

# The Baptist Examiner

Baptist Is Our Middle Name

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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 1990

## TONGUES

C. NORMAN SELLERS  
Miami, Florida

(Continued From Last Week)

(1) The first indication is the change of verbs used in verse 8. The verb used with both prophecies and knowledge is the same. It is the word *katargeo*. This verb is used four times in verses 8 through 11 and translated a different way each time by our King James Version (*shall fail* in verse 11)! It should be translated here **rendered inoperative**.

Tongues, however, are not to be **rendered inoperative** — *tongues shall cease*. A different word is used. The word here is *pauo* which means to **stop** or **cease**. Since God chose His words, the change of verb should be of some significance.

(2) The second indication is the change of **voice** in verse 8. The verb used with knowledge and prophecies is in the **passive voice**. This means that knowledge and prophecies will not stop themselves, but will be rendered inoperative by the arrival of something or someone else. The verb used with tongues, however, is in the **middle voice**. In the middle voice this verb

must be translated, "tongues shall cease of themselves."

Since knowledge and prophecies were to be rendered inoperative by the arrival of something or someone else, it seems logical to assume that tongues would also be rendered inoperative at the same time — unless they have already ceased before that time. That this is indeed the case is proved by the next point.

(3) Prophecies and knowledge are rendered inoperative by the arrival of "that which is perfect." Verses 9 and 10 say that all our knowledge and prophecy is partial, even with the gifts of knowledge and prophecy. But there will come a time when "that which is perfect" will render inoperative these partial things.

The important thing to note is that prophecies and knowledge, but **not** tongues, are said to be rendered inoperative by "that which is perfect." Tongues are not rendered inoperative by "that which is perfect" because they shall already have ceased of themselves. This is the only reason **tongues** could be omitted in the references to those things which are superseded by "that which is perfect."

(4) Paul's illustration supports this view.

"When I was a baby, I used to speak as a baby, think as a baby, reason as a baby: but when I have become a man, I have permanent-



C. NORMAN SELLERS

ly rendered inoperative the things of the baby—(I Cor. 13:11).

The things of babyhood are put away gradually in the process of growth to maturity. When maturity has been reached it may be said that they have been permanently put away (the perfect tense is used (Continued on page 6, column 1)

## Missionary Pietsch Hopes Pres. Doesn't Greatly Err

By Timothy Pietsch  
Missionary To Japan

Beloved Readers of the Baptist Examiner

Greetings in the love of our Lord Jesus Christ with II Cor. 7:1.

The Lord has given us a wonderful summer. I think it is the best we have ever had in this country and we are so thankful for the privilege of being here at this critical time, when so many are giving up, because of discouragement or the very high prices, that



TIMOTHY PIETSCH

are at least twice as high as those in the USA. Our church had a very fine summer conference at Tanigawa Onsen in Gunma Prefecture, when we studied together the book of Job. Our new church in Hiyoshi-Yokohama had their summer conference at Lake Nojiri (in the cottage that I gave Helen as a wedding present in 1938. Today is our 36th wedding anniversary. We were married in Seinan Church in Fukuoka. How wonderfully good our Lord has been to us and we are fine though I have to still take medication for

a tendency to angina. Helen is entirely recovered from her two falls last year. We are very happy together and consider these the best days we have ever known in Japan, and it gets better all the time. We studied together the doctrine of God as outlined in Spurgeon's catechism. We had eighteen present and the church was so blessed they asked to have it there again next year. By sleeping folks on the floor we can get in as many as twenty-five.

From the 1st of October we begin another new Gospel radio program over the Akita Broadcasting Company. This covers all of Akita Prefecture which has a population of 1,241,000. We have never had a broadcast in this area before. Pray that we can reach some with the Gospel by this means. We wish you could read with us the hundreds of cards and letters we receive from those who respond to our Gospel radio broadcasts. We offer a free copy of the Gospel of John in Japanese to any one who has never seen any part of (Continued on page 8, column 3)

## WHY WINE, AND NOT GRAPE JUICE, IN LORD'S SUPPER

By ELD. W. A. REESE  
Science Hill, Ky.

This article is not written for the purpose of argument, nor for the purpose of contradicting or answering anything which may have been written to the contrary. It is solely for the purpose of presenting the views of the writer on this subject, and having done so, I shall not argue the question further.

So far as my personal knowledge goes, the difference of opinion as to what should be used for "the cup" in the Lord's Supper is of rather recent origin. Until within the past 50 or 60 years I never knew of anything being used or advocated but fermented wine, if I remember correctly. However, (Continued on page 4, column 5)

## Rejoices Over Editor's Fifty Years In The Ministry

Our Lord, this year, will have used Elder John R. Gilpin for fifty years in His ministry. I am only forty-six years old which means that Brother Gilpin was preaching before I ever saw the light of day.

My mother was an excellent cook, feeding me, my four brothers and dad with every good thing. It is good to know, as I look back across the years, that not only did the Lord provide us with a good mother to care for our physical needs, but He also had Brother Gilpin standing in the shadows ready to emerge when it was time for us to be fed the good Word of God.

We were living on a farm far back in the hills, beside an unpaved road, when the Lord first sent Brother Gilpin to our house. It was announced that Bro. Gilpin would preach at our house and that he would eat supper with us. Mother, as was her usual custom, ordered us boys to mow the grass and place every thing in its proper place. She proceeded to prepare her usual excellent supper. She even opened a jar of her favorite pickles which she had canned. I can still hear Bro. Gilpin praising those pickles. He, to our surprise, even rode off the hill on a buggy which my younger brothers had rigged up.

We, after supper, all gathered in the front yard where Bro. Gilpin preached to us from our front porch. Mother had prepared a great supper for us and God had given Bro. Gilpin a great message from Heaven. I, in my own mind, can still see him there on the porch and hear his voice ringing out across those hollows. I can also

still see my loved ones and friends gathered there in the front yard.

I, therefore, thank our great God and Father for what Bro. Gilpin has meant to my entire family and friends.

I know of several churches in which our Lord has used Brother



WILLARD WILLIS

Gilpin as a means in establishing them. These churches, to one degree or another, are the fruit of his labor.

I would like to urge all of our readers to send a congratulatory letter (not over one page in length, double-spaced on the typewriter) along with a picture of yourself to Bro. Gilpin. If his ministry has meant something to you, then I would urge you to tell him so.

May our Lord continue to bless our dear Brother, the church of which he is a member, the Examiner and his family.

## Method, Majesty, Might And Mystery Of True Prayer

"Call unto Me and I will answer thee and show thee great and mighty things, which thou knowest not"—Jer. 33:3.

These words constitute the mightiest challenge that the Lord ever made to men. We hear much in these days about the challenge to the churches. True, there is a challenge to the people of God, but it is not, as many suppose, from the world, but from God Himself, and is contained in the words of the text.

We need pay no attention to the world's challenge until we have first attended to God's challenge. Then when we have given heed to God's challenge He will attend to the world's challenge. The challenge still holds and has held through these thousands of years since it was uttered. No one has ever fully explored its depths. No one has ever yet scaled its top-most peak. No one has ever yet measured its full length. No one has ever yet spanned its breadth.

There the challenge stands. It has come ringing to us today, clear and strong, across the centuries, but our weak and powerless and backslidden churches are afraid or

too indifferent to accept the challenge and release the power of God upon a doomed world. Shall we dare to accept the challenge today? Shall we come up to the help of the Lord against the mighty? Yea, shall we go to our closets, and there call upon God, confident that He will answer us and show us the great and mighty things He has promised?

The text suggests four divisions. They are: The Method of Prayer, The Majesty of Prayer, The Mightiness of Prayer, and the Mystery of Prayer. Let us consider each one of these divisions separately.

### The Method Of Prayer

"Call unto me." These words were addressed by God to all that was left of the once prosperous and blessed nation of Israel, at a time of great national need. The great and mighty Babylon was crowding her hard and was about to take her captive. A captivity from which she would never recover until Jesus should come to earth a second time.

But Israel was flirting with Egypt and trying to get the king of Egypt to send men and munitions with which to resist Babylon. It was at this juncture that God said unto His people, "Call unto Me." Do not turn back to Egypt from which I have redeemed you, but "call unto Me." Do not turn to the beggarly elements of the world, but "turn to Me," said the Lord.

Just as the nation of Babylon was besetting the people of God in that day, so today the system of Babylon is besetting the churches of Christ. And the fact is also true, that as with the nation of Israel, so it is with the churches. They are flirting with Egypt and turning to worldly methods. But thank God, His method is still the same today as it was then and it is — "call unto Me."

This is a challenge to our faith. For one to get on one's knees and talk into space, with apparently (Continued on page 5, column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE SOUL"

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins"—James 5:20.

Ere I get into my message, let me say that I believe that man is a trinity — that is, body, soul and spirit. We read:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto

the coming of our Lord Jesus Christ"—I Thess. 5:23.

That the human soul and spirit are not identical is proven by the fact that we are told that the soul and the spirit are divisible, for we read:

"For the word of God is quick, 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 very fact that the Word of God can divide asunder soul and spirit proves to me that the human soul and spirit are not identical. Therefore, as I say, I believe that man is a trinity — body, soul and spirit.

