

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

VOL. 17, NO. 45

RUSSELL, KENTUCKY, DECEMBER 8, 1951 WHOLE NUMBER 671

A SCRIPTURAL STUDY OF GOD'S FOREKNOWLEDGE

By FRANK B. BECK
Millerton, N. Y.

Scripture: Romans 8:28-30;
I Peter 1.

Predestination rests upon foreknowledge. Behind God's predestination is not fatalistic force, but foreknowledge. This we are taught in Rom. 8:29, "For whom He did FOREKNOW, He also did predestinate..." The predestinated ones are those whom God foreknew! To foreknow something or to know of something before implies an interest in that something, and not indifference. It reveals consideration on the part of the Creator and a plan. And where there is such consideration there must also be concern and compassion! Pre-

destination is not cold and cruel for it is wrapped up in foreknowledge! Predestination and election is controlled by God's foreknowledge. Not only do we read this in Rom. 8:29, but also in I Pet. 1:2, where believers are said to be: "Elect according to the foreknowledge of God the Father..."

What does foreknowledge mean?

There are two outstanding views as to what foreknowledge means.

The first view concerning God's foreknowledge is that God knows ahead of time everything that will come to pass. Every true Christian believes this! Certainly God knew before the world was made who among the sinful sons of men

would believe on His beloved Son. Being God He knows all things eternally, and this is the meaning of the Word itself (so Vincent's Word Studies). Foreknowledge, therefore means to know before. To this we agree, for we would be atheists if we did not believe it. However, and I hope that this remark will not fall on deaf ears, WE CANNOT PROVE A BIBLE DOCTRINE PRIMARILY FROM THE MEANING OF A WORD ITSELF, BUT BY THE MANNER IN WHICH THAT WORD IS USED IN SCRIPTURE! This is most important.

Therefore we are forced to reject, as unscriptural, the interpretation that whom God foreknew would believe on His (Continued on page four)



"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—Hab. 3:2.

Here Are Some Of The More Greivous Heresies Of The Interdenominationalists

By R. H. HALLFORD
Montgomery, Alabama

The term "inter-denominationalist" has been used long enough and widely enough for most of us to become somewhat familiar with it. The majority of people probably recognize it as referring to those who believe in and advocate the minimizing of denominational differences and working together as if all of us believed practically the same thing. The writer, being a graduate of two interdenominational schools, cherishing the friendship of a goodly number of these people, and having spoken and taught in conferences and classrooms for them, feels that he is thereby in a rather good position to understand and speak authoritatively concerning their ideas and practices.

Due to the emphasis of most inter-denominationalists on the "fundamentals of the faith,"

some may be astonished that we should accuse them of heresy, thinking that such a word is too strong. However, if someone should be shocked at the use of the word, let us ask that the necessary definition of the word "heresy," as given by Webster, be considered anew: "Religious opinion opposed to the authorized doctrinal standards of any particular church, and tending to promote schism." As must be perfectly obvious to any fairly careful student of the matter, inter-denominationalists do believe and teach things which are "opposed to the authorized doctrinal standards" of the average church, and such teachings do have a tendency "to promote schism!" If such is not the case, then why do we have so many members of our orthodox churches pulling out of them, under the leadership of these inter-denominationalists, and starting what is nothing more or less than a new denomination which claims to be "inter-denominational" or "non-denominational?"

That some of their doctrines are heresy, according to Webster, (Continued on page four)

APPRECIATED COMMENTS

"Just a small Thanksgiving offering for your paper.

It has meant so much more to me than I could ever give in return for the blessings I received from it."

M. Y. Logan,
Avon Park, Fla.

"I am sending you a small gift toward the great work you are doing in sending out the message of salvation to a lost world ruined by sin, through your paper and your sermons from week to week."

C. H. Brubaker,
North Kenova, Ohio.

"As a young minister I have deeply enjoyed your paper. I am enclosing two dollars on the financial need."

Norris I. Corley,
McCarley, Miss.

"A little Thanksgiving offering. Wish it might be more. I enjoy the EXAMINER so much. Wish it could soon be enlarged."

Mrs. Elsie Tuggle,
Aurora, Missouri.

Was This World Created By God Or Is It The Result Of Man's Evolution?

By ROY MASON
Tampa, Florida

This earth is but one of the thousands of heavenly bodies that dot the immensity of space. Many of the planets and stars are far larger than this earth, but that does not argue for the insignificance of this earth, for mere bulk means little. The substances that compose other planets may be similar to those of this earth. We know that there is some similarity from the meteors that have fallen. (cf. one near Winslow, Ariz.)

For some reason, God chose to produce human life on this earth, and that is what gives this earth its great importance. There may be other forms of life on other planets—we do not know for certainty, but if so, that life is not the same as human life. This earth is the particular home of MAN, and so far as we know will always be. Let us note several questions:

Who Created The Earth?

The Bible offers the only right answer. God created it. (Gen. 1:1). Heathen people and educated ignoramuses have given

various answers. Heathen believers in many gods have supposed the earth to be the product of the labors of a number of deities. Educated materialists have assumed the ETERNITY OF MATTER. That is, they suppose the earth to need no creator—it has just always existed. This is not only unscriptural, but illogical, for in that case we would have a tremendous EFFECT without any CAUSE behind it. This is contrary to all human knowledge and experience.

When Was This Earth Created?

