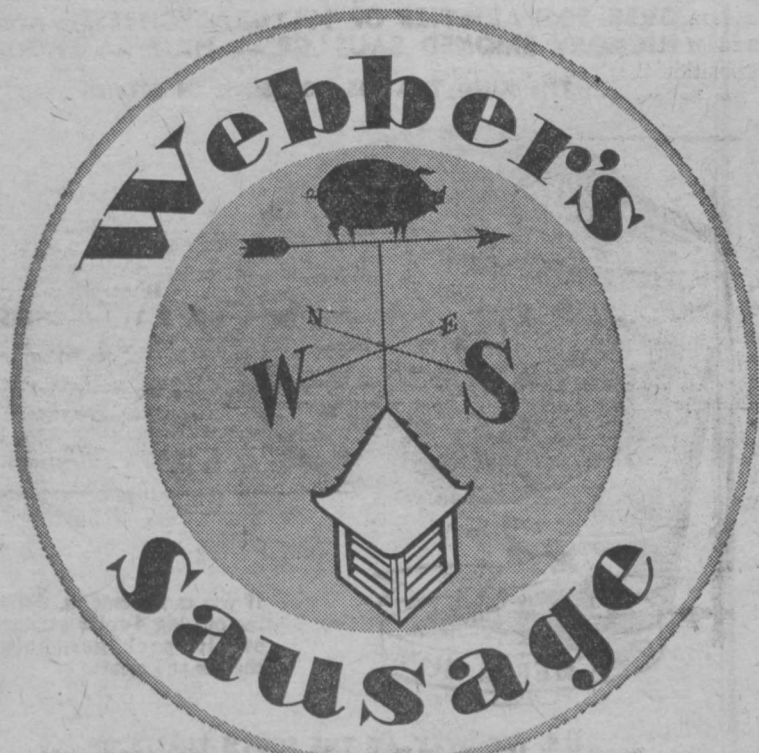
"Though I speak with the lan-

because it was understood by those who spoke that language. The next sentence in Acts explains the "other languages" by mentioning the numerous nationalities then present at Jerusalem.

9. Other words associated with the word "tongues" also prove that real languages were intended.

One of these words is the noun *gene* which is used in I Corinthians 12:10 and 12:28 and translated *kinds* of tongues. This is the normal word for race, and is used to designate racial or family groups. So when Paul says they were given *kinds* of tongues he means that they were supernaturally given the ability to speak in a language understood by a certain racial (or national) group or groups.

Another word used with tongues is the word *eusemos* in I Corinthians 14:9. It means *easily recognizable, clear or distinct*. Paul says that the Corinthians should



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start any week.

R. R. 5

CYNTHIANA, KENTUCKY

Tongues

(Continued from page seven)
language."

The word **unknown** which is found six times in I Corinthians 14 with the word **tongue** is not found in the original text (14:2, 4, 13, 14, 19, 27). The Greek text simply says **tongue** without any adjective. Here and everywhere else the gift of tongues is used, the sense would be properly given if it were translated **foreign language**. The King James translators, knowing that a language unknown to the speaker was meant, chose to add the word **unknown**. There is, however, no such thing as a language that is unknown to everyone. (At the time of the King James translators the word "tongues" simply meant "languages." This can be seen in the translation of Revelation 9:11. The text simply gives a name "in Hebrew" and "in Greek," but the translators say "in the Hebrew tongue," and "in the Greek tongue." The word "tongue," which

is not in the Greek text, is obviously inserted as a synonym for "language." There was no "tongues movement" in their day). All languages are known to someone, even if not to the speaker, otherwise they are not **languages**. It is a real language even if untranslated. It would be a mistake to refer to a Chinese Bible as in an **unknown language**, even if we cannot read a word of it. God did not speak to men in gibberish. He spoke through some, to others, in a foreign language. The language might be unknown to the speaker, but it was known to someone, or else it was not from God. This is the summary of Paul's argument on this subject in I Corinthians 14.

13. Isaiah predicted tongues as real languages.

Paul says in I Corinthians 14:21 that the gift of tongues is a fulfillment of the prophecy of Isaiah 28:10-11. These verses clearly predict that Jews will be taught

(evangelized) with foreign languages.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people."

In context, these verses are saying that God must punish His people by captivities when foreign languages will be spoken (particularly Assyrian and Babylonian). God, by using these people who speak strange languages, will teach His people. This prophecy has been fulfilled in all the experiences of Jewish "captivities" as well as by the gift of tongues in the Apostolic Age. In all these instances the fulfillment is by means of real foreign languages.

Conclusion: These thirteen arguments, taken together, demonstrate conclusively that all of the New Testament refers to the gift of tongues concern the same phenomenon. In every case it was the miraculous ability to speak in an unlearned foreign language.

(Continued Next Week)

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**GIVE US READERS
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Salvation

(Continued from page one)

of preaching to save them that believe" (I Cor. 1:11).

"In this was manifested the love of God toward us that God sent His only begotten Son into the world, that we might live through Him" (I John 4:5). Any evangelistic message void of God's provision for the salvation of His people is a vain effort and amounts to a rejection of the Christ of Calvary. We have assurance that God's word shall not return unto Him void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereto He sends it. Therefore, we "take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17).

The great overriding lesson God is teaching us through the Scriptures can be said in two words, "TRUST ME."

The Method Of Salvation

When we think of the method of salvation, we are brought to the conclusion that God, who is sovereign, has the prerogative to design all HIS plans according to HIS own eternal purpose and for His own ultimate glory. Therefore, we affirm, but the authority of the word of God, that the salvation of any person is by the sovereign grace of God and not by the human effort of any individual or organization of people. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Eph. 2:8-9). And, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5-6).

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Psa. 68:19).

Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent" (John 17:3). Again, "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God" (John 3:5).

God uses His word in the salvation of lost people. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Peter 1:23). It would be just simply wonderful if some of our social gospel preachers and many others could see this truth. Some of them may yet see this salvation truth if they ever come to know the Christ of Calvary as their Saviour.

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Supremacy

(Continued from page 6)

utterly cast down; for the Lord upholdeth him with his hand." Psa. 91:11, "For he shall give his angels charge over thee, to keep thee in all thy ways." Psa. 121:3,5,7-8, "I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved; he who keepeth thee will not slumber . . . The Lord is thy keeper; the Lord is thy shade upon thy right hand . . . The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

What happened to the old Arminian's "saved today, lost tomorrow?" God doesn't teach that trash. God's salvation is like God — it's holy, righteous, pure, and perfect. What blessed assurance does ring in our hearts.

Please note Eph. 1:11-14, "In whom also we have obtained an inheritance, being predestinated to the purpose of him who worketh all things after the counsel of his own will. That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after ye heard the word of truth, the gospel of your salvation; in whom also after ye believed, ye were sealed with the Holy Spirit of promise, Who is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Listen Hardshell — "that ye heard the word of truth." Our inheritance, brethren, is kept unto redemption because of Him that purchased salvation for us.

Are you born again? Do you put your trust and confidence in the Lord? Can you say with me today, "Lord, I know that all that befall me, whatever it be, that thou art God, and that it seemeth good in thy sight." Can you say with me today, Lord, I thank Thee for Jesus who died on the cross for my sins. I know that according to II Cor. 5:21, that Jesus became sin for me. We made a "swap" at Calvary — Christ took my sins and gave me His righteousness. Do you know that today? Does the death, burial and resurrection mean anything to you? If you are saved, praise God! I know this much, if the Lord has spoken to your heart, you'll confess with your mouth the Lord Jesus.

May the Lord richly bless you all!

Our belief in Christ as our Saviour is a gift to us from God. "Unto you it is given in the behalf of Christ, not only to believe in him; but to suffer for His sake" (Phil. 1:29). It pleased God to use His word as an instrument by the Holy Spirit to make alive spiritually dead sinners.

The Measure Of Salvation

We rejoice in our security in Christ Jesus when we pause long enough to hear the Word of God. Jesus said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:28-30). The words "eternal life" should bring the believer in Christ out on this side of the stream of confusion. When Jesus says our life from God is everlasting that should discard all question marks relative to our security in Christ Jesus.

Here is a blessed truth, "Beloved, now are we the sons of God, and it does not yet appear what we shall be; but we know that, when He shall appear, we shall be like him" (I John 3:2).

"Thanks be unto God for His UNSPEAKABLE GIFT" (II Cor. 9:15).

Here is a verse of Scripture that I love for its great comfort to us who trust Him, "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto himself" (Phil. 3:20-21).

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "He is able to save them over to the other side" is the expression someone made. We rejoice with exceeding joy when we understand our standing in Christ before God.

The Matter Of Your Own Salvation

Do you know Jesus the Christ of God as your Saviour?

Will you accept His word of instruction for believers and receive believer's baptism?

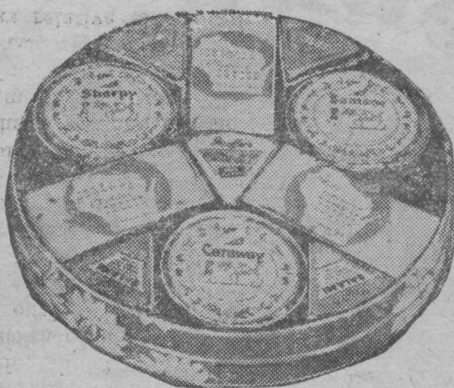
Will you seek out a New Testament Church and affiliate with it as a faithful member?

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