There are plenty of good brethren who believe that the soul and the spirit are identical. They believe (Continued on page 2, column 2)



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JOHN R. GILPIN ----- Editor

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## Another Church Organized Because Of TBE

The Covenant Baptist Mission will soon be organized into the Covenant Baptist Church of the Ellendale and Arlington areas of Memphis. The mission was endorsed by the Woodlawn Terrace Baptist Church, Larry Cox, pastor. I remember how that the efforts of The Baptist Examiner and Brother Gilpin brought me to the truth on so many points. As I was teaching these truths in special Bible Heb-



R. E. POUND, II

rew classes, some people from a Rice-Hyles church came to the night Hebrew classes and were introduced to the grand doctrines of Calvinism. In the process of time, God opened up to them the doctrines, and they were forced out of their old hyper-Arminian church. This was the background of the mission work.

When they made known their desire for a true church, in keeping with Baptist principles, and Bible patterns, I received endorsement from the church of my membership for this work. We have been meeting under an old walnut tree in the back yard of one of our families, finding no place to meet. From the very first, all expenses and monies were raised by our own people. God has blessed us and we now have started on our own acre

of land and our own building. We are just off of Inter-State 40 and Highway 64 on Brunswick Road.

Our people have voted to start mission work now . . . and have voted to give 10 per cent to The Baptist Examiner. As we grow we will designate other offerings to other missionaries. This will be over \$35.00 per month as we now are. We now have five families in our work with visitors in most of all Sunday services.

I think back to 1963 and 64, during the "Reach the Preachers" campaign that Bro. Gilpin and The Baptist Examiner put on. Then is where I came into contact in a fellowship way with the great truths of God's Word.

If it had not been for The Examiner and Bro. Gilpin, I would have never become a Calvinistic Baptist, I would never have left the man-made organization I was in, I would never have crossed the steps of these folk in our new work, they would have never become Calvinists, they would never have left the Rice-paddy they were in, and hence there would have been no Covenant Baptist Church in East Memphis. But God had decreed otherwise. And in His wisdom, He used Bro. Gilpin and TBE. We never know the end result of one article or one new sub. Look at our church . . . someone gave TBE my name 10 years ago.

—R. E. Pound

## "The Soul"

(Continued from page one)

what we call the Di-cotemous theory. I believe that body, soul and spirit are all separate entites; therefore I believe in what is called the Tri-cotemous theory. I am merely making that distinction in passing, because I want to speak to you of the soul as the seat of our God-consciousness.

### I

#### THE PREACHER IS TO LOOK AFTER YOUR SOUL.

In the Word of God, the preacher is admonished to look after the souls of men. Listen:

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you"—Heb. 13:17.

Here is a verse that tells us that it is the preacher's business to look after your soul.

I say to you, beloved, the preacher has just one primary business, and that is to look after the souls of men. Some preachers apparently take the attitude that their business is to chaperone the young folk of the church, that their business is to promote hot dogs and wiener roasts, that their business is to go on all the hayrides and picnics that are had, that it is their business to enter into basketball games and baseball games and to sponsor such in the church. I am not saying that Boy Scouts and games and things of that type are wrong. I am saying this, that the preacher's main business, his primary obligation, is to look after the souls of men. If I have any time left over after that, then I might get into some of these other activities, but so far as I am personally concerned, I believe that my primary business with Calvary Baptist Church, with everybody that comes to this church, is to be very, very careful

as to the matter of soul welfare, and it is my responsibility to look after your soul.

### II

#### SOME PREACHERS MAKE MERCHANDISE OF SOULS OF MEN.

In Revelation 17 and 18, we read about the old whore and her harlot daughters. The old whore is Roman Catholicism, and as I have said many times, the harlot daughters represent the Protestant churches that have come out of Rome. If you will notice very closely and carefully, you will find that it says that Rome makes merchandise of the souls of men. In fact, in Revelation 18, there are three or four verses that talk about the things that Rome deals in, and it talks about how they make mer-

## Elder Joseph Wilson To Conduct Another Georgia Revival

The Ella Grove Missionary Baptist Church of Glennville, Georgia, has invited Brother Joe Wilson of Gladwin, Michigan, to hold a revival meeting for them the week of October 14th to the 20th.



ELDER JOSEPH WILSON

Two services will be held daily at 11:00 a.m. and 7:30 p.m. and they invite their friends who live within going distance who read this paper to attend the meeting. They are looking forward to a great time of blessing in the meetings and we sincerely trust that even if you are unable to attend that you will at least remember them in prayer.

chandise. This expression finishes off this portion of the Word of God when it says, "and souls of men."

I am just as frank with you as can be when I say I am satisfied that there's many a church today that is making merchandise out of the souls of men. I mean by that, when a man goes to church, instead of the preacher being frank and honest with him and telling him that he is a lost sinner — that he is in a terrible state of actual depravity — that he cannot save himself — that he can only be saved by the sovereign grace of God — instead of telling him that, the preacher many times makes merchandise of that person's soul by something like this, by saying to

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Balance does not apply to us.

THE BAPTIST EXAMINER  
OCTOBER 5, 1974

PAGE TWO

## We Salute:

### SOVEREIGN GRACE BAPTIST CHURCH

646 Sylvania Avenue  
Toledo, Ohio

Here is a church that has neither a building nor a pastor at present, and yet, it is a remarkable church.

Sovereign Grace Baptist Church of Toledo is currently pastorless, but they are carrying on their services regularly, trusting God will soon send them His man as pastor. And for them, we are indeed grateful.

Some of the members of this church have been entertained in our home and have worshipped with us in Calvary Baptist Church. We have found them to be some of the most wonderful Christians that we have ever known and we thank God for our every recollection of this group.

As I say, they have their services regularly with Sunday School at 9:30, followed by the preaching services each Sunday morning. And evening services are at 6:30, and the midweek services are on Wednesday at 7:00 p.m.

We would certainly urge our friends who live in that area to visit this church, and any who are passing through as transients are surely urged to get acquainted with this fine group of Baptists.

If you would care for more information, contact the church clerk as follows:

James O. Wilmoth,  
1747 Fullington Road,  
Toledo, Ohio 43614  
Dial 419/385-8171

If God enables you to visit with them, I know you will be glad that I told you about them.

that man, "If you will be baptized, you can have your sins washed away." That is making merchandise of a man's soul. Or by saying something like this, "You confess your sins to an earthly human being, such as a priest, and that priest in turn will confess those sins to God the Father and will pray for you for your forgiveness and thereby you will receive absolution. That is making merchandise of men's souls.

Of course, you may go to another church, so-called, and the preacher will tell you to come up and sit down and partake of the elements of the Lord's Table, and by eating of the bread and the drinking of the wine, that you are saved, and you thus participate in His death and you are saved thereby.

I tell you, beloved, whenever a preacher tells you anything like that he is going contrary to the Word of God. There is no salvation in baptism. There is no salvation in slipping up beside a peephole and talking to a man on the other side of that partition who has just as many sins as you have, and maybe even more. There is no salvation in breaking bread and drinking wine. There is no salvation other than in the shed blood of Jesus Christ, and when a preacher preaches anything else, he is making merchandise of the souls of men.

Sometime ago, I saw down in Mexico individuals come in the Catholic church and pour out their last penny that they had in order that they might slip up into a confessional box and tell the man on the other side of the partition the sins — the intimate things of his life, that he would not have told,

nor dared to have told, anyone else. As a result thereof, he went away hoping that he was saved. I even saw one of those priests sound asleep on the other side of the partition when he was supposed to be hearing a man's confession. I remember that individual, how he placed his money in the slot where he was supposed to, and sat down there making a confession and the priest on the other side was sound asleep all the time and never heard a word that he said. I tell you, whenever a man does a thing like that, he is making merchandise out of the souls of men.

Believe me, beloved, the soul is the seat of your God-consciousness, and it is my business to look after your soul. It is the business of every God-called preacher to be careful in the way that he does look after the soul. When a preacher fails to give the Word of God, when he fails to present the Lord Jesus Christ as Saviour, when he fails to present the truth of the Bible, he is then making merchandise of the souls of men.

### III

#### ALL SHOULD BE IN THE BUSINESS OF WINNING SOULS.

I don't say that winning souls is the biggest thing in the Word of God. The fact of the matter is, I would say that the biggest thing is to preach the Word. I would say that the most important thing that we have to do is to preach the Word, but we are to preach it with the idea in mind — with the thought in mind, that it will not only be used of God to bless the saints, but likewise to lead lost souls to the Lord Jesus Christ. Listen:

(Continued on page 3, column 1)

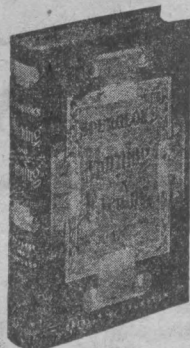
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## "The Soul"

(Continued from page two)

"He that winneth souls is wise"  
—Prov. 11:30.

A short time ago, when I was reading this passage in Proverbs, I noticed that it said in the 26th verse of this chapter:

"He that withholdeth corn, the people shall curse him."

When I read this, I contrasted these two verses. Verse 30 says, "He that winneth souls is wise." I think that is definitely true. The man who is in the business of preaching the Word of God and winning souls is a wise man. But here is an individual who withholds his corn. He doesn't present the truth. He doesn't present the Word of God as food for the soul. What does it say that happens? "The people shall curse him."

I dare say that there will be many times in Hell that lost men will stagger along the corridors of Hell and will curse the preacher whose church he had attended, because that preacher had never faithfully presented to him the Word of God. He has withheld his corn. He has withheld the food of the Word of God. The result is that in Hell, unsaved men will curse that preacher that does so.

You say, "Unsaved people don't want to be talked to today. They don't like for you to talk to them about their soul." That is right, beloved. But whether they do, or whether they don't, remember this: in Hell the man who has withheld his corn is going to be cursed by that man that goes to Hell.

Then Solomon says in contrast, "He that winneth souls is wise." Beloved, if you want to be a wise man, then I would beg of you to remember that your business is a soul-winning business.

Listen again:  
"And they that be wise shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever"—Dan. 12:3.

I walk out sometimes on a beautiful moonlit night and I look up into the sky. I have never gotten to the place that I am not fascinated by the moon. I have never gotten to the place but what the stars fascinate me. I see those stars as they file out one by one, to be the golden sentinels of the night, and as I look up at them, I am reminded of this verse of Scripture which says that he that turns many to righteousness, shall shine as the stars forever and ever.

Beloved, believe me when I say, that yonder in eternity you and I will shine as the stars — not for a day, and not for a season, but forever and ever if we have turned any unto righteousness for the Lord Jesus Christ.

Jesus, walking by the sea of Gal-

ilee, saw two men and said:

"Follow me, and I will make you fishers of men"—Mt. 4:19.

Here our Lord saw two men, Simon and Andrew, and He took these two fishermen and made "fishers of men" of them.

I like to go fishing. I haven't gone for years. I don't know whether I would know how to pull a fish in today or not, but I used to enjoy fishing tremendously. But there is something that gives me a bigger thrill. I have caught a few good fish in life and it has been a joy to me to pull them into shore, but I can tell you that there is something that gives me a greater thrill and that is to lead a man to Jesus Christ. Our Lord says when we do so, we begin to be fishers of men.

In the Parable of the Marriage Feast, the Lord said:

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage"—Mt. 22:9.

Notice what we are told to do. "Go out." Go where? "Go ye therefore into the highways," any place that you can, and as many as you can find — not a select few, but as many as you can find, bid them to the marriage.

Some people fight against the doctrine of election. They say, "I don't know who the elect are. How are we to know who to reach to?" Beloved, it is not your business to know who the elect are; it is your business to go out into the highways, and as many as you find, bid them to the marriage. It is God's business to take care of the elect. It is God's business to have chosen them from before the foundation of the world, and it is God's business to save them in time. Our business, as He says, is to go into the highways, and as many as we find, bid them to the marriage.

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

Not just to a few, not just to those whom you think may be saved, not to those whom you hope might be the elect, but He says to go into all the world and preach the gospel to every creature.

I hear a man in Hell as he cries out to father Abraham and says:

"I have five brethren; that he may testify unto them, lest they also come into this place of torment"—Luke 16:28.

Here is a man in Hell, and in Hell he asks for water, which is denied him. Then he makes a second request, namely that Lazarus might be disturbed from his soul rest, that Lazarus might go back and warn his five brethren. He hears them as they come down the avenues of time. He can hear them as they hotfoot the road of vice. Therefore, he said, "Send Lazarus

that he might warn my five brethren."

I remember so well what this passage of Scripture has meant to me. When I was a boy in Cumberland College, I didn't want to preach. God in Heaven knows that I wanted to do anything else but preach the gospel. I knew that God had called me to preach when I was five years of age — long before I was saved. I knew God wanted me to preach. I knew it all my life, but I didn't want to. There was something else that I wanted to do and I was determined that I was going to do it.

One night, I picked up my Bible — my neglected Bible, I might say, at Cumberland College — and it fell open to this passage, the story of this rich man saying, "I have five brethren. Send Lazarus that he might tell them, lest they also come into this place of torment." You know, beloved, I have been looking for that man's brothers from that time down to this. There

of commission that Jesus had. Just as the Father sent Him, so He in turn sends us, and our business is to look after the souls of men.

Listen again:  
"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.

Beloved, my business is to witness for the Lord Jesus Christ here in this world wherever I can find a man who is lost, and whenever I have an opportunity to talk to him. I am to deal with that man and tell him about the Lord Jesus Christ, that he might be saved.

The Apostle Paul emphasizes this truth once again, when he says:

"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 under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ), 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"—I Cor. 9:19-22.

Beloved, you can't read this without realizing that we have a task, and that task is to witness to all men. I don't know who the elect of God are. I know that there isn't going to be anybody saved but the elect. I don't have any idea who the elect are, but my business is to go out and witness to all men. As Paul said, "I am made all things to all men, that I might by all means save some."

Notice some other Scriptures in this respect:

"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.

"And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh"—Jude 1:23.

I tell you, beloved, if you are unsaved, you are almost in Hell now. You are right now on the very verge of Hell. There is just one pulse beat between you and Hell and that is the one you are enjoying right now. There is just one heart beat. You are held over the fires of Hell by a single, tiny, slender cord — the cord of life, and if you were to die tonight, you would go immediately into Hell. Jude tells us that it is our business to pull men out of the fire, "hating even the garment spotted by the flesh."

I tell you, beloved, you and I as

saved people, have a tremendous responsibility in carrying out this business of winning souls to the Lord Jesus Christ.

IV

ALL SOULS ARE IN GOD'S HANDS.

He is the one that controls all men. That is why I say that it is not my business to worry about who the elect are. My business is to teach the Word of God, remembering that all souls are in God's hand.

We read:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell"—Mt. 10:28.

Listen, beloved, the God I preach to you is a sovereign God. He is sovereign over us in every respect. He controls my body, He controls my soul, and all souls are in His hand.

That being true, what a responsibility is mine, knowing that He is in control, and that He who is in control, holds all souls in His hand, has said that it is my business to bring souls to Him. What a responsibility is mine as a child of God!

V

JESUS CHRIST IS THE SOUL'S ANCHOR.

The only hope I have to offer to any man for his soul is the Lord Jesus Christ. Listen:

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil"—Heb. 6:19.

Paul is saying that Jesus Christ is our hope, that He is the anchor of the soul, "and which entereth into that within the veil." That means, beloved, that we are anchored to Heaven itself. Oh, how I praise His Name for this truth, that the sinner has an anchor that holds him to Heaven itself.

Sometime ago, I saw a picture of a tropical storm — a hurricane. I saw boats that they thought were anchored perfectly, completely destroyed. I saw houses that they thought were built with an excellent foundation and were securely constructed, crumple like a matchbox. When I looked at that, I said, "I thank God for the anchor that I have." Beloved, I have an anchor that is safe, "sure and steadfast, and which entereth into that within the veil." I am so secure that I am anchored tonight to Heaven itself. Oh, what a blessing it is!

CONCLUSION

I say to you, the preacher's business is to look after the souls of men. While some preachers might make merchandise of men's souls; I don't want to do so. I want to preach the truth to you. I want to give you the Word of God frankly, realizing that it is my business to bring souls to the Lord Jesus Christ — to win souls to Him, knowing that all souls are in His hands and that He is sovereign over us all. Realizing this truth, I seek to lead you to the Lord Jesus Christ and introduce you to Him, and thus I am anchoring you to the Son of God, to the extent that you are anchored to Heaven itself.

Oh, may God help you who are unsaved to see this truth that Jesus Christ is the anchor of the soul, and may you tonight realize that your soul is a precious thing in His sight. May you realize that the only hope you have for your soul is the Lord Jesus Christ, and my prayer is that He might save you.

The Word of God says:

"Knowing therefore the terror of the Lord, we persuade men"—II Cor. 5:11.

Beloved, knowing the terror of God, I would persuade you, I would beg you, I would urge you to turn from sin to the Lord Jesus Christ and anchor yourself in the Son of God, which is anchored in Heaven, knowing that you are secure for time and eternity thereby.

May God bless you!

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has never been a time that I have preached but what I had in mind that maybe one of his brothers might be present. There never has been a time that I have stood before the radio in all these years but what I thought maybe one of his brothers might be listening. There never has been a time when I have sent out a paper, a copy of THE BAPTIST EXAMINER, but what I had in mind, maybe one of that rich man's brothers will read this story and shall be saved. I tell you, beloved, our business is to preach the Word of God and thus lead souls to the Lord Jesus Christ.

As I have said, it is the preacher's business to look after your soul, and though some preachers may make merchandise of your soul, I say that all of us, whether you are a preacher or whether you are a layman — all of us should be in the business of winning souls to the Lord Jesus Christ.

We read again that Jesus said:  
"As my Father hath sent me, even so send I you"—John 20:21.

Beloved, we have the same kind

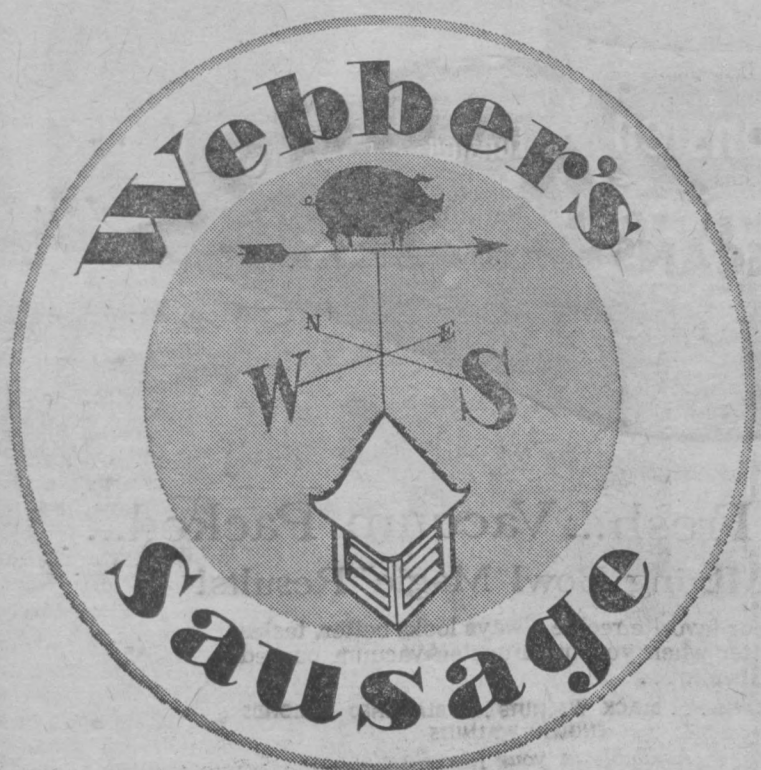
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# The Baptist Examiner FORUM

"Why won't Baptists associate with other denominations?"

E. G. COOK

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Birmingham, Ala.  
BIBLE TEACHER  
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The woods are full of Baptists who will associate with anything called a denomination. In fact, Billy Graham would not be interested in the least if only the Baptists in some city wanted him to come and put on a Baptist campaign. So many Baptists in our day have no conception of separation. And, furthermore, they do not want to know anything about separation from the religious world which Paul calls "this present evil world" in Gal. 1:4.

However, the true Baptist that believes, and earnestly contends for the whole counsel of God would not be wanted as an associate on the part of most Baptists, and on the part of all the others. No people other than a few hated Baptists really believe in salvation by pure grace. They all say they believe in salvation by grace, but listen to their invitations and see if they do believe it. I dare say that at least 90 per cent of the Baptists in Alabama have never heard of election or predestination. I had a preacher's daughter to ask me not too long ago what we meant by election.

As Brother Timothy Pietsch of Japan says, "Behind a modernist or a neo-orthodox preacher is Satan." And what fellowship can the Lord's people have with Satan's crowd? I challenge anyone to show me a denomination in the world today that does not have modernist and neo-orthodox preachers among them. There may be one somewhere, but I do not know of it.

I have before me a clipping from the Birmingham Post-Herald dated August 10, 1974, an article by Lester Kinsolving telling about the popular Glide Memorial Methodist Church in San Francisco hosting a whore's convention. Does our querist want to associate with that church? Does he, or she want to associate with those who do associate with that church? Keeping in mind the infamous NCC, if you refuse to associate with those who directly, or indirectly associate with that Methodist Church, you would probably find that you had no one to associate with unless it be the Campbellites.

In II Cor. 6:15 we read: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel." The word "infidel" here is from APISTOS which means an unbeliever. Other translations so translate it. So this verse simply means what part hath a believer with an unbeliever? I do not mean to say there are no believers in the different denominations. But I am fully convinced that all of them are heavily stacked with unbelievers. And it would be impossible to associate with the believers without having to also associate with the unbelievers.

II Cor. 6:17 says, "Wherefore come out from among them, and be ye separate, saith the Lord." And the only way for the Lord's people to be separate is just simply to be separate. We can be congenial neighbors. We can deal with them in secular matters. But when it comes to the things of God, we have nothing in common with them.

So how can there be any association? However, we don't need to worry too much about not associating with other denominations. If we believe and earnestly contend for the whole counsel of God others will refuse to associate with us. If we do not believe and contend for the whole counsel of God, we might as well go ahead and associate with them all. We would be no better than they are. By this, I do not want anyone to get the idea that we feel that we are better than others socially. But if we do contend for all of God's precious Word, we are certainly better in God's sight than those who deny part or all of His Word.

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It always amuses me when I hear this question. I often wonder why you couldn't ask, "Why won't other denominations associate with Baptists?" The only Baptists that others will have anything to do with are compromising Baptists and they aren't fit to bear the name. Let a Baptist church refuse to compromise her belief and everyone will want to stay away from them.

To get back to your question, however, it is correct to say that true Baptists will not associate with other denominations. Now, let me clear this up a little, when we say associate we mean in church capacity. In other words, we will talk to and be friends with people of other denominations as individuals, but we cannot have anything to do with cooperative or unionizing services. How can we associate with those whose beliefs are different? For instance, we believe that salvation is entirely by the grace of God. "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).

How can we join in services with those who believe that you must be baptized in order to be saved? How can we associate with those who think we must earn our salvation? Why would they want us to join with them? We believe that when we are saved we have eternal life. "That whosoever believeth in Him should not perish, but have eternal life" (John 3:15).

How can we be a part of the services with those who believe and teach that a person can be saved and then lost?

By joining with other denominations we would be sanctioning their beliefs and I cannot do that. "Can two walk together, except they be agreed" (Amos 3:3).

There is one difference between true Baptists and people of other denominations, and that is we are Baptist because we believe what they teach. If others of other denominations believed what their group taught, they wouldn't want to join with other organizations because they wouldn't accept their beliefs. I Cor. 1:10 tells us that we must be agreed.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." We couldn't possibly expect to fulfill this teaching in a

union meeting.

Frankly, brethren, I don't want to join with other denominations because I am convinced by the Word of God that the Baptist church is the church that Jesus started when He was here on the earth. If I did not believe this, I would leave and search for that church because Christ said it would not fail.

"... Upon this rock I shall build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



It hasn't been my observation that Baptists are unkind or supercilious as regards other denominations. I know that in my own case, I don't feel badly toward people of other faiths. I have known many devoted Christians who were not Baptists, and have had pleasant fellowship with them. However, I do not believe in union revivals meetings and things of that sort, and this is because there is such a wide divergence of beliefs among denominations. A revival sponsored by a number of denominations is an attempt to reach the lost, when they are not internally agreed on the way of salvation. Suppose that when the invitation is given, an enquirer comes forward and says, "I want to know how to be saved." A minister of one of the denominations says, "You must confess Jesus Christ as the Son of God, and be baptized by immersion." Another speaks up and says, "I must tell you that immersion won't help you, indeed we practice sprinkling in our church."

Still another speaks up and says, "The true way of salvation is through a personal faith in Christ as Saviour and Sin-Bearer. When you receive Him, you should be baptized by immersion, but it has no saving power. Then you should live a devoted Christian life, but not to keep your salvation, for when Christ saves, He saves forever."

By this time several ministers of different denominations are gathered around the lost man, and one speaks up and says, "I can't agree with what this Baptist has just said. I believe that a Christian is only a Christian until his next big sin, at which time he falls from grace and loses his salvation. And besides this, I believe that immer-

sion alone is real baptism, and I believe that it helps to save one."

By this time there is a regular jamboree of disorder, which makes plain that the men talking are not even agreed on the way of salvation.

Baptist don't believe in union revivals because of this very situation. How much better to say, "These other people have a perfect right to their beliefs, but I am not going to compromise my convictions by unionizing."

In this connection, most denominations are affiliated with the National and World Council of Churches. These Councils are dominated by religious liberals — men who deny the full inspiration of the Bible. Some of these are almost infidels, and they are leading denominations away from the true gospel, and into the promotion of the so-called Social Gospel. Northern Baptists are affiliated with these Councils, because they have become liberalistic, but other Baptists have refused to go along with them. Why won't Baptists associate with other denominations? Because most of the denominations are affiliated with the Councils of Churches, and their leadership is theologically rotten. The Council of Churches are Communistic in sympathies and have departed from the time-honored beliefs that formerly characterized not only Baptists, but most of the other denominations.

Baptists don't hold aloof from other denominations because they feel snooty and proud. It is because there is such a difference between their old-fashioned Bible beliefs, and the beliefs of those who welcome the leadership of the National and World Council of Churches.

PAUL TIBER

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Ohio



This question is similar to one which we answered earlier this year.

No Baptist church should unionize with any group unless there is substantial agreement both as to doctrine and practice.

The beliefs and practices of Protestant denominations are so opposed to our own that there is no ground upon which to base church fellowship.

Personally, our experience has been that when Jesus Christ is invoked as being ample common ground for fellowship, we find that

their Christ is in many ways different from the Christ of the Scriptures, causing us to become ill at ease in their presence.

Truth is equated to light in the Word. Scripture teaches that truth and light are uncompromising. There is no such thing in Scripture as a mixture of truth and error or light and darkness. We Baptists who are convinced of the Truth regarding our Lord and His atoning work for HIS people, and His commitments to the continuance of His churches, and the many collateral truths which revolve around them, must remain separated from those who would compromise them. They do not believe as we do.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" —II Cor. 6:14.

This verse and the ensuing context brings its primary force against religious affiliations.

What fellowship and communion can a Baptist church have with a Protestant group? None!

## Wine

(Continued from page one)

there might have been those who taught and practiced otherwise prior to that time that I did not know about.

Nevertheless, I wish to say that it is my firm conviction that nothing but fermented wine can be used and fully comply with the requirements and teachings concerning the Lord's Supper. All are aware of the fact the Bible does not positively tell us what was used in the institution of the Supper. It is referred to only as "the cup" and the "fruit of the vine." Also, I think it is evident that the newly prepared juice of the grapes was referred to as wine, or "new wine" (Matt. 9:17). Therefore, since the "fruit of the vine" could have been either sweet or fermented, and the term "wine" might have referred to either sweet or fermented wine, we will have to turn to other evidences to determine what was used in the Lord's Supper.

Also I might say that in the institution of the Supper we are not told what kind of bread was used. But in the Passover we know that nothing could be used that contained leavening, which was a type of evil. At that time — all leavening must even be put out of their houses, (Exodus 12:15). And since the institution of the Lord's Supper followed immediately (Continued on page 5, column 2)



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# ADAM'S RIB

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## "LIVING FOR JESUS"

Recently I've been meditating on a statement made by Martin Luther. He said, "We should live as though Jesus Christ died yesterday, arose today, and is coming again tomorrow."

What effect would it have on my life if Jesus died yesterday? For one thing, it would make me terribly conscious of the awful sinfulness of my sin. I wouldn't be as able to shrug it off or make excuses for it. I would be cognizant of the high price the Lord of Glory paid because of my sin.

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:5).

It would also make God's love for me very real.

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren" (I John 3:16).

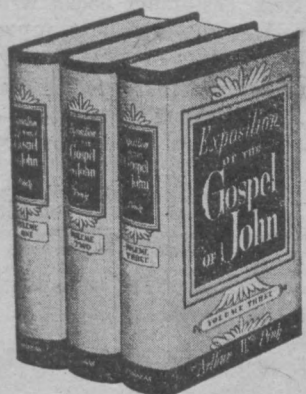
When we experience the love of God it sort of ricochets from our heart to the brethren. Our hearts would not be so cold and void of love if Jesus had just died yesterday.

What effect would it have on my life if today was the very day Jesus arose from the grave? Surely my soul would be filled with wonder, and awe and true worship. Seems as though the resurrection is so common place. We have heard of it all our life. Only occasionally does our soul thrill. But, oh, if today were the day He arose—that the stone was rolled away—that the angels proclaimed, "He is not here. He is risen." What glory this! Surely we, too, would run to the city to tell the disciples. Yes, I think we would experience true worship.

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fering and come before Him: worship the Lord in the beauty of holiness" (I Chron. 16:29).

What effect would it have on my life if I knew for sure the Lord were coming tomorrow? I would no doubt walk more circumspectly. The next 24 hours would be filled with more patience, kindness, love, joy and peace than all my years as a Christian put together. I'd have a strong desire to witness to my unsaved family. A lot of that day would be spent in prayer and praise. That day, the things of the world would have no attraction for me. The opinion of others would be unimportant. I would be engulfed with the awareness of time running out. Titus summed it up like this: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

It is only man that is restricted by time. The Scriptures say that a day with the Lord is as a thousand years. Since it has been nearly 2,000 years since the Lord was crucified it really has only been two days? And truly the Lord could come tomorrow. What a blessing it would be if we would live in the awareness of these things!

"O come, let us worship and bow down: let us kneel before the Lord our maker. For He is our God; and we are the people of His pasture, and the sheep of His hand" (Psa. 95:6,7).

## Wine

(Continued from page 4)

ly after the eating of the Passover, it is evident that they used UNLEAVENED bread, for no leavening could even be allowed in the house at that time. And Paul in I Cor. 5:7-8 speaks of our keeping the feast with unleavened bread of sincerity and truth.

Now for the very reason that they could not use bread that contained leavening, they could not use grape juice, which contains the nature of leavening or fermentation. All grape juice has this nature, which can be proven by keeping it unsealed for a little while and it will begin to ferment, and fermentation is leavening, a type of evil. It is leaven that God specifically enjoined must be completely removed from all that was used in connection with the eating of the Paschal Lamb, a type of Christ.

Now let us think of the picture presented in the use of "the cup," which we all agree represents the blood of Christ. First, please note that the juice of the grape so long as it never comes in contact with the air, is pure, contains no leavening and does not ferment while it is in the grape. But when the juice of the grape comes in contact with the air it partakes of leavening, or the bacteria of fermentation, and is not free therefrom until that leavening has done its work in fermentation. Then however, the wine is free from leavening, it will not ferment again—it can never again be leavened.

Thus we see a picture of Christ, who being absolutely pure and free from sin, yet He came to this earth to take upon Himself our sins and pay the penalty thereof that we through Him might be saved. His taking our sins was a more awful reality than many people have realized. Many think that He bore our sins somewhat like I might bear a burden on my shoulder, yet all the while the burden was no part of myself. But notice what the Word says concerning Christ and our sins: "For he hath made Him to be sin for us," (II Cor. 5:21). I believe that was just as real as if Christ Himself had committed ev-

ery sin ever committed by man. He was made to BE SIN for us. Thus Christ for our sakes came to this earth and became leavened with sin. But when that leavening had done its perfect work, and sin was judged and its penalty paid, Christ can no more be touched with the leavening of sin, (Rom. 6:9-10; Heb. 9:28).

Thus we see how that only wine, which contains no properties of leavening and never can be leavened, is the only proper emblem of the pure blood of Christ. Personally, I would as readily use leavened bread in the Lord's supper as I would use grape juice for "the cup."

The church at Corinth beyond question used fermented wine for "the cup" at what was supposed to have been the observance of the Lord's supper. Paul criticized them for the MANNER in which they observed it, but he DID NOT criticize the kind of bread and wine they used. They went to an excess, and turned the supper into a shameful scene of feasting and drunkenness. "For in eating every

fermented, they had to put new wine in new bottles, for the new skins were pliant and did not burst when the wine fermented. If they put new wine in old bottles, in the process of fermentation the bottles would burst, and the wine would be lost. "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved" (Matt. 9:17).

Since they had no way of preserving grape juice from fermentation, the only time they could have had unfermented wine was at the time of grape harvest, which was September. But the institution of the Lord's Supper was in April, about seven months after grape harvest. The climate of Palestine in the area of Jerusalem is about like that of California. So we know it would have been impossible for them to have preserved grape juice without it fermenting for about seven months, so evidently they COULD NOT have had anything but fermented wine. Not only in that day, but all through the

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THE W. T. SMITHS  
MARRILLTON, ARK.

one taketh before other his own supper: and one is hungry, and another is drunken." (I Cor. 11:21). The Revised Standard Version puts it this way: "For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk." Thus we see the disgraceful condition which pretended to be an observance of the Lord's supper, and which the Holy Spirit through Paul severely rebuked. But the nature or kind of emblems they used was not criticized, and we know they did use FERMENTED WINE, because some of them got drunk. You can't get drunk on grape juice.

It might be claimed that it would be wrong to use fermented wine because God in His Word condemns the use of it. But let me say that in every instance where it is condemned, it is the WRONG USE of it that is condemned. When it comes to using wine as a beverage, no one on earth is more opposed to that than I. God very strongly condemns the wrong use of food, and expresses His displeasure against the glutton in no uncertain terms. Yet no one, I suppose, for this reason would refuse to use food in the way God teaches us to use it to His glory. You see if we try to get so straight that we lean backwards, we have in fact gotten crooked the other way. So I contend it is not wrong to use wine the way the Lord says to use it. In Israel He commanded it to be used in different offerings (Ex. 29:40; Lev. 23:13; Numbers 15:1-12).

## Could Not Have Had Grape Juice

Finally, let me say that in Bible days and for centuries thereafter, they COULD NOT HAVE HAD GRAPE JUICE only at the time of grape harvest. In that age they knew nothing about the process of canning which we have today, nor did they have any method of refrigeration to preserve food from fermentation. They bottled their wine in leather bottles, which were bags made of the skins of animals. And, since it in a short while

centuries until modern methods of canning and refrigeration were developed, would it have been impossible for the churches to have had grape juice at the time of celebrating the Lord's Supper in the springtime. So we know they used fermented wine. And this is the only thing that can be a fitting emblem for "the cup" in observing the Lord's Supper.

## Prayer

(Continued from page one)

no one to talk to, when great and important issues are at stake, looks like foolishness and is a test of one's faith. We cannot discern God by any of our five senses. We cannot see Him, we cannot hear Him, we cannot feel Him, we cannot taste Him, we cannot smell Him. In the natural we cannot comprehend God and naturally we want to turn to things that we can understand, for help. When we are sick we want to call for the doctors instead of the elders. When we need money we want to call upon the rich and when we are in

distress we want to call upon our friends. But faith makes God so real to us that He becomes a living reality. Through faith we get a vision of God and Egypt is lost sight of.

This is the challenge of our love. When in need the child instinctively calls upon its mother for help because it loves and trusts her. The wife naturally calls upon her husband because she loves him and the same is true of the husband. Likewise, the real child of God instinctively calls upon his Heavenly Father because he loves Him. One can judge one's love for God by the way one calls upon Him. When love for God begins to wane, just in that proportion does one begin to call upon Egypt for help.

It is a challenge to our simplicity. How simple a call is. Anyone can call. The merest babe as well as the most mature can call. Ignorant and educated alike can call. Not even do we have to utter a word to call. The heart can call. Sometimes the call is so deep that it cannot be expressed in words, but it is a call nevertheless. God has made the method of prayer so simple that it has come within the reach of everyone. Some say, I do not know how to pray. If you know how to call you know how to pray. A call is the instinctive utterance of the human heart, and God wants prayer to be the instinctive utterance of the redeemed heart. The flesh naturally wants to form some high sounding, oratorical plea or else use its pull and influence in order to bring things to pass; but God says, "Be simple, be natural" and "call unto Me."

This is a challenge to our patience. Naturally, the impatient flesh, when it does not see things come to pass as rapidly as it would like, wants to plunge in and do things. But God's ways are not our ways and often He delays His answers for the very purpose of teaching us patience. To simply lay aside every other help, and call unto God, and then wait for Him to answer, when it seems as if any moment the whole house would crash in on our heads, is surely a test of, and challenge to our patience.

Beloved, while the world's Babylon is pressing hard on every hand, shall we call upon Egypt for help, or shall we in patient faith and love and simplicity call unto God?

## The Majesty Of Prayer

"I will answer thee." Can you comprehend the majesty of these words? Only God could have answered them. No display here, no trying to show off what God can do. Simply the marvelous, mighty, majestic God says, "I will." This ought to be enough to calm the most turbulent heart and bring rest and assurance to the most troubled soul.

There is no limitation to the answer, nor a suggestion that more might be asked than God is able (Continued on page 7, column 1)



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## Tongues

(Continued from page one)  
here). He chose this illustration deliberately, because he wished to show that the process of leaving behind the partial and incomplete in favor of the more mature, is a natural process.

B. It has been determined, then, that tongues were to **cease** before prophecies and knowledge were to be rendered inoperative. But when were prophecies and knowledge to be rendered inoperative? In order to answer this question we should first answer another question, "What are prophecies and knowledge?"

Prophecy is such a familiar word to Bible students that there should be little difficulty in defining it. It was the gift which was exercised by a prophet. Rather, by receiving the gift of prophecy one became a prophet. Peter uses the word in II Peter 1:20 when he says:

"No prophecy of the Scripture is of any private interpretation (held by the author), for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Frequently, it has been said that there were two kinds of prophecy; foretelling and forthtelling. But in view of the Biblical usage of the word, this is an artificial distinction. The gift of prophecy was simply the gift of receiving a message from God and declaring it to the people. (A prophet represented God to men, a priest represented men to God.) The fact that the message is from God makes it a prophecy.

Jews and Christians generally agree that the Old Testament prophetic gift ceased at the time of Malachi when the Old Testament canon was complete. (Josephus, the famous Jewish historian, was very specific on this point.)

In the New Testament age God again gave the gift of prophecy so that the early believers would have a "Christian" theology (one from God), and not just a human invention. It seems that we are already near an understanding of "that which is perfect," (or complete) when we note that no one person received all of God's revelation. That is why Paul said "we prophesy in part."

The gift of knowledge was a gift which was not easily recognizable as such. That is probably the reason it is never mentioned in the New Testament except in I Corinthians. The gift involved

unusual spiritual insight in settling practical problems such as: eating meat offered to idols, attendance at Jewish ceremonies, administrations of widows, ladies' veils, qualifications for church officers, and many such similar questions that would have been extremely perplexing before the New Testament Scriptures were written.

The remaining question is, "What is 'that which is perfect' which renders inoperative prophecies and knowledge?" The answer can be clearly seen by the following observations from the text.

(1). It does not refer to the Lord because the term **that which** is in the neuter gender. It is grammatically possible that the term could refer in a general way to the Second Coming rather than to the Lord Himself, but we shall see in a moment that that is not the case.

(2). The word **perfect** means **mature** or **complete**. Paul uses the word two other times in I Corinthians. The first time is in I Corinthians 2:6 where he says, "howbeit we speak wisdom among them that are perfect." The second time is here in 13:10. The third time is in 14:20.

"Brethren, be not children in thinking: howbeit in malice be babies, but in thinking be MEN."

The word translated **men** is the same word that is translated **perfect** in 13:10. It obviously means, **complete, adult, full grown, or mature**.

(3). Paul, then, is saying; "that which is partial — prophecies and knowledge, will be replaced by that which is complete." The rendering inoperative of that which is partial is really the completion, the maturation, of that which is partial. There will come a time, he is saying, when all the partial revelations will be no longer necessary because God will have given a complete revelation. Man will have been given all the revelation he needs. The collected partial revelation will have grown to a state of completion or maturity. The **complete** or **perfect** thing should logically be of the same kind as that which is partial. **Mature** or **complete**, prophecy and knowledge replace partial prophecy and knowledge. This is exactly what happened as the New Testament was completed.

(4). Paul's illustration in verse 11 establishes this interpretation. He says that **perfection** or **maturity** is a state which is reached by a **process** of growth. As one grows to maturity childish things are set aside (rendered inoperative). There

comes a time when a man should be able to say, "I have permanently put away childish things." So it was with the matter of prophecies and knowledge. There came a time when God could say "I have given enough — revelation is perfect, full grown, mature, complete."

(5). Verse 12 of chapter 13 presents the only problem to this interpretation.

"For we see **NOW**, through a mirror, in enigma (darkly), but **THEN** face to face: now I know in part (literally, **OUT OF PART**, i.e., a revelation here, another there, etc.); but then I shall know even as also I have been fully known." (When Paul says "now

turity, that is not his final state. There will come a time when we are glorified and then "we shall be like Him, for we shall see Him as He is." That is the perfect state — the final state. **Now**, he says, even with the gifts of prophecy and knowledge, our knowledge is incomplete. But there will come a time when we shall see Him face to face. **Then** we shall have full knowledge.

The knowledge of verse 9 is **partial**, the knowledge of verse 10 is **mature**, the knowledge of verse 12 is **full knowledge**! Verse 12 is speaking of the time of the Rapture but that is not the time mentioned in verse 10.

During the Apostolic Age all prophecy and knowledge was partial. With the completion of the New Testament, prophecy and knowledge were rendered inoperative by the arrival of a **mature** revelation. When we are glorified we will have **full knowledge**. The key to understanding this passage on the subject of tongues is to note this progression from partial, to mature, to **full knowledge**.

(6). In verse 13 Paul concludes his argument. He says in effect "Now then, if you are more interested in those things which are abiding, than in those things which are temporary, let me suggest these three: faith, hope, and love."

The "now" in this verse is not the "now" used in the preceding verse. The two occurrences of the word "now" in verse 12 were temporal, the "now" in verse 13 is logical — "but then" or "so then."

When he says "these three," he is obviously drawing a sharp contrast with "those three:" prophecies, tongues, and knowledge. These three abide, but those three don't even last through this age! During the age prophecies and knowledge shall be rendered inoperative by their "completion" or maturity. Tongues shall already have ceased.

9. History demonstrates conclusively that tongues did cease.

During the age of the Apostolic Fathers the gift of tongues was not exercised. There is absolutely no mention of tongues in any of their writings. Clement of Rome wrote to the **Corinthians** in A.D. 95 and discussed their spiritual heritage without once mentioning tongues! He even commended them for their unity. By that time tongues had ceased. The true gift was no longer given by God, and Paul had silenced the quacks by showing that tongues was the least of the gifts and not an indication of spirituality.

Ignatius, who was martyred in A.D. 116, wrote to the **Ephesians**, (Remember that the gift of tongues was exercised in Ephesus during the time of Paul, Acts 19). He did not mention tongues in his letter to the Ephesians. He also wrote to the churches at Magnesia, Tralles, Rome, Smyrna, and Philadelphia without mentioning tongues.

Polycarp wrote to the **Philippians**, and did not mention tongues. The Epistle of Barnabas, the Shepherd of Hermas, the Epistle to Diognetus, the Didache, the writings of Papias, — none of these mentions tongues, though they cover all areas of Christian theology. These were all within a lifetime of the New Testament Age.

Justin Martyr, who was martyred around A.D. 165, traveled extensively throughout the Roman Empire and wrote extensively on Christian doctrine, yet did not mention tongues.

Beginning about the year A.D. 200 a few extra-Biblical references to tongues appear. These scattered references all seem to be reports concerning the practices of the Montanists. Montanus and his followers are acknowledged by all to have been heretics. Their heresy was primarily in the field of pneumatology and involved an undue emphasis upon miraculous gifts.

The testimony of Chrysostom is very clear and interesting. Remark on the I Corinthians passage he says that the "whole place is very obscure." He then adds;

... but the obscurity is produced by our ignorance of the facts referred to **AND BY THEIR CESSATION, BEING SUCH AS THEN USED TO OCCUR, BUT NO LONGER TAKE PLACE**. Chrysostom, Homilies, on First Corinthians, XXIX, I, as quoted in Cleon Rogers, Jr., "The Gift of Tongues in the Post Apostolic Church" *Bibliotheca Sacra*, 122:134-43, April 1965. Chrysostom's statement was made about the year A.D. 400 (underlining is ours). We are indebted to this article for much of the information given under this topic.)

It is clear that tongues were not a problem in the early church after Paul wrote I Corinthians. They had ceased of themselves.

**Conclusion:** I Corinthians 13 clearly teaches that prophecies and knowledge are rendered inoperative by that which is **mature**, or **full grown**. This can be none other than the Word of God, the New Testament Scriptures. After the N.T. was completed, which was in A.D. 96, the gifts of prophecy and knowledge were no longer needed.

I Corinthians 13 also clearly teaches that when prophecy and knowledge are rendered inoperative tongues shall already have ceased of themselves. We have already seen that, since tongues were primarily a sign for the Jews, there would be no purpose for the gift after A.D. 70. Again we should remind ourselves that they are not mentioned in any of the New Testament books written after A.D. 65. The last reported occurrence was in A.D. 55.

We conclude that tongues ceased by A.D. 70 and prophecies and knowledge were rendered inoperative by A.D. 96.

(Continued on page 7, column 3)

## OUR THANKS TO BRO. SELLERS

This series of articles on "Tongues" have been taken from a booklet written by C. Norman Sellers of Miami, Florida.

I do not know Brother Sellers personally, but I am most deeply grateful to him for his kindness in allowing us to print his booklet on "Tongues" in our paper — and that without remuneration to Brother Sellers.

These articles have been taken from Brother Sellers' booklet, and I would certainly urge all our readers to write him direct and buy a copy of his book. In my fifty years of the ministry, I have read literally thousands of pages on this subject, but never have I seen a more complete or more comprehensive study on the subject than that produced by Brother Sellers.

This is a tremendous evil and heresy of this day. Let me urge all of our readers to study these articles as they appear in TBE and also order Brother Sellers' booklet that you might be prepared to meet this heresy.

I know in part," he uses the normal word for knowing. When he says "then I shall know fully," he uses a compound word which indicates he is speaking of **full knowledge**.

Were it not for this verse, then certainly all would agree with the interpretation given above. There are many, however, who think that this verse requires us to understand that "that which is perfect" is the time we see Him face to face, i.e., the Rapture. It is admitted that our King James translation would incline one toward this position. (However, even if "that which is perfect" did refer to the coming of Christ, tongues would still have to cease before that coming because tongues "come to cease of themselves" whereas prophecies and knowledge would be rendered inoperative in this case by the Rapture. It should be noted that this would mean that if tongues have not yet ceased then the Rapture cannot be imminent until they have ceased.) It is helpful to read this passage in the American Standard or the New American Standard Version. The important thing to note is that Paul is still discussing the comparative insignificance of prophecy and tongues. The **then** of verse 12 — "then face to face" — is not the same time as the **then** of verse 10, "then that which is partial shall be done away." In fact, there is no **then** in verse 10. The **then** is an insertion of the King James translators.

Verse 10 simply says that which is partial will be superseded by that which is complete. Verse 11 illustrates this as a process of growing up. Verse 12 adds to the argument by emphasizing just how temporary and how partial these present gifts are. Paul says, it is obvious that they are not permanent. Even when the believer has reached a state of spiritual ma-

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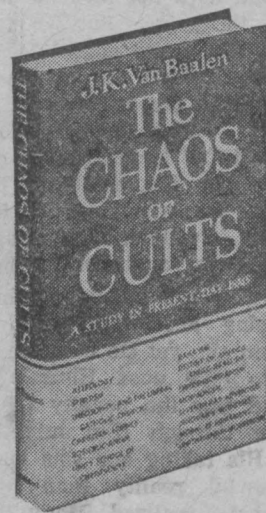
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## Prayer

(Continued from page five)

to give. With an earthly monarch his "I will" is limited by his power to perform. But not so with our God. There is a majesty and a dignity here of which the rulers of this world know nothing. It speaks of the bounty and unlimited power of our God, in being able and willing to answer the smallest as well as the largest request of His child.

Nothing is too hard for our God. Beloved, if you will call, God will answer. To the one who dares to accept this challenge of God there will come into his life a majesty and dignity and poise that will be the marvel of the world. Even the most unlettered saint can possess this majesty because he is resting in the assurance of God's "I will answer thee" to undergird and strengthen him.

When Israel called upon the king of Egypt for help, the king hesitated, because he wanted first to know what Israel would pay him for his help, if Israel was able to pay what she had promised to pay, and if Egypt was able to defeat Babylon after she had promised to help Israel. But not so with our God. The mere fact that one of His churches is calling upon Him is enough, and with alacrity, He flees to answer the call. He does not stop to consider what we can pay, because He knows that we are bankrupt, and besides in the person of His Son the price is already paid, and we are the beneficiaries of free grace. Neither does He stop to consider if He is able to defeat Babylon, for all power in Heaven and earth is His.

That God who cannot lie has said, "I will answer thee." Beloved, shall we believe Him, by calling upon Him, or shall we turn to Egypt for help?

### The Mightiest Of Prayer

"And show thee great and mighty things." Israel had been looking at, and was terrified by the greatness and mightiness of Babylon. She could not see God's greatness and mightiness at all, hence the above promise from God. Looking at Babylon had taken all the strength out of her, and rendered her weak and helpless in the hands of her enemy. It made her flee to Egypt for help. So it will do for you, beloved. If your eyes dwell upon the greatness and mightiness of the Babylonian systems of this world, it will rob you of your power and effectiveness

for God, and you too will be forced to flee Egypt for help.

God allowed this adversity to come into the lives of His chosen people to take their eyes off the great and mighty Babylon and to fix them upon His greatness and all-mightiness. And so today, God bids us not to be discouraged by the increasing might of the Babylonish systems of this world. Remember that He is almighty, and that if one will call, He will answer and show that one "great and mighty things."

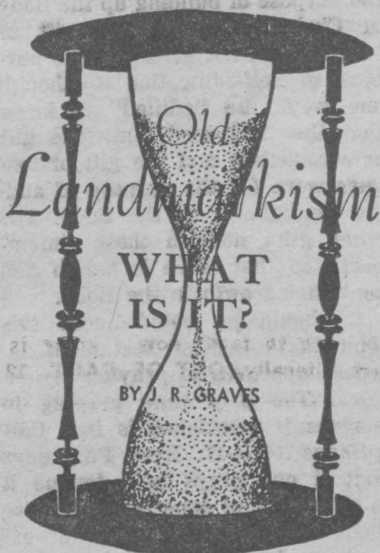
The day is coming when a terrified cry is going to ring through the world, "Babylon the mighty has fallen." Then the great whore will be judged, and the kingdoms of this world will become the kingdoms of our Christ. This will be a sight worth seeing, and God is going to show this great and mighty thing to those who have called upon Him and not to those who have called upon Egypt.

There is all-mightiness in prayer. To the one who calls upon Him, God pulls away the curtain and shows him the mighty armies of Heaven working to answer him, as He did with Elisha and his servant at Dothan. Prayer is like the electric switch, which when thrown in place, instantly connects with the mighty generators at the power house, and puts in motion a city's machinery, runs its street cars, lights its streets, and is a blessing to every home. So when we pray the switch is thrown into place which connects the finite with the infinite, and we are shown "great and mighty things" which are generated only in the heart of God.

### The Mystery Of Prayer

"Which thou knowest not." In all true prayer there is always present an element of mystery. A mystery is something that is concealed in the heart of God which has not yet been revealed unto man. Prayer has its mysteries because we are calling upon a God who deals in mysteries. "God works in mysterious ways His wonders to perform." Prayer has its mysteries because we know not how and when the answer will come. We know only two things: that God hath said, "I will answer thee," and that the answer will reveal "great and mighty things." God deems this enough for us to know at present, and the balance remains a mystery until God chooses to reveal it.

Tucked away in the heart of God, for safe keeping, so that demons nor men cannot discover it,



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and mar its blessedness, is the mysterious answer to our prayers. God will not let us know beforehand what the answer is, because then we would try to help God bring the answer to pass. Thus we would spoil the answer, hinder God, and rob Him of His glory. No, beloved, "thou knowest not" the answer until God is ready to reveal it and "show you great and mighty things." It remains a mystery until God chooses to reveal it and no man can discover it.

Did you ever have your mother tell you to shut your eyes and open your mouth and then she would give you something good? Concealed in her hand behind her back, was a hidden something that she was anxious to give you, and you were anxious to have. The conditions were, that you should shut your eyes and open your mouth. Concealed in the heart of God is a mysterious blessing, that He is anxious to give you, and that you are anxious to receive. The conditions are that you shut your eyes in blind faith and open your mouth wide to receive it.

What you do with your mother's request depends upon how much you love and trust her. If you love and trust her much, you will be quick to shut your eyes and open your mouth, waiting for her to deposit the good thing in your mouth. If you doubt her a little, your eyes would be half shut and your mouth half open to catch the thing in your teeth, and taste it before you let it go into your mouth. If you had no confidence in her at all you would work to get around behind her back and see what she had in her hand.

What shall be our attitude toward God? Shall we by our works try to get behind the back of God, and bring the answer to pass in our own way, and thereby prove how little we really love and trust Him? Shall we with our eyes half shut, in a trembling faith, and our mouth half open in a faltering call, wait in anxious fear, to see what the answer will be? Or shall we shut our eyes in implicit love and trust and open our mouth wide to call, knowing that He will answer and show us "great and mighty things."

Babylon is crowding the churches hard on every hand these days and it is getting worse and worse. Dare we be numbered among the few now, as in Jeremiah's time, and accept God's challenge to His churches and call upon Him that He may answer us and show us great and mighty things that we know not?

## Tongues

(Continued from page 6)  
CHAPTER III

LIMITATIONS ON THE EXERCISE OF THE GIFT OF TONGUES DURING THE APOSTOLIC AGE.

1. Tongues were a comparatively insignificant gift.

In the listing of the gifts in I

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Corinthians 12:4-10, and 12:28-30 the gift of tongues is listed last. In the listing of gifts in Ephesians 4 and Romans 12 it is not even mentioned at all. In no other epistle do we find any reference to the gift of tongues, and even in Corinthians it is clearly minimized.

2. Tongues were never intended for all believers — not even all spiritual believers.

The Greek text demands a "no" to the question in 12:30, "do all speak with tongues?" Not only is it true that all did not speak in tongues, but it is also true that not all were supposed to speak in tongues. This is the point of the whole discussion in verse 14:30. Each member of the body of Christ has his own function and all are not supposed to manifest the same gifts.

3. Tongues were not an indication of spiritual maturity.

All are aware that the church which exercised the "gift of tongues" more than any other, was a church full of babes in Christ.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (3:1).

In 14:19-20 Paul implies that those who were emphasizing tongues speaking were being babes in understanding. He uses the same word (babes) that he used in 3:1.

4. Tongues were to be used only before unbelievers.

Paul says in verse 19:

"In the church I had rather speak five words with my understanding . . . than ten thousand words in an (untranslated) language."

"In the church" does not mean in a church building. They did not have church buildings in Paul's day. It is the equivalent of saying "among the believers." When the New Testament writers wrote to a church in a particular city they were not writing to those who met in a certain building but to the believers in that city. So Paul is saying that tongues were not for use among believers. They were for use among unbelievers, primarily Jewish unbelievers, to authenticate the gospel message.

The gift of evangelism and the miraculous sign gifts were given for use among unbelievers. All other spiritual gifts were to be used for the edifying of the church. Verse 22 specifically states that tongues were to be used for unbelievers — not believers.

"Wherefore tongues are for a sign, NOT to them that BELIEVE, BUT TO THEM THAT BELIEVE NOT."

Paul's statement in 14:18 harmonizes perfectly with this understanding of the gift of tongues. As an evangelist, Paul traveled among all kinds of foreigners. If anyone needed the gift of tongues he certainly did. His custom was to enter first into the synagogues of the Jews and preach to them (Acts 17:2). Since tongues were primarily a sign for unbelieving

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Jews such occasions would present ideal circumstances for the exercise of the gift. We should not be surprised, then, that he says, "I thank God, I speak in tongues more than ye all" (14:18). Those at Corinth would naturally have less need for the gift than Paul. Also Paul was a unique person, an apostle "born out of due season" and was specially granted the "signs of an apostle" to authenticate his apostleship.

In 14:12 Paul urges the Corinthians to seek that they may excel to the edifying of the church rather than just being zealous of manifesting spiritual gifts.

5. Tongues were not given for the purpose of personal edification.

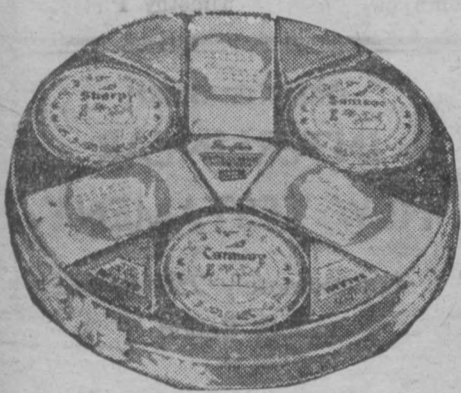
Some have admitted that tongues are not to be used among believers, but then they add that they are to be exercised privately. The Scriptures, however, do not support such a conclusion. The verse which is most frequently understood as a recommendation for privately speaking in tongues is I Corinthians 14:4. "He that speaketh in an unknown tongue edifieth himself."

There are two ways in which this verse may be interpreted in harmony with the rest of God's Word on the subject. First, it may be taken as an example of Paul's (Continued on page 8, column 1)

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## Tongues

(Continued from page seven)  
irony. He may be saying that one who speaks in tongues without a translator is only **building-up** — exalting himself. This is a characteristic of the modern tongues movement which views speaking in tongues as a sign of special spiritual attainment. If one is just "building up himself" in this sense, it is obvious that he is not building up the church — the body of Christ.

It is also possible that Paul is saying that the one who spoke in tongues was edifying himself in a good sense. It would have been a great deal of encouragement to a believer to know that God was using him in a miraculous way. It would be **edifying** in this sense to see evidence in one's life of any spiritual gift. This is why Paul could say, "I would that ye all spake with tongues," (12:5). He was happy to see any interest in

spiritual matters and any evidence of the Holy Spirit's work in them. He quickly added that he would prefer that they excel in any of the other more important gifts, such as the gift of prophecy.

The important thing that should be noted, however, is that none of the spiritual gifts was given for the purpose of self-edification.

"But the manifestation of the Spirit is given to each **FOR THE COMMON GOOD**" (12:7 Greek text).

The purpose for spiritual gifts is recorded in Ephesians 4:12 as:

"For the perfecting of the saints unto work of service — unto the building up (edifying) of the body of Christ."

It would be an encouragement for a pastor to see his flock growing in grace. It would be an encouragement for an evangelist to see large numbers saved. But the gifts were not given for the purpose of encouraging or edifying

the recipient. They were given for the purpose of building up the Body of Christ. Even so, the gift of tongues was not given for the purpose of self-edification — though one would be "edified" to know that God had used him. The gift of evangelism and the gift of tongues were for the purpose of adding "members" to the Body. The other gifts nourish those "members" so that there is health and continual growth in the Body.

It should be noted under this topic that the New Testament nowhere approves of praying in tongues. The only time praying in tongues is mentioned is in I Corinthians 14:14-17. Here Paul says that if one prays in a tongue it is an unfruitful experience. (As we shall see later, an unfruitful experience is not from God — since He has a purpose in all He does and is not the author of confusion.) It is much better, he says, to pray, sing, and speak in a language that is understood so that the mind is **fruitful** — **edified**. The only way to grow in grace and knowledge is by the "renewing of our minds" (Romans 12:2).

6. Tongues were harmful without translation.

It is obvious that untranslated tongues speeches were of no positive value and therefore were useless. But not only were they **useless** — they were actually **harmful** to the church. They were harmful in that they were removing the emphasis from those things that were edifying to the church, and also because they were actually harmful to the testimony of the church.

The church was not built up by tongues speaking that was not translated — in fact, the church might as well have listened to a barbarian as to an untranslated tongues speech (14:11). Unbelievers would think that a group of people acting in this manner were maniacs (14:23). It would have an effect opposite from that for which the gift was intended.

In 3:17 of this same epistle Paul says:

"If any man tear down the temple of God (speaking of the local assembly of believers), him shall God tear down . . ."

In chapter 14, then, when Paul says that they are wronging the church and harming the church's testimony, it is equivalent to saying that they are "tearing down" the work of the church. Consequently, one who speaks in tongues without a translator was "tearing down" rather than edifying. Such an one, Paul says, has placed himself under the hand of God's judgment (3:17).

In 14:28 the matter is succinctly concluded:

"But if there be no translator, let him keep silence in church." (Continued Next Week)



## Timothy Pietsch

(Continued from page one)  
the Bible and so they write. We answer every one of them. In faith we are going ahead and enlarging the radio ministry and trust that you will pray for us and help as the Lord lays it upon your heart. We are sure that He always pays for that which He orders and blesses true sacrifice made in love to Him and His Gospel. Mark 10:29 and Matt. 6:20.

President Gerald Ford is scheduled to come to Japan on an official state visit for three days from the 19th of November. Undoubtedly there will be very great pressure upon him to go to Yasukuni Shinto Shrine (where the war dead are deified and worshipped as the guardian gods of Japan) and to lay a wreath there as an act of "good will" in return for the prime minister of Japan, Mr. Tanaka, having laid a wreath at

## WHAT A SAVED PERSON KNOWS:

"We do **know** that we **know** Him, if we keep His commandments"—I John 2:3.

"Hereby **know** we that we are in Him"—I John 2:5.

"I write unto you, fathers, because ye have **known** Him that is from the beginning"—I John 2:13.

"I write unto you, little children, because ye have **known** the Father"—I John 2:13.

"But ye have an unction from the Holy One, and ye **know** all things"—I John 2:20.

"I have not written unto you because you **know** not the truth, but because ye **know** it, and that no lie is of the truth"—I John 2:21.

"If ye **know** that He is righteous, ye **know** that every one that doeth righteousness is born of Him"—I John 2:29.

"We **know** that, when He shall appear, we shall be like Him; for we shall see Him as He is"—I John 3:2.

"And ye **know** that He was manifested to take away our sins"—I John 3:5.

"We **know** that we have passed from death unto life because we love the brethren"—I John 3:14.

"Ye **know** that no murderer hath eternal life abiding in him"—I John 3:15.

"And hereby we **know** that we are of the truth, and shall assure our hearts before Him"—I John 3:19.

"And hereby we **know** that He abideth in us, by the spirit which He hath given us"—I John 3:24.

"Hereby **know** ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God"—I John 4:2.

"He that **knoweth** God heareth us"—I John 4:6.

"Hereby **know** we the spirit of truth, and the spirit of error"—I John 4:6.

"Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and **knoweth** God"—I John 4:7.

"He that loveth not, **knoweth** not God; for God is love"—I John 4:8.

"Hereby **know** we that we dwell in Him, and He in us, because He hath given us of His spirit"—I John 4:13.

"And we have **known** and believed the love that God hath to us"—I John 4:16.

"By this we **know** that we love the children of God, when we love God, and keep His commandments"—I John 5:2.

"Ye may **know** that ye have eternal life, and that ye may believe on the name of the Son of God"—I John 5:13.

"And if we **know** that He hear us, whatsoever we ask, we **know** that we have the petitions that we desired of Him"—I John 5:15.

"We **know** that whosoever is born of God sinneth not"—I John 5:18.

"And we **know** that we are of God"—I John 5:19.

"And we **know** that the Son of God hath come and hath given us an understanding, that we may **know** Him that is true; And we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life"—I John 5:20.

—Arranged by Bob Woolridge, Calvert City, Kentucky

## Loves Her Sovereign God..

Am enclosing an offering for TBE. Wish it were more. TBE is certainly such a blessing to so many families, and especially to ours.

Do you know what has stayed with me these last few weeks? The introductory Scripture to your wonderful sermon on "Eternity" — "The high and lofty One that inhabiteth eternity" — that's my mighty God!

GAIL KNOWLES,  
Coventry, Conn.

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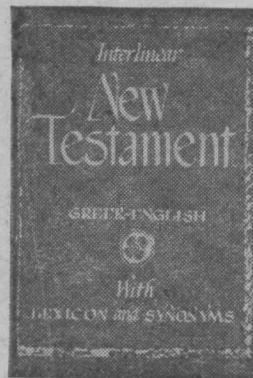
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the Tomb of the Unknown Soldier the Unknown Soldier is not connected with any religion and religious ceremonies are not held there. The only equivalent to the President of the USA laying a wreath at a Shinto Shrine would be for the Emperor of Japan to lay a wreath at the altar of St. Patrick's Cathedral. What an insult this would be to many and rather than engendering good-will would result in much misunderstanding and ill-will. Please pray for me as I write President Ford and that he will not make a tragic mistake in Japan.

Praying for you and with love and appreciation in our Lord, Luke 9:23.

Yours because His,  
Timothy Pietsch.



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