Some have assumed that it was created about 6000 years ago. This is pure assumption, and puts Christianity into needless conflict with the scientific world. The Bible itself merely says, "IN THE BEGINNING, God created the heavens and the earth..." (Gen. 1:1) That (Continued on page four)

SOME QUESTIONS TO BE ANSWERED

By HENRY H. POWELL
Jena, Illinois

Here are some very pertinent questions, and I feel that each and every church member should face them fairly and squarely. I believe all who read them will answer them in their hearts. They are not given to offend any one, but even if they do, I believe the conscience will give the answer. They may never confess openly, but if they are saved, the Holy Spirit will give the answer.

1. Would your employer be satisfied with your services on the basis of your faithfulness and loyalty to your Church?

2. Do you know of any job you could hold, on the basis of your regularity upon the services of your Church?

3. Would your business prosper or continue to operate with the support of customers, on the (Continued on page four)

The First Baptist Pulpit

"Old Pide's Bell"

(Preached on Thanksgiving morning).

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me."
—Ezek. 3:17.

"And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall

prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

—I Cor. 14:7,8,9.

Almost twenty-three years ago, when I first became pastor of this church, there was in its membership, one of the most saintly, Godly and beloved old gentlemen whom I have ever known. He has long since, some ten years or more ago, passed on to glory, but I have in mind,

beloved, that of all of my elderly acquaintances whom I have ever known, that there has never been one who has meant more to me than this old Baptist preacher to whom I refer. I am speaking just now of Uncle Jim Smith who was a member, as I say, of this church when I became pastor, and who, on that first Sunday morning when I had finished my message, after the service came to shake hands with me and said, "Young man, that sounds just like old Pide's (Continued on Page Two)

A HAND THAT WAS TOO SHORT

Rosie and Lillian, both ten years of age, were on the Old Field Point Barge, which is tied to the dock off 32nd Street, New York.

They removed their shoes and tried to put their feet in the water. Then Rosie got up and said, "I want to catch a fish." She started to lean over, lost her balance, and fell in the East River.

Lillian screamed, leaned over, and held out her hand, but it was too short for Rosie to grasp. The swift current of the river swept the playmate to her death some fifty yards off 31st Street.

Three patrolmen dived repeatedly at the spot where the girl was last seen, but they were unable to recover her body.

How profoundly thankful helpless sinners should be that the Saviour's hand is sufficiently long to save them from a fate (Continued on page four)

THE BAPTIST EXAMINER
JOHN R. GILPIN — EDITOR
PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)
One Year in Advance.....50c
Send Remittance to Russell, Ky.

Editorial Department, RUSSELL,
KENTUCKY, where communications
should be sent for publication.

Entered as second-class matter May
31, 1941, in the post office at Russell,
Ky., under the act of March 3, 1879.

Paid circulation in every state and
many foreign countries.

Subscriptions are stopped at expira-
tion unless renewed or special arrange-
ments are made for their continuation.

"Old Pide's Bell"

(Continued from Page One)
bell." I have heard that ex-
pression many times since then,
but that was the first time for
me to ever hear it. Not know-
ing just what he meant, I asked
him for an explanation.

Years ago as a young man, he
had lived in the hills of West
Virginia when there was no
stock law prohibiting people
from allowing their cattle to
graze the public highways. He
said that each individual who
turned his cow out for grazing
on the public highway usually
put a bell on his cow, and or-
dinarily a different bell from
that of anyone else's so that by
the tinkling of the bell he would
know where to find his cow
when he started out in the eve-
ning to look for her. He said
that as a young man there was
in the community where he liv-
ed, an individual who had an
unusually fine cow named "Old
Pide," and he had the clearest
ringing, sweetest sounding bell
of any individual in that com-
munity, and that whenever he
would hear the cow's bell ring-
ing, regardless of how many
there were in the herd, this man
was always able to discern his
own cow because of the clear-
ness of the sound of the bell.
And, said he, on that first Sun-
day morning when I had
preached my initial sermon to
this congregation, "your mes-
sage sounded just like old Pide's
bell."

I have a feeling, beloved, that
God's man and God's people
ought to have a clear ringing
testimony not only when we
come to the house of God to
preach, but for 365 days of
every year there ought to be
sounding forth from our lips
and from our lives, a testimony
that is as clear as "Old Pide's
bell."

When people come into this
building to hear us preach,
there ought to be an unflin-
ching, positive and uncompromis-
ing message that they hear, and
when you, as a layman, go out
to live that message on the mor-
row, there ought to be resound-
ing both from your lips and
from your life, the same posi-
tive, unflinching, uncompromis-
ing message on the part of the
laity the same as on the part of
the preacher.

It has often been said that a
Christian is to be recognized by
his walk, his talk and his bask.
It is true, beloved, when peo-
ple listen to you as you talk,
when they see you as you walk
and when they observe you as
you bask at the things of this
world, they ought to observe
and see and listen to a positive,
unflinching, uncompromising
stand on the part of God's peo-
ple—a stand, a message and a
testimony that is as clear, as
distinct and as pure as the
sound of "Old Pide's bell."

It would appear to me this
morning that there are five
things which undergird the
preacher and the congregation,
which give to us a clear sound-
ing message, both from our lips,
and by our lives.

I

THERE IS, FIRST OF ALL,
TO UNDERGIRD US, THE
GLORIOUS DOCTRINE OF
THE SOVEREIGNTY OF A
SOVEREIGN GOD.

In this day, not many people
believe in a God of sovereignty.
The majority of Arminian
preachers and Arminian laity
believe in a God that is but lit-
tle exalted above man. In fact,
beloved, with many individuals,
God is nothing more than a
"big man." And with some, He
is not even so big. However,
beloved, I believe in a sovereign
God—a God, who made a world,
who swung it into space out of
nothing, a God who created us,
a God who sustains us and a
God who controls us every day.

In the 50th Psalm, we find the
reaction of many people unto
the Lord, when the Psalmist
says:

"Thou thoughtest that I was
altogether such an one as thy-
self."—Ps. 50:21.

God, in this Scripture, tells
us of the attitude which many
people take toward Him. It was
the attitude which Israel took
toward Him, and there are
many individuals within this
world today who, like Israel of
old, think that God is nothing
more than as one of us—at best,
a little better than man—a
glorified man. However, beloved,
this is not the teaching of
this Word of God. Listen:

"Behold, the Lord God will
come with strong hand, and HIS
ARM SHALL RULE for him:
behold, his reward is with him,
and his work before him.

Who hath MEASURED the
waters in the hollow of his
hand, and METED out heaven
with the span, and comprehended
the dust of the earth in a
measure, and WEIGHED the
mountains in scales, and the
hills in a balance?

Behold, the nations are as a
DROP OF A BUCKET, and are
counted as the SMALL DUST of
the balance: behold, he taketh
up the isles as a very LITTLE
THING.

All nations before him are as
NOTHING; and they are count-
ed to him LESS THAN NOTH-
ING, and vanity.

It is HE THAT SITTETH up-
on the circle of the earth, and
the inhabitants thereof are as
GRASSHOPPERS; that stretch-
eth out the heavens as a curtain,
and spreadeth them out as a
tent to dwell in."

—Isa. 40:10,12,15,17,22.

No man can read these Scrip-
tures without the realization
that God is a sovereign God.

But listen, if you will, to
another Scripture:

"The king's heart is in the
hand of the Lord... he turneth
it whithersoever he will."

—Prov. 21:1.

You can't read Scriptures like
these, beloved, hidden Scrip-
tures, seldom explored Scrip-
tures, rarely preached Scrip-
tures—you can't read Scrip-
tures like these without the
realization this world is control-
led by a God of absolute sover-
eignty.

Why, beloved, He does as He
sovereignly pleases every hour
of the day and night. It was
His will to deliver a Daniel
from the lion's den; and it was,
likewise, His sovereign pleasure
that an Isaiah be sawed in half
at the hands of the enemies of
our Lord. It was His sovereign
pleasure when here in the days
of His flesh, to heal many who
were sick with divers diseases,
to lift up the lame, to unstop

deaf ears, to loose tongues
which had never spoken; and at
the same time, it was His
sovereign will to allow the
Apostle Paul, though he prayed
three times for the removal of
a thorn, that that thorn remain-
ed within his flesh; and it was,
likewise, His sovereign will,
though He had healed others, to
allow Paul to say:

"And lest I should be exalted
above measure through the
abundance of the revelations,
there was given to me a thorn
in the flesh, the messenger of
Satan to buffet me, lest I should
be exalted above measure. For
this thing I besought the Lord
thrice, that it might depart from
me. And he said unto me, My
grace is sufficient for thee: for
my strength is made perfect in
weakness. Most gladly there-
fore will I rather glory in my
infirmities, that the power of
Christ may rest upon me."

—II Cor. 12:7-9.

I say to you this morning, be-
loved, it is God who turns the
heart of men whithersoever He
will. He is a sovereign God
and if He turns the heart of
the man who lives next door to
you toward you for friendship
and toward you that you might
witness to him, or if He turns
the heart of that individual in-
to one of the greatest enemies
you have ever had, it is God, be-
loved, who does it, regardless of
what the outcome may be.

I look backward across the
nearly twenty-three years of
my ministry with this one con-
gregation, and I am reminded of
the events that have come and
gone, and I declare on the au-
thority of this Word of God,
that I never believed more
strongly in His sovereignty in
my life than I believe it this
very hour.

As the poet has said:

"They cannot shell His temple,
Nor dynamite His throne;
They cannot bomb His city,
Nor rob Him of His own.

They cannot take Him captive,
Nor strike Him deaf and blind;
Nor starve Him to surrender,
Nor make Him change His mind.

They cannot cause His panic,
Nor cut off His supplies;
They cannot take His kingdom,
Nor hurt Him with their lies.

Though all the world be
shattered,
His truth remains the same;
His righteous laws still potent,
And 'Father' still His name.

Though we face war and
struggle,
And feel their goad and rod;
We know above confusion,
There will always be God."

Oh, the sovereignty, the maj-
esty, the might, the eternity of
Him whose we are and unto
whom we call, Jehovah our
God.

II

THERE IS SOMETHING
ELSE THAT UNDERGIRDS
US, WHICH OUGHT TO BE
THE MEANS OF CAUSING US
TO GIVE A MESSAGE THAT
IS CLEAR AND DISTINCT.
NOT ONLY THE SOVEREIGN-
TY OF GOD, BUT THE
SCRIPTURE'S AUTHORITY.

Side by side with the sover-
eignty of God, I would put the
authority of the Scriptures. I
don't have to go to any earthly
man to find out what I should
do in life, nor do we have to
consult with any fallible human
being to learn what we should
do in carrying out the will, and
the work of our Master. Here,
beloved, is our authority. It un-
dergirds us, it lifts us up, it sus-
tains us.

Beloved friends, all the au-

thority I need to be pastor of a
church, all the authority you
need to live a Christian life, all
the authority a church needs to
conduct its work and business
is found within this Book.

On the Western Plains some
twenty years ago when two
trains had run together, an en-
gineer walked up and down the
tracks lined with the injured,
wounded and dying and heard
their cries and groans and com-
plaints, and as he walked up
and down where these individu-
als had been stretched out, his
one statement was, as he clutch-
ed a piece of yellow paper in
his hand, "Gentlemen, don't
blame me—here are my orders."

Beloved, irrespective of whe-
ther thousands are saved as a
result of your ministry, or
whether your ministry is as
barren, or even more barren
than the visible results of our
Lord Jesus while here in the
days of His flesh, you can still,
with faith, clutching His Word,
say, "Brother, here are my or-
ders."

I go back through God's Book
and I hear the Prophet Isaiah
say:

"To the law and to the testi-
mony: if they speak not accord-
ing to this word it is because
there is no light in them."

—Isa. 8:20.

I hear Moses in the Penta-
teuch, as he records the experi-
ence of Balaam and Balak, say:

"And Balaam answered and
said unto the servants of Balak,
If Balak would give me his
house full of silver and gold, I
cannot go beyond the word of
the Lord my God, to do less or
more."—Num. 22:18.

I hear old John on the Isle of
Patmos, just before the Scrip-
ture was finally closed, as he

says:

"For I testify unto every man
that heareth the words of the
prophecy of this book, If any
man shall add unto these things,
God shall add unto him the pla-
gues that are written in this
book: And if any man shall take
away from the words of the
book of this prophecy, God shall
take away his part out of the
book of life, and out of the holy
city, and from the things which
are written in this book."

—Rev. 22:18,19.

Beloved, the Scriptures' au-
thority undergird the preacher
and undergird the child of God.
If you want to know why we
believe that Jesus, in the days
of His flesh, established a Bap-
tist church; if you want to know
why we believe that Baptists
should do their own baptizing
without alien assistance and
alien interference; if you want
to know why we believe that
baptism should be administered
as an ordinance by immersion;
if you want to know why we
believe that none but believers,
none but those who are mature
enough to exercise personal
faith in Jesus Christ, should be
baptized; if you want to know
why we believe that none but
one church should observe the
Lord's Supper; if you want to
know why we contend for these
things—this Word is our au-
thority.

I thank my God this morning
that undergirding every Chris-
tian is the sovereignty of God
and the Scriptures' authority.

III

FURTHERMORE, UNDER-
GIRDING US IS THE GLORI-
OUS DOCTRINE OF SALVA-
TION BY GRACE.

(Continued on page three)

Can A Believer Ever Be Lost?

BENJAMIN F. DOTSON
Elkhart, Indiana

Can a believer ever be lost?

Is a question much debated,
Too often the opinions of men
Are illogically stated;
Human wisdom won't solve this problem,
It is God's word that must decide,
Turn to its pages open minded,
Take the Parakletos as guide.

Read John ten, twenty-eight, twenty-nine,
'Tis Jesus here who is speaking:
"My sheep hear my voice and I know them;"
(Your attention He is seeking)
"And they follow me," saith the Saviour;
"I give to them eternal life;"
"They shall never perish," He declares,
So let that put an end to strife.

Suppose we take another Scripture:
Now, letter to the Ephesians,
Chapter four, verse thirty, look caref'ly
It will help in our decisions;
"Grieve not the Holy Spirit whereby
Ye are sealed unto the day," when?
Sure, "Unto the day of redemption,"
And we are kept secure till then.

Now, let us turn to book of Romans,
Chapter eight and verse thirty-nine:
"Height," "depth," "nor any other creature,"
Can't separate us anytime,
From the love of God in Christ Jesus,
For every believer is sealed,
And when once this work is completed,
It cannot ever be repealed.

This is everlasting salvation
Like we read in John three-sixteen,
In Genesis and Revelation,
Books and the epistles between;
Bestowed upon all who receive it,
By faith in the blood that was shed
On Calvary's Cross to redeem us,
For sinners Christ suffered and bled.

"Old Pide's Bell"

(Continued from page two)

My own definition is surely appropriate in this respect — "Grace is something for nothing." I give nothing — I get everything. Salvation by grace means that I do nothing—God does it all in Jesus Christ. Listen:

"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.

Beloved, if you are saved this morning, you are saved by grace. Your baptism, your works, your reformation, your church membership had nothing whatsoever to do with your salvation. If you are saved, it is all of grace.

When old Jonah went to school in the belly of a whale and graduated as a full fledged alumni from that strange college of the belly of a whale, as he walked down the streets of Nineveh, he had just one message to preach—

"Salvation is of the Lord."

—Jonah 2:8.

That's grace. It is the Lord who does the saving, and not you.

Our Lord Jesus told us of two individuals when He was here in the day of His flesh, two creditors. They each owed a debt and neither was able to pay. He forgave them both. But listen to how our Lord describes it:

"And when they had NOTHING TO PAY, he frankly forgave them both."

—Luke 7:42.

Salvation comes by "nothing to pay."

In the book of Romans, we find the words of the Apostle Paul very potent in this respect, for he says:

"Therefore hath he MERCY ON WHOM HE WILL have mercy, and whom he will he hardeneth."—Romans 9:18.

This sovereign God, beloved, of whom I have spoken, deals with us on different basis — He has mercy on whom He will and mercy; on whom He will He hardens. There will never be a man in glory because of any choice that he made in himself. You and I will only be there because God had mercy on us. If God had not had mercy on us, not one of us would be here in God's house this morning. We would have had no desire to be here, and there would have been no reason for us to have been here. It is God who had mercy on us. As the old song has so correctly expressed it:

"Tis not that I did choose Thee, For, Lord, that could not be; This heart would still refuse Thee, But Thou hast chosen me.

'Twas sovereign mercy called me And taught my opening mind, This world had else enthralled me To heavenly glories blind."

Undergirding us this morning is the sovereignty of God, the Scriptures' authority, salvation by grace—

IV

AND AGAIN, THE SECURITY OF THE BELIEVER.

Now if you believe this morning that you can be saved today and lost tomorrow and saved again and still lost at a later date, you just need to do one thing, beloved,—you need to go back and read God's Word from the beginning, as you are a stranger to every message of this Book. I'll even go further and say that if you believe that

you can be saved and lost tomorrow, you have never been saved, for no man has become a child of God until he has completely and thoroughly committed his all into the hands of the Lord Jesus Christ to become his Saviour.

Our Lord Jesus said:

"And I gave unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand."

—John 10:28,29.

When the Apostle Paul wrote to the church at Rome, he said:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

—Romans 8:38,39.

All of the devils inside and outside of Hell couldn't take a saved man out of the hand of God when once that man has been saved. That's why I like to sing that old song—

"The soul that on Jesus hath leaned for repose, I will not, I will not desert to its foes; That soul, though all hell should endeavor to shake, I'll never, no never, no never forsake."

That's why I love that old hymn—

"I've found a friend, Oh, such a Friend, He loved me ere I knew Him; He drew me with the cords of love, And thus He bound me to Him. And round my heart still closely twine Those ties which naught can sever, For I am His and He is mine Forever and forever."

In the days of His flesh, the Lord Jesus was invited to a home—a home where He loved to go — that blessed home of Mary, Martha and Lazarus. The Word of God tells us that as Jesus visited within that home, there came a family squabble between the sisters over the question of getting dinner for Jesus, the visiting preacher. Our Lord Jesus said that day, "Mary hath chosen that good part which shall NOT BE TAKEN AWAY FROM HER." All Hell can't take away what God gives to you the day He saves you.

Within the Word of God we are told that the life we have in Jesus Christ is eternal. Forty-three times that life is qualified by the words "everlasting" and "eternal," so that its a 43-0 score that the salvation we have in Jesus Christ is a salvation which will last throughout time and for all eternity.

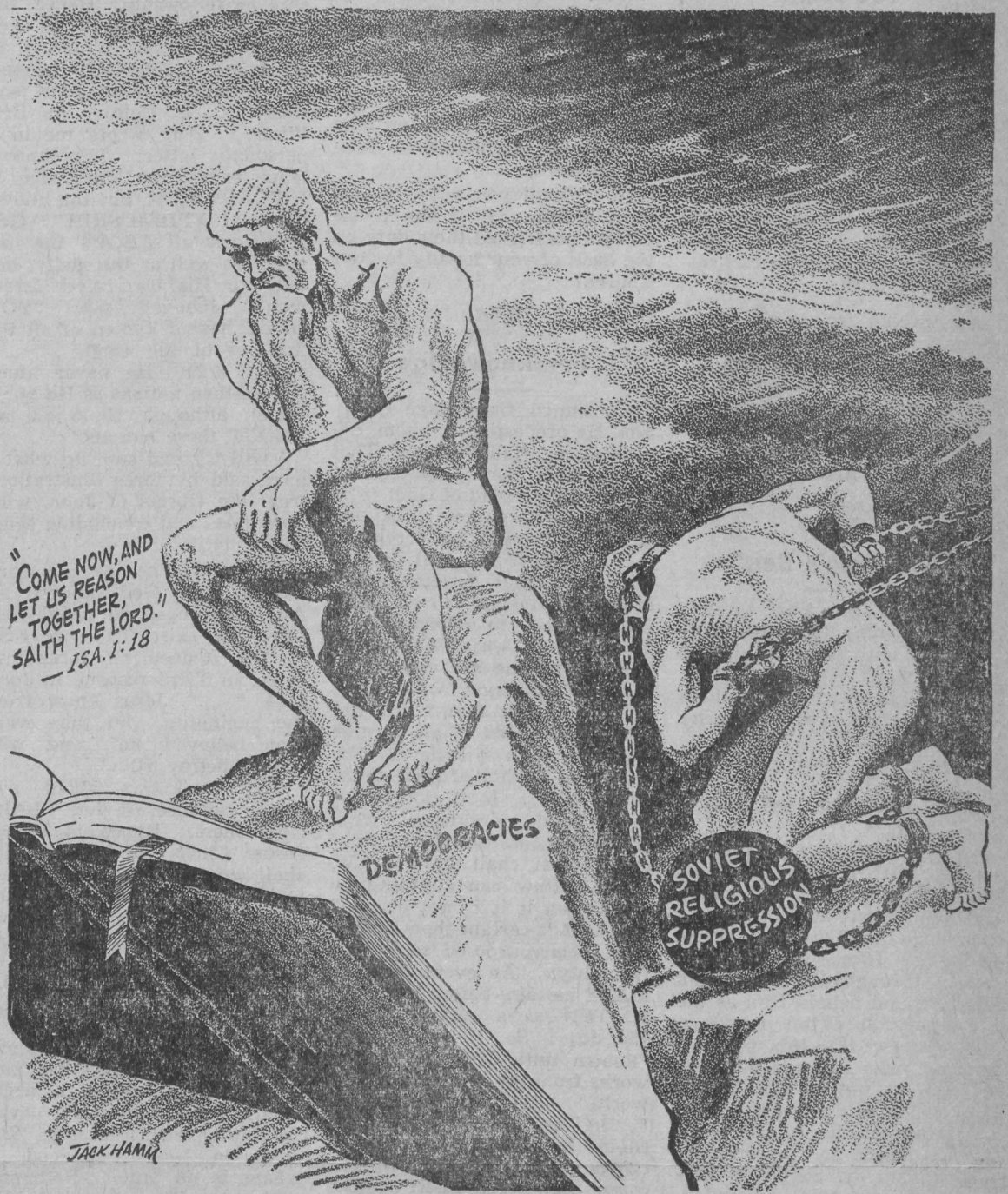
I say this morning, beloved, that we are undergirded with the sovereignty of God, the Scriptures' authority, salvation by grace, the security of the believer—

V

AND MORE THAN THAT — WITH THE SANCTITY OF GOD'S OWN PEOPLE.

This is a strange day in which we live, when church members are considering their profession more than they are their possession. A strange day in which many are highly concerned about churchanity but very little concerned about Christianity. A strange day in which men will fight to have their names on some church record book who never have known the joy

THE THINKERS



having them inscribed in the Lamb's Book of Life. I say it is a strange day in which we live, when many carry the cross of the Lord Jesus Christ on one shoulder and the insignia of Satan on the other. A strange day when many professing Christians have a Bible in their front pocket and a flask in their hip pocket. A strange day indeed when many of God's people have both a Bible and a deck of cards lying on the library table side by side. A strange day indeed when many of God's own professed ones run with the Elks, feast with the Lions, fly with the Eagles, but seldom have any thought of fellowship with the Sheep of God's pasture. This is a strange day, beloved, when God's people, so-called at least, are more at home playing society poker than they are in a prayer meeting in the house of God.

I'm saying this morning, beloved friends, there ought to be a sanctity on the part of the people of God to undergird us and to cause the world to see something different in my life and in your life to what it sees in the lives of those who are not professors of the Son of God.

The Apostle Paul said:

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For YE ARE bought with a price: THEREFORE glorify God in your body, and in your spirit, which are God's."—I Cor. 6:19,20.

You are? But are you? Have you been bought with a price? Then, beloved, there ought to be a sanctity about your life that this world knows naught about.

"Whereby are given unto us exceeding great and precious

promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

—II Peter 1:4.

If you have, through the Word of God, seen the truth that Jesus Christ, on Calvary's Cross, died for all of your sins, you have been made a partaker of Divine nature, and that means there is something of God on the inside of you this morning. If there is some part of God within you today, you ought to walk a little bit like God, you ought to talk a little bit like God, you ought to act a little bit like God. The world ought to be able to see something of God within our lives from day to day.

The old song has said—

"Were the whole realm of nature mine, That were a tribute far too small— Love so amazing, so Divine, Demands my life, my soul, my all."

I don't ordinarily bring my messages to a close with any incident of life, but, I think, this morning I will deviate from my usual procedure and remind you of the time when Cromwell was the head of the Protectorate of England, and refer you to some of the stern, strict laws of Cromwell's day. I think I should remind you how that for the slightest infraction of duty that a soldier of Cromwell's army could be put to death without any defense being made in his behalf. Do you remember that soldier who had been sentenced to die at the end of the day, at the ringing of the curfew? Do you remember how that the

lover of this soldier went to Cromwell in person and pleaded, but all to no avail? She then went to the bellman whose business it was to ring the bell announcing the end of the day, and tried to bribe him, but all to no avail. Do you recall how that she crawled up into the tall belfry, high into the tower, and got hold of the clapper of the bell, when the old deaf bellman came below and pulled at the rope? He thought he had done his duty as he tugged at the rope for some few moment's time, announcing the end of the day. High yonder in the belfry clinging to the clapper of the bell, she swung precariously from one side of the bell to the other, her body absorbing the blows so that no sound was emitted from the metallic throat of the bell. After the bellman had finished his task and gone away, she came down from her perilous perch in the tower and made her way to the place of execution, where they were waiting for the ringing of the bell that her lover might be shot. They were just getting ready to send someone to see why it was the bellman had not performed his duty when she appeared, bruised, bleeding, clothes torn—but let the poet tell it—

" And her brow All lately white with sorrow, glows with hope and courage now At his feet, she told her story, showed her hands all bruised and torn; (Continued on page four)

Too Short

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infinitely worse than death by drowning!

"Behold, the Lord's hand is not shortened that it cannot save: neither His ear heavy, that it cannot hear." (Isaiah 59:1). He finished the work that saves, by His atoning death on the cross; and now, in resurrection, will save all who call upon Him in faith.

*I was sinking deep in sin
Far from the peaceful shore;
Very deeply stained within
Sinking to rise no more.
But the Master of the sea,
Heard my despairing cry,
From the waters lifted me,
Now safe am I."*



"Old Pide's Bell"

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And her young face still haggard with the anguish it had worn,
Touched his heart with sudden pity, lit his eyes with misty light—
'Go, your lover lives,' cried Cromwell,
'Curfew shall not ring tonite.'

But will you take a little excursion with me this morning, out yonder to that hill called Calvary, where two thousand years ago my Lord was crucified. See Him with the nails driven through His hands and His feet, and behold Him as the blood pours from the wounds in His side. See Him this morning, beloved, who suffered our hell to keep us out of hell. Notice Him as the pain leaps along the quivering arteries of His body. See His bosom as it heaved and fell beneath the weight of sorrow and pain He was undergoing, and then, beloved, hear Him say:

"This blood is for thy ransom paid,
I died that thou mightest live."

He doesn't want you just to live in heaven to keep out of hell—He died for that to be sure, and He died, also, that you might live for Him now.

I'm saying this morning, beloved, that there should be a clear testimony which is like the tinkling of the clearest bell that you ever heard, in your life and in my life, and it ought to be there because we are undergirded by the Sovereignty of God, the Scriptures' Authority, Salvation by Grace, the Security of the Believer and the Sanctity of God's own people. Thank God for these blessed truths!



Some Questions

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basis of your support of your Church?

4. Would you accept payment for your goods, or for your services on the basis of your honesty in the finances of your Church?

5. Would your grocery man care to continue doing business with you, on the basis of your promptness in the paying your tenth unto God?

6. Would your banker accept payment on your note, on the basis of your honesty in paying your tithe?

7. Could you stay out of jail if you neglected paying your income tax, on the basis of your

support of your Church?

8. Could your government win a war with an army, on the basis of your loyalty and faithfulness to your Church?

9. Could your child get through high school, on the basis of its attendance in Sunday School?

10. Would you want to live in a community, if the police officers performed their duty on the basis of your loyalty to your Church?



Foreknowledge

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Son, He predestinated them, because they would believe! That is not what Rom. 8:29 teaches. It would then read of God: "For WHAT He foreknew . . ." instead of "whom he foreknew . . ." And if you still hold to that view that foreknowledge MERELY means that God elected those to salvation who He foreknew would believe on His Son let me ask you, HOW did God foreknow who would believe on His Son if He did not purpose, first of all, to give them the faith to believe? For He is the Author of their faith! (Heb. 12:2). Is it not rather that "God foreknows what WILL be because He has decreed what shall be? (A. W. Pink). How can anything be foreknown if it is not certain? And if it is certain then it must have been purposed so by the Almighty! "An event must be MADE certain, before it can be KNOWN as a certain event" (Shedd). So it is written: "known unto God are all His works from the beginning of the world," (Acts 15:18) and as P. B. Fitzwater, of the Moody Bible Institute says: "These things could only be known because they were PURPOSED." "Nothing can occur that was not foreseen (by God) and if foreseen it must have been intended."—Charles Hodge.

Therefore, and I will put this as simple as possible: predestination and election are controlled by God's foreknowledge and God's foreknowledge is based upon God's PURPOSE and that is the Bible order as in Rom. 8:28-29 and Eph. 1:11. Standing upon Rom. 8:28-29 we maintain that God calls men according to His purpose and this includes the fact that God foreknew them, called them, justified them and glorified them because He PURPOSED to do it and beyond that we cannot go.

There is a second and deeper view than the one already presented about God's foreknowledge based on Rom. 8:29 which drives home the delightful truth that God's foreknowledge of us is a PERSONAL knowledge!

Our text in Rom. 8:29 is very personal. It says: "For WHOM He did foreknow . . ." and the thought is carried throughout the text. It teaches us that before we were created the Lord knew us. The Lord always knows ABOUT His people, that is also true, but that the Lord KNOWS His people! He knows them in salvation. To Jeremiah Jehovah said: "Before I formed thee in the belly I knew thee and before thou camest forth out of the womb I sanctified thee and I ordained thee a prophet unto the nations" (Jer. 1:5). That is divine foreknowledge. It is proclaimed in Rom. 11:2 with joyful assurance: "God hath not cast away His people which He foreknew . . ." It is never said in sacred Scripture that God foreknew the ungodly. To them Christ, the Judge, will say: "I NEVER KNEW YOU!" (Matt. 7:23). Now certainly He knew ABOUT the wicked, but He never

KNEW them in personal friendship or fellowship. Hence, the word "foreknowledge" "as used in the Bible means more than foreknowledge ABOUT persons. It is the foreknowledge OF persons" (C. D. Cole). As Bro. Winn T. Barr wrote me in a personal letter: "Foreknowledge is not the knowledge of INFORMATION, but the knowledge of FRIENDSHIP." God foreknows all ABOUT the ungodly as well as the godly, but only to His own elect Israel would Jehovah say: "YOU ONLY have I known of all the families of the earth . . ." (Amos 3:2). He never knew the heathen nations as He knew Israel, although He knew all ABOUT those nations.

I will try and sum up what I have said by three illustrations from the Gospel of John, with some brief and concluding comments.

Foreknowledge as a word means that God knows all ABOUT things and people before they exist. Thus we read of the Redeemer's foreknowledge, in THIS respect, in John 6:64, " . . . Jesus knew from the beginning who they were that believed not, and who should betray Him."

God foreknows about all things because He has PLANNED them. Hence to Philip, Jesus Christ said: "Whence shall we buy bread, that these may eat?" in considering the hungry multitudes who followed Him. The verse following tells us: "And this He said to prove him, for HE HIMSELF KNEW WHAT HE WOULD DO" (John 6:5-6).

The doctrine of foreknowledge is a knowledge OF persons. It seemed to win the argumentative Nathanael to Christ. To Nathanael Christ said: "Behold, an Israelite indeed, in whom is no guile. Nathanael saith unto Him, whence knowest thou me? Jesus answered, BEFORE THAT PHILIP CALLED THEE, WHEN THOU WAST UNDER THE FIG TREE, I saw thee (or know thee). Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God, Thou art the King of Israel" (John 1:47-49). Believing that Christ now knows YOU, through His atoning death for you and your guilt on Calvary's cruel Cross — COMMIT YOUR SOUL FOREVER TO HIM AND CONFESS HIM AS THE SON OF GOD! (Rom. 10:9-10 and I John 4:15).



Was This World Created

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may have been trillions of years ago—we don't know. The geologic teachings concerning the geologic ages, and the Bible are not in any conflict whatsoever. The Bible teaches that the earth was originally—before the creation of man—a formless mass. (Gen. 1:2). Was it MADE SO? That is, did God send some catastrophic judgment upon it that rendered it "waste and void?" Some Bible scholars think so. They base their theory upon the Hebrew expression, "Was MADE TO BE waste and void." Also on the command, "Multiply and replenish the earth." They associate this earth with Satan before his fall, and think that the earth was blasted and blighted because of his rebellion. Maybe so — we don't know.

How Was This Earth Created?

Out of what did He create it? (See Heb. 1:3).

How did He bring it into being? (See Heb. 11:3).

Did God the Father alone have to do with the creation of

the earth? (See Gen. 1:2 and John 1:1-3). The doctrine of the Trinity is found in the Bible from beginning to end. The One known as Jesus, back in eternity, had to do with the making of all things. That being true, when a person refuses him, they refuse their Maker. No sin could be worse than this, for it is rebellion against one's own Maker.

Only God Can Create

Men can fashion and mould and shape things already created, but they have no power to create. This is God's prerogative. Creation demonstrates the greatness of God. This age is cursed with a small conception of God. That is why people break his laws so carelessly. A study of the mighty heavens brings one face to face with the stupendous greatness of the Maker of all things. A study of some of the stupendous works manifested on the surface of this earth does the same. One cannot look into the Grand Canyon without being moved and stirred to feel his own smallness and at the same time the greatness of the God who is in charge of the processes of "nature."



Inter-denominationalists

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sters definition, and as would be admitted quite readily by practically any authority on the matter, is very easily seen. Let us take a brief look at four of these inter-denominational "heresies."

A Popular Heresy

First, confusing the "church" and the "Kingdom of God." Inter-denominationalists reiterate, to the point of weariness, the idea that all born-again people compose "the true church," "the body of Christ," "the bride of Christ," "the universal, invisible church," and other kindred terms which they use in referring to it. They insist that the "church" and the "Kingdom of God" are one and the same — that if a person is saved he is not only a citizen of the Kingdom of God; he is also a member of the true church.

If this reasoning be true, then there is not such a thing as a church on earth! According to clear Biblical teaching, one enters the Kingdom of God only through the new birth. "Except a man be born again, he cannot see the Kingdom of God . . . Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John 3:3,5). A saved person voluntarily asks for fellowship in a local church, and is baptized into that fellowship. There is not a case on record, in the New Testament, where anyone was ever received into church fellowship apart from water baptism.

No Present Day Spirit Baptism

Second, teaching a present-day "baptism of the Holy Spirit." Their teaching along this line is to the effect that each believer is baptized by the Holy Spirit into the body of Christ, which is the true church, and that each one must experience this "baptism" in order to be a member of the body of Christ.

If there be any present-day "baptism of the Holy Spirit," it is a flat contradiction of Eph. 4:5, which says: "One Lord, one faith, one baptism." This passage must refer to water baptism, because there is to be only one baptism, and our Lord Jesus Christ made clear to His disciples in the Great Commission

that they were to continue making disciples and baptizing them until the consummation of the age. The "baptism of the Holy Spirit" was something which was accomplished once for all for the Jewish believers on Pentecost and the Gentile believers in the house of Cornelius. Believers now are not baptized with the Holy Spirit; they receive Him in the experience of salvation.

This so-called "baptism of the Holy Spirit" is based almost exclusively upon a faulty translation and a definite misinterpretation of I Cor. 12:13: "For by one Spirit are we all baptized into one body." The argument of the inter-denominationalists, based upon this passage, is that each believer is baptized by the Holy Spirit into the body, or true church, at his conversion. It sounds good and conclusive, doesn't it? However, a more careful study of the Greek will lead to a different conclusion. The preposition "en" would be more properly translated "in," and not "by." Too, the "Spirit" referred to in the verse does not necessarily refer to the Holy Spirit, notwithstanding the use of the capital "S." As all Greek students know, there are no distinctions in capital and small letters in the original; that had to be decided by the translators. It is this writer's firm conviction that the verse would be translated better as follows: "For in one spirit (the spirit of unity) are we all baptized in one body." As is shown conclusively by the context, the "body" in this chapter can refer only to a local church, and it is by means of water baptism that a believer is received into the fellowship of a local church, or body of Christ. The church as an institution is simply the sum-total of these local bodies.

Pope Changed Baptism

Third, accepting Roman Catholic "baptism." When these inter-denominational "churches" accept into their membership people who have been "baptized" by sprinkling and pouring, they are accepting Roman Catholic "baptism!" As every intelligent student of church history knows, immersion only was practiced as baptism for the first two or three centuries of the Christian era. The Pope of the Roman Catholic Church officially changed the mode to sprinkling at the Council of Ravenna in 1311 A. D. Therefore, when any "church" accepts any member from another group upon such "baptism," that "church" becomes guilty of heresy!

Five Steps To Lord's Table

Fourth, ignoring the Scriptural steps to the Lord's Table. Almost without exception, these people contend that the only qualification necessary for participation in the Lord's Supper is salvation. Not so does the New Testament teach. The record of the first observance of the Lord's Supper following its institution says: "Then they that gladly received His Word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread." (Acts 2:41,42). According to this record, before they came to the Lord's Table, they were saved, Scripturally baptized, added to a New Testament church, held to true teaching and were in fellowship with the others. Unless a person takes these five steps, he does not really come to the Lord's Table, and those who encourage him to come without these steps are guilty of heresy! This the inter-denominationalists do.