

A saint needs no halo about his head, but he should have a sole in his heart.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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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THE STANDING AND STATE OF A CHRISTIAN

The standing before God of a believer in Christ may be quite different from his actual present state. Our STANDING before God is the result of what Christ has done for us. Suppose a wicked reprobate sinner turns to Christ for salvation. He is immediately cleansed, acquitted, and given a standing as perfect as if he had never sinned. Actually he is a very imperfect person. He is a baby Christian who knows little of what the Lord expects of him. He is unwisely and slovenly in personal

appearance—but that doesn't alter his standing before God. As time goes on and as he grows in grace his actual state will change. He will quit doing many wrong things, he will clean up his personal appearance, but he will no more be a child of God than he was the moment he was saved.

Note what the Bible says about the STANDING of a Christian in the sight of God. (See Jno. 1:12; I Jno. 5:1; Ephes. 1:11; I Peter 2:9; Rev. 1:5-6; Coloss. 2:10; Rom. 5:1-2).

Suppose that a tramp should inherit a million dollars. When the news is brought to him he is dirty and in rags. But he is

a millionaire just the same. As time goes on he will assume more of the look of a millionaire. He will come to dress and look and act the part. His state will more nearly approximate his standing in the financial world. So with a converted person—he is immediately given the standing of a sinless person—a child of God—and as he grows in grace, he will in state come to approximate in some degree his standing before God.

STANDING NOT DETERMINED BY HUMAN WORKS

Our standing before God is (Continued on page four)

Another Preacher Refuses To Be A Roman Catholic

I am not a Romanist because THE SCRIPTURE TELLS US THAT THERE IS BUT "ONE MEDIATOR BETWEEN GOD AND MEN." How full the Scripture is of that truth, of the privilege of direct access to God, of the competency of the soul to God! No individual here needs anyone to stand between him and God except Christ. (John 14:6).

The Lord needs no one to stand between the soul and him. "Go to confession?"

When the Philippian jailor came to Paul, trembling, saying, "What shall I do to be saved?" What was the answer? Was he to confess to the priest? Accuse himself of the prescribed penances? Receive absolution? Come to the sacramentarian system? No! He was told to, "Believe on the Lord Jesus Christ, and thou shalt be saved."

But Rome interposes many mediators. First there is the intercession of the Virgin Mary. I have a book in my hand, "Glorious Mary." It exalts Mary to equality with God; calls her the queen of heaven; and declares that her intercessions are absolutely indispensable to salvation. You may not come to God, nor to God as revealed in His Son Jesus Christ; you must go to Him through the Virgin Mary. What scriptural warrant

is there for such teaching? None whatever. The Bible does not contain one word that justifies such exaltation of Mary.

But that is not all. We must come not only through Mary, but through the saints. There is a saint for every day of the year. The faithful are exhorted to pray, not directly to Christ, nor even only to the "holy mother", but to the saints.

But how serious a matter it is when any system that is called Christian should presume to add to the mediatorial merits of our glorious Lord, the intercessions even of His mother, and the further intercessions of saints so-called.

I am not a Romanist. I do not need the Virgin Mary, or Saint Patrick, or Saint Richard or any other so-called "saint" to intercede for me. Why? "There is one God, and one mediator between God and men, the man Christ Jesus."

I am not a Romanist BECAUSE THE SCRIPTURES EXPLICITLY TEACH THAT A COMPLETE, ADEQUATE, FINAL ATONEMENT FOR MAN'S SIN WAS EFFECTED BY THE DEATH OF OUR LORD JESUS CHRIST. Rome teaches that

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SALVATION COMES BY CHRIST'S DEATH AND NOT BY WATER

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." (I Peter 1:23).

Some conscientious people have been misled into believing that baptism in water is necessary to the new birth, or to our final entrance into heaven. It is significant, however, that those who have the most to say about baptism being necessary to salvation have very little to say about the new birth.

When the Lord speaks in His Word about the new birth, He does not say anything about baptism, and vice versa. Sometimes the expression "born of water" in John 3:5 is twisted and misapplied to baptism, but one must "assume" that baptism is meant here, for the context clearly shows that it is not under consideration.

We have never heard of any one contending that baptism is a grace. Everyone admits that it is a work, even though they believe that it is a necessary work. But, the Lord says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). He further declares, "Now to him that worketh not, but be-

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A SHOCKING AND CHALLENGING FACT



The Tithe, God's Decree Under Law And Grace

By Benj. F. Dotson
Elkhart, Indiana

The doctrine of the stewardship of possessions is based upon the proposition of divine ownership. That God is the creator of all things, is set forth in His immutable word. That God made claim as its owner, is set forth plainly in the scriptures. In Exodus, chapter 19, verse 5, God declares, "All the earth is mine." David declared when he brought rich offerings to the Lord, and laid them upon the altar, "Who am I, and what are my people, that we should be able to offer willingly after this sort? And all things come of Thee, and of Thine own have we given Thee" (I Chron. 29:14).

Israel's poet sang in Psalm 24:1, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Again, in Psalm 50:10, "For every beast of the forest is mine, and the cattle upon a thousand hills." In Haggai 2:8 God declares: "The silver is mine and the gold is mine." God also says in Ezekiel 18:4, "Behold all souls are mine." Respecting the believer, in I Cor. 6:19 we read: "Ye are not your own, ye are bought with

a price." God has a claim on the Christian, not only by creation, but by the claims of His redemptive work.

I. THE LAW OF THE TITHE

The Hebrew law of the tithe is found in Lev. 27:30-33. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." This is called the first tithe, and sets apart to God, the owner of the land, one tenth of its produce, including animals. This went for the priestly tribe of Levi, the tribe of tabernacle servants that had no other inheritance in Israel (Numbers 18:20-24).

Out of the tithes received by the Levites, they were to give a tithe to the priest; this was called a tithe of the tithe (Num. 20:26-28). Having paid the first tithe, the Jew was called upon to pay a second tithe, which was expended in the courts of the temple, in entertaining the Levites and the tither's own family (Deut. 12:17-19).

II. THE TITHE AND THE GOSPEL

The law respecting the tithes, (Continued on page four)

A CHILD OF THE KING

Poor? No of course not! Why how could I be, When Christ the King is taking care of me?

Tired? Sometimes—yes, more than tired; but then, I know a place where I can rest again!

Lonely? Ah, well I know the aching blight; But now I've Jesus with me day and night!

Burdens? I have them; oft they press me sore, And then, I lean the harder, trust the more.

Worthy? Oh, no! The marvel of it is That I should know such boundless love as His!

And so, I'm rich: with Christ I am "joint heir," Since He once stooped my poverty to share.

A DEAD WORTHLESS SINNER SAVED

One day, back in the past, a man whose wife was a good Christian, but who had held against the gospel, took his gun and went out into the woods to cut down some trees. As he wandered around, he saw one dead tree—dead and dry and with its leafless branches extending into the air, and he said to himself, "I'll cut down that tree, for it is dead and dry and ought to be burned." Then as he thought that, another thought popped into his mind, "Am I not a dead tree, fit only to be burned?" Didn't Jesus say, "Every tree that bringeth not

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The First Baptist Pulpit

"Separated"

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—II Cor. 6:17.

I rather imagine that the one word which describes this age in which we live, better than any other word, would be the word "streamline." Automobiles are built on a streamlined pattern. Trains are built streamlined. In fact, beloved, there is no end to the way in which modern science has streamlined the Twentieth Century. That

word "streamline" actually means that the article itself has been so made as to cut down wind resistance. If a train is streamlined, it means that all unnecessary parts have been taken off of it so that there will be the least wind resistance possible against that train.

I am terribly alarmed lest a great deal of our theology today has become overly streamlined. I am frank, beloved, when I say to you that the most of the theology that is preached today, is a streamlined theology. Various truths have been whit-

tled away. Various doctrines have been cut off. Various tenets have been completely removed so that it will produce the least resistance so far as the congregation itself is concerned.

Now a streamlined train or a streamlined automobile may be, and doubtless is, a remarkable product of this Twentieth Century, but, beloved, a streamlined Twentieth Century religion which removes the doctrines of the Word of God, and cuts the Word down to the barest

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"Separated"

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necessities — such a streamlined religion of this Twentieth Century will take souls to a First Century Hell.

In that respect, I think of that individual who may be traveling across the western plains, traveling in a carriage pulled by four horses, with his wife and children safely within that carriage, when suddenly to his consternation and fear, he hears the cry of a pack of wolves that are on his trail. With furious haste he hurries those horses, so that the wheels of the carriage fairly spin across the plains, hoping to be able to outdistance the pursuing wolf-pack. In his fear he realizes that those wolves are constantly gaining — by their cry he knows that they are fast nearing the carriage, and he begins to think, "What shall I do for safety?" The first thought is to turn loose a horse or two and allow those horses to be devoured by the wolf-pack so that he would thus be able to escape. Of course, it would slow down his progress by eliminating half of the motive power of the carriage, and yet it would give the wolves something to eat upon for a little while and would give him an opportunity to make his escape. Pretty shortly he hears those wolves as they come again, and now what does he do? He has a baby within the carriage. He has a grown child in his teens within the carriage. Shall he throw his babe out? Shall he throw this teen age child out and thus allow the wolves to pounce upon them and thus allow him to make his escape? The individual wonders what to do. How about throwing out his wife?

Do you remember that the Word of God says that a man will give all for his life? Therefore, why not throw out the babe? Why not throw out the teen age child? Why not throw out the wife? Anything, that the man might be able to save his life.

Beloved, you know as well as I that such thoughts as these are but murderous and villainous. You know that such thoughts as these are but thoughts of a criminal. Any man of any manhood whatsoever would die himself rather than see his babe or teen age child or his wife to be devoured by the wolves. As I think of this, this morning, I am reminded of the howling of the critics against the Word of God in this Twentieth Century. What shall we do? Shall we throw overboard the doctrine of the inspiration of the Bible and allow the critics to destroy it? Shall we throw overboard the doctrine of election — that God before the foundation of the world chose an elect remnant unto Himself — and allow the critics to de-

What Are You In Secret?

"Street angel—house devil," says the old German proverb. The life we live in public may be like a lovely lake, reflecting charm and beauty on the surface. But beneath the surface we may be like a lake with the silvery surface drained off, revealing unsightly rubbish, slime, and creeping things. Our worship before men may be rendered in a sanctuary of beauty and holiness. But the worship which truly reveals the heart may have its setting in the foulness of some secret hiding place.

The prophet Ezekiel looks with dismay upon the double lives of the elders of Israel. In a vision he sees the holy temple and those who conduct its worship. Then, through a secret entrance, he comes into a hidden chamber where the most abominable idolatries are practiced by the same elders. "Hast thou seen what the elders of the house of Israel do in the dark" (Ezek. 8:12)? In the sanctuary, they were still going through the motions of worshipping God. In their dark, unholy retreat they were saying, "The Lord seeth us not." And they lived as if it were true. Thus they revealed their secret selves, their true selves.

Hagar, in the wilderness, was on safer ground, when she humbly exclaimed, "Thou God seest me" (Gen. 16:13)! Moses, on "the backside of the desert" (Exod. 3:1), discovered that he too was not alone. And Joseph, in the hour of temptation, was made invincible by the same saving consciousness (Gen. 39:9).

What you are in secret will sooner or later become public. Sin, however carefully hidden, has a way of creeping out of the dark and, like a loathsome vulture, coming home to roost upon the unhappy head of the transgressor. In heaven, that hidden sin is already an open scandal. And too often it is discovered that the carefully guarded secret has long ceased to be a secret even among men. Ultimately your reputation catches up with your character. And if that ugly secret should never creep out of hiding, you still have to live with yourself and thus be in exceedingly poor company, until the guilt is purged.

It is when nobody is looking, or we think nobody is looking, that we reveal our true character. The lonely saint who adorned the walls of his prison cell with noble etchings was expressing his real self. The shadowy characters whose obscene drawings mark the secret chambers of ancient Pompeii were expressing their true selves. The man working alone at midnight on his income tax return is revealing his true character, by the handling of his figures. And no man ever expresses himself more truly than when he prays to the Heavenly Father in secret.

Not what you profess, or what you appear to be, but what you are in secret — that is your real size.

Charles W. Koller, President
Northern Baptist Seminary

stroy and annihilate this wonderful doctrine? What shall we do? Shall we throw overboard the doctrine of depravity and the doctrine of Hell? Shall we throw overboard these great doctrines of the Word of God, yea, even the doctrine of the vicarious death of the Lord Jesus Christ? Shall we throw all these overboard and thus cut down the resistance of the world? Nay, beloved, God's child realizes that he must escape with all the truth and give up none of it, for if he gives up one portion of the truth of God's Word, it is only a step further to give up all the truth of God's Word.

I

WITH THIS THOUGHT IN MIND, I WOULD REMIND YOU THAT MAN IS DEFINITELY SEPARATED FROM GOD.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have SEPARATED between you and your God, and your sins have hid his face from you, that he will not hear."—Isa. 59:1, 2.

This verse declares that the unsaved man is separated from God.

If you will go back to the early chapters of Genesis and read the story of the Garden of Eden, you will find a sorrowful husband and wife, along with their family, as they turned from the Garden of Eden to walk away therefrom. I think, beloved, that Adam must at least have turned around and looked back at that flaming sword in the hand of the cherubim as it turned in every direction to keep the way of the tree of life. As Adam turned to see that flaming sword, he and his wife walked away from that Garden of Eden, with the realization that as they were cast

out of Eden, they were definitely separated from God.

Let me say to you this morning, beloved friends, every man, from the day of Adam down to this present time, has been just as much separated from God as was Adam and Eve when they were thrust out of the Garden of Eden.

Come to the New Testament and read the story of the Prodigal Son. Read of him in the far country. Hear the Word of God as it says that that Prodigal Son came to himself, remembering the fact that he was separated from his father and his father's house. Beloved, that Prodigal in the far country represents every one of Adam's fallen descendants. That father and the father's house represent God and Heaven. It would tell us then that every one of us as Adam's fallen descendants are separated from God and separated from our Father's house. We are separated from God just like the Prodigal Son was separated from his father's house.

If you will read Genesis 1:27, you will find that man was made in the very image of God Himself. Then the story is given to us as to how man sinned, and the record tells us that after man sinned, man lost the image of God and from that time on man was born, not in the image of God, but in the image of man. We read:

"And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."—Gen. 5:3.

Notice the contrast. Adam was created in the image and the likeness of God, but when Adam begat a son, Adam's son, Seth, was born in the image and likeness of Adam. What has happened? Adam has sinned. He has lost the image of God. He is separated from God, and now his children are born separated from God, and are born with-

out the image and the likeness of God.

Mark it down, beloved, there has never been an individual born from that time down to this but what was born without the image of God — was born without the likeness of God — was born a sinner — was born separated from God Himself. That is what the Psalmist meant, when he said:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psa. 51:5.

That is what the writer of the book of Ecclesiastes meant, when he said:

"For there is not a just man upon earth, that doeth good, and sinneth not."—Eccl. 7:20.

I tell you, beloved, that is the history of man—man was originally in the likeness of God and with the image of God, but when he sinned, he lost that image, and everyone from that time down to this has been born without the image of God. He has been born without the likeness of God. He has been born separated from God. Oh, let me burn it into your very soul this morning, if you are here today unsaved, you are separated from God and there is not one point of contact nor one bit of communion between you and God. If you are unsaved, you are definitely separated from the Lord.

Let me say to you who are parents, you who have unsaved sons and daughters, your children are separated from God. It might make you a better man or woman, or it might cause you to pause and reflect as to the spiritual condition of your own children or grandchildren when you realize that they are definitely separated from God today. The Word of God tells us of that separation, for we read:

"All we like sheep have gone astray; we HAVE TURNED EVERY ONE TO HIS OWN WAY; and the Lord hath laid on him the iniquity of us all."—Isa. 53:6.

In our Sunday School lesson of last Sunday, there was an interesting expression that has been in my mind from the time that we studied it. One of the accusations that was brought against the Apostle Paul in the city of Thessalonica was that he had turned the world upside down, and I thought about that expression all during this past week. That is what is wrong with the world, beloved, it is wrong side up.

You see a fellow who drinks. His mind is distorted. His body does things that it would not do under normal circumstances. He is wrong side up. What is true of him is true of all individuals regardless into what category of sin they might fall. Beloved, this old world is wrong side up today, and what the world needs is to be turned upside down, like it says that Paul did in the city of Thessalonica.

Beloved friends, that is just another way of saying that man is separated from God.

Turn to God's Word and we will find other Scriptures which will tell us that man is separated from God.

"And you hath he quickened, who were dead in trespasses and sins."—Eph. 2:1.

If a man is dead, his body is separated from his spirit; his body is separated from his loved ones; his body is separated from his friends; his body is separated from his business associates. The Word of God says that the unsaved man is dead spiritually. That means that an unsaved man is separated from God.

Let's read another Scripture that I might impress it upon you that man has no communion with God today.

"No man can come to me, ex-

cept the Father which hath sent me draw him: and I will draw him up at the last day."—John 6:44.

This tells us that man is far removed from God and far separated from God in dead, spiritual condition that can't come to God unless Father draw him.

Whenever I read these Scriptures, beloved, I am reminded of those individuals who are about man being a pretty good sort of person and who say that man has a spark of divinity on his side of him. I dare say there are more preachers in the world today who say that man has a spark of divinity within him than there are those who will accept what I am preaching to you this morning. Beloved, listen, man does not have a spark of divinity within him. Man does not need to get in the right environment and that spark of divinity will burn forth into a blaze. Man does not need a change of environment in order for that spark of divinity to grow. I tell you, beloved, there is no spark of divinity about any man. Every man is alienated from God. He is separated from God. He is removed from God. As my Father would tell us, man is definitely separated from God the Father.

II

JUST LIKE MAN BY HIS SIN IS SEPARATED FROM GOD, SO JESUS CHRIST WAS SEPARATED FROM GOD BY HIS SIN AT CALVARY.

We read that Christ died for our sins, but that doesn't explain nor fully tell us the whole story of the crucifixion. If you come to Calvary you can hear Jesus say:

"My God, my God, why hast thou forsaken me?"—Mt. 27:46.

What does it mean? On that day that Jesus Christ was crucified, He was separated from God the Father. The angels who had ministered so graciously to Him previously, had now taken wings and flown to other worlds. His disciples who had pledged their allegiance to Him only a little while before in the garden, now turned their backs and fled away in cowardly flight. Even the Father, God Himself, hides His face from His Son. When that darkness came over all the earth, even God would not look at Jesus Christ as he died on the Cross, and the Son cried, "My God, my God, why hast thou forsaken me?"

Listen, beloved, just like man is separated from God by his sin every day, so Jesus Christ came to Calvary and took the place of man, that He might be separated from God at the Cross for our salvation.

I have often said from the pulpit that Jesus Christ suffered everything that a sinner would suffer in Hell. The Bible says that Hell is a place of darkness. Jesus suffered darkness at Calvary, for there were three hours of darkness that came over the earth when Jesus Christ was hanging there. The fact Jesus Christ suffered everything that you and I would have to suffer in Hell. I say to you this morning, that when Jesus Christ came to Calvary, He was separated from God. The sin that will be separated from God eternally in Hell. As man was separated in the Garden of Eden and has been there ever since separated from God, and as man will go to Hell to be separated eternally from God, Jesus Christ came to Calvary and suffered in our behalf and was separated from God for three hours to pay our sin debt to keep us out of Hell.

III

WHEN A MAN IS SAVED (Continued on page three)

"Separated"

(Continued from page two)

HERE IS NOTHING THAT CAN SEPARATE THAT MAN FROM GOD.

Man is already separated from God, but Jesus Christ at Calvary took the place of man and was separated from God in behalf of man. Now that Jesus has been separated from God in our behalf, He links us up to God in such a way that absolutely nothing can ever separate the man from God. That is what Paul meant when he wrote:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For their sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For Man does not live in a hostile environment, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor man. Every other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:35-39.

Listen, beloved, this thrills my soul. This is a blessing to this poor preacher's heart this morning just to know that I was born separated from God and that Jesus Christ came to separate and for my sake was separated from God to keep me out of Hell. Now, because of what Jesus Christ did at Calvary, I am no longer separated from God, but I am joined to God through Jesus Christ, and furthermore, nothing shall be able to separate me from God. That is why the Apostle Paul said:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk after the flesh, but after the Spirit."—Rom. 8:1.

I was thinking this past week about how oftentimes individuals are called upon to sign a note for someone else and sometimes are compelled to pay that note because the first person defaults in regard to it. It came to my mind concerning one of the members of our church who sometime ago was compelled to pay a right sizeable sum of money — up in four figures — because of a note he had signed when a man defaulted in the payment of it. As I was thinking of it, beloved, the thought came to my mind that as that individual was surety for the man who defaulted and had to pay the note, so Jesus Christ is our surety to guarantee our salvation, and it is because of that that Jesus does that our salvation is kept intact. Listen:

"By so much was Jesus made SURETY of a better testament."—Heb. 7:22.

Suppose that man did default on the bank and a member of our church was compelled to pay his note. Suppose that were the case, the bank didn't lose anything. The money was paid and the bank lost nothing.

Suppose, beloved, if you are saved, you sin — and you will. The man doesn't live perfectly. The man doesn't live who has a perfect life from the day he was saved. When you default, beloved, God doesn't lose anything. Do you know why? It is because that Jesus Christ is our surety. Just like a bank doesn't lose when a man defaults because it can demand payment of the surety, in a similar manner God doesn't lose a single soul that has ever been saved, because God reaches down to the Lord Jesus Christ who holds man to God, and it is by that surety of Jesus Christ that our salvation is kept intact.

tact.

I say to you this morning, man was born separated from God, and Jesus Christ came down from Heaven to bridge that gap. He was separated from God, but in so doing He joined man to God, and now, beloved man can't be separated from God.

IV

SINCE GOD'S CHILDREN CAN'T BE SEPARATED FROM HIM, THEN GOD CALLS ON US TO SEPARATE OURSELVES FROM THE WORLD.

That is what my text says. Listen:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—II Cor. 6:17.

Notice what God is saying, and notice to whom God is speaking. God is speaking to that man or woman who one day was separated from God, but who has been joined to God because Jesus Christ was separated from God on our behalf. God is talking to that man who now is joined to God that nothing can separate him from God. God is saying to that individual, "Come out from among them, and be ye separate."

Notice that Jesus Christ does not ask one thing of us that He didn't do for us.

"For such a high priest became us, who is holy, harmless, and undefiled, SEPARATE from sinners and made higher than the heavens."—Heb. 7:26.

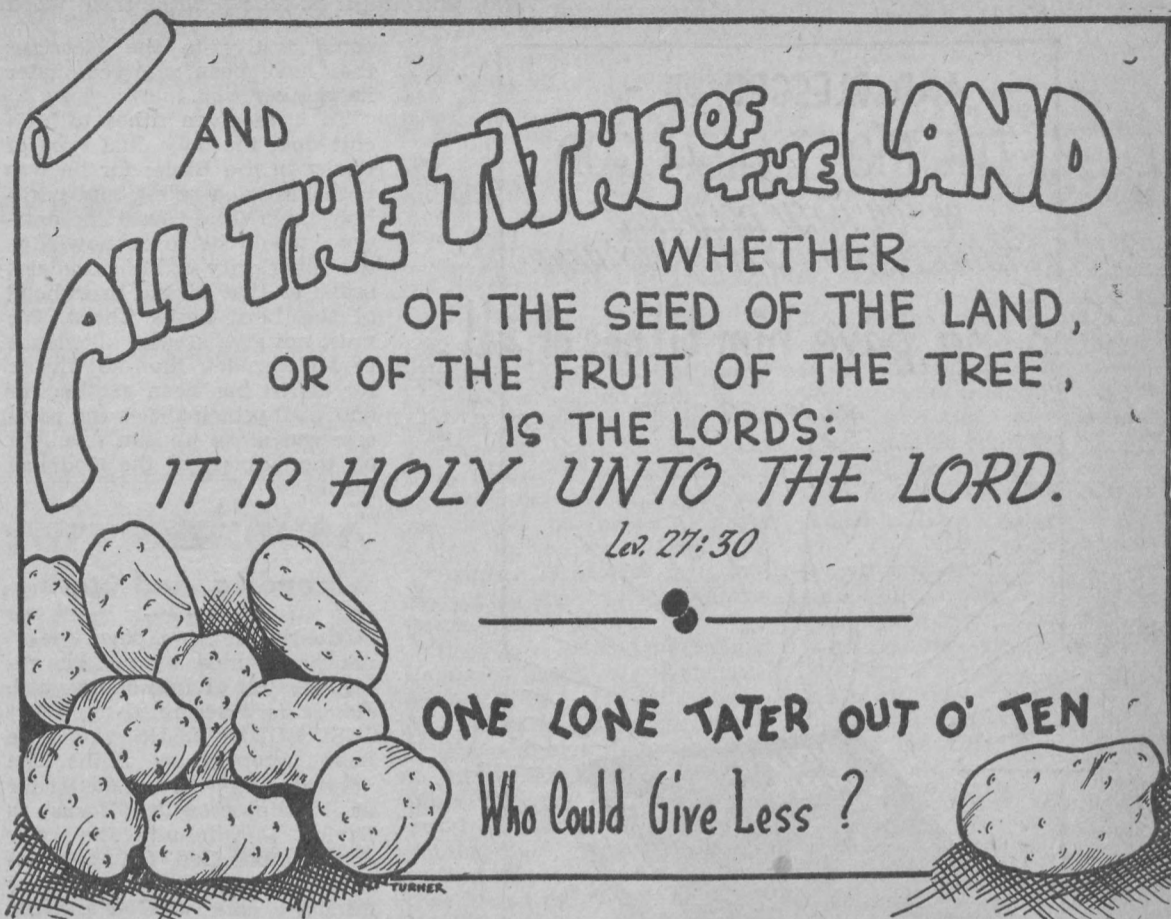
The Apostle Paul reminds us of the fact that Jesus Christ is separate from sinners. If Jesus Christ in the days of His flesh was separate from sinners, then He has the right to call upon you and me, who have been joined to God by Jesus Christ so that nothing can separate us from God — He has the right to ask us to be separate from the world.

Certainly He was separate from sinners. He was the one who took us when we were separated from God and joined us to God. Certainly He is the one who keeps us every day so that nothing can separate us from God. Therefore, beloved, the right is His, implicitly and fully, to demand of us that we be separate unto Him from the things of this world.

In the Old Testament we have two wonderful examples of separation. You go back and read the books of Ezra and Nehemiah and you will find those two examples. In the book of Ezra, you will find that He led a group of Jews from Babylonian captivity back to Palestine to rebuild the Jewish temple. It took a long time to build that temple. If you will read that book of Ezra and observe the time element, you will find that a number of years elapsed from the time that Ezra set out to rebuild the temple, until finally it was completed. In that period of time that elapsed, a number of those Jewish people married heathen women in the land round about the city of Jerusalem. After a while the temple was completed. Even though it took a number of years, the temple was ultimately completed, and when it was completed, then God demanded that there be a separation on the part of these people from their heathen wives. God said:

"Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives."—Ezra 10:11.

Notice that they were a people that had been separated unto God. Nothing could separate them from God. Now God demands of them that they separate themselves from the people



ple of the land, and from the strange wives which they had taken.

Another remarkable example of separation comes in the book of Nehemiah. We find the work of restoration which was begun under Ezra is continued under Nehemiah, and the Word of God tells us that as Ezra rebuilt the temple, Nehemiah came on the scene and rebuilt the walls round about the city to separate the people of the city from the heathen nations round about.

Now notice, beloved, when Nehemiah built those walls, everytime that a brick was put in place and every time that a stone was laid, it shut out those heathen people round about the city, so that they could not have commerce and traffic with them. The Word of God tells us that the city was rebuilt and that the people in a wholesale manner separated themselves from the heathen of the land.

"Now it came to pass, when they had heard the law, that they SEPARATED from Israel all the mixed multitude."—Neh. 13:3.

Now let's see the story of separation that is involved here. A long time before this the children of Israel had left the land of Egypt and had started out to the land of Canaan. When they left the land of Egypt, the Word of God says that a mixed multitude went out with them. They were soldiers of fortune who figured that since the land of Egypt didn't have much to offer to them, and since the Jews were going out to a land that was reputedly flowing with milk and honey, that they would go along with the Jews. The book of Exodus tells us concerning this. Listen:

"And a mixed multitude went up also with them; and flocks, and herds, even very much cattle."—Ex. 12:38.

That crowd saw that while Israel was leaving Egypt, it was a good time for them to go along in view of the blessings that might accrue to them as well, so the mixed multitude went out with the children of Israel. They followed along with them during those forty years that they were in the wilderness. In fact, beloved, it was the mixed multitude that caused the children of Israel to get into a lot of difficulty. Listen:

"And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said,

Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: But now our soul is dried away: there is nothing at all, besides this manna, before our eyes."—Nu. 11:4-6.

Notice, beloved, when Israel left the land of Egypt, a mixed multitude went along with them. When they got out into the wilderness, the mixed multitude lusted for the fleshpots of Egypt, and they caused the children of Israel to likewise lust. They remembered the food that they had to eat back in the land of Egypt, and now they only had the manna, which was a type of the Lord Jesus Christ. Saved people could appreciate it, but that mixed multitude couldn't and the mixed multitude caused the children of Israel to lust likewise for the things they had in the land of Egypt.

The children of Israel kept this mixed multitude with them until they got into the land of Canaan, and then they went down into the land of Babylon with them. When they came back from Babylon and rebuilt the temple and the walls round about the temple, it was then that they separated themselves from that mixed multitude, and God blessed them because of it.

Beloved, God wants you and me as members of this church to live a life which is separated unto Him. You and I were one day separated from Him. Jesus Christ one day was separated from Him in our behalf. Now then, Jesus Christ has joined us unto God so that nothing can separate us from God, and because of that He says to us, "Come out from among them, and be ye separate." God wants us to be a separated people unto Himself.

When the children of Israel were getting ready to enter into the land of Canaan after the forty years in the wilderness, Reuben, Gad, and half of the tribe of Manasseh came to Joshua and asked if they might have the land on the east side of the Jordan River for their possession. They wanted this land because there was plenty of pasture land there for their sheep and cattle, and Joshua allowed them to settle on the east side of the Jordan. They never were actively engaged in the interests of the land of Palestine. They lived more or less separate and distinct. They never did en-

ter into the religious life of Israel as it centered around the city of Jerusalem, as did the other tribes. For years and years and years, until Jesus came, those two and one-half tribes still lived a life completely separated from the life of the children of Israel. Do you know what effect it had upon their descendants?

One day Jesus came into the region of Gadara—the same country that was made up of the descendants of these two and one-half tribes that had settled on the east side of the Jordan. Jesus came into their coasts and cast a legion of demons out of a man, who, when they were cast out, went into a herd of swine, and the whole herd of swine perished into the water. Then that crowd, whose forefathers had asked that they might settle on the east side of the Jordan, rose up, and the Word of God tells us that they prayed Jesus that He depart out of their coasts.

Their forefathers had been living outside of the land of Palestine and had been borderline dwellers so long that when Jesus came, the people were so removed from the Lord that they even asked Jesus to leave their country. They prayed Him to leave their coasts. They were more interested in shoats than they were in souls. They were more interested in the price of hogs than they were in seeing one soul saved.

Listen, beloved, the individual who lives a borderline life is going to show it in his life. It will show itself in the life of his posterity. It will show itself in the life of his children and grandchildren to come. Oh, may it please God this morning to help you to realize that the Lord wants you to come out and be a separate people from the things of the world for His own glory.

Get this thought in closing: You were born separated from God. One day Jesus Christ was separated from God in order that you might be joined back to God. Now that we have been joined back to God, there is nothing that can separate us from God. That God, who Himself was separate from sinners,

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Page Three

AND BLESSED BE -
THE MOST HIGH GOD
WHICH HATH DELIVERED
THINE ENEMIES INTO THY HAND.

And he gave him tithes of all.

GEN. 14: 20



"Separated"

(Continued from page three) asks the same of us—that we separate our lives unto Himself. May it please the Lord this morning to take these feeble words and use them for your own edification and His glory, that you and I who are saved might be more separated unto the things of the Lord. May God bless you!

A Sinner Saved

(Continued from page one) forth good fruit shall be cut down and cast into the fire?" He tried his best to get rid of that thought. He chopped and he chopped, but he kept thinking, "Will God ever say to me, 'cut him down—why cumbereth he the ground?'" Finally as he thought he had to admit, I'm not worth a thing in the sight of God. I am just like this dead

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tree, fit only for the fire. Why does God spare my wicked life?" So distressed in soul did that man become that he finally shouldered his axe and walked back home. He laid down the axe, walked into his room and closed the door, and right then and there surrendered to the Savior whom he had previously rejected through the years.

The Tithe

(Continued from page one) as set forth above passed with the passing of the laws of the law dispensation. But as law of spiritual privilege and recognition of God's claims upon all our possessions, it is still in effect. Its rejection does not threaten one with the anathema of God, but the failure of the Christian to observe it, brings leanness of soul, and shows lack of understanding concerning the great issues of stewardship.

The tithe did not begin with the law, for Melchizedek received tithes of Abram at least four centuries before the law was given. The tithe was practiced under the Abrahamic covenant, a by-faith covenant, nearly five hundred years before Moses received the commandments on Sinai. A lawyer told the writer, that in case a law was repealed without a direct statute to take its place, the nation would be thrown back on the law that was in force before the law was enacted that was repealed.

This answered our query concerning the appeal of the law in its relation to this dispensation of grace. In Galatians 3:19 we are told: "The law was added because of transgressions, (how long?) till the Seed should come." It tells when it was added and when repealed. Added at Sinai and repealed at the death of Christ.

Before the adding of the law, the tithe was practiced under the Abrahamic covenant, a by-faith covenant. Now that the law is abrogated, the Abrahamic covenant is in full force, and the tithe operates in the realm of faith. There are millions who

could testify to the blessings that have been received under its ministration.

To have given tithes to Melchizedek, the only dual type of Christ in the Bible; for he was both king and priest, and withhold them from Christ the anti-type, would be to acknowledge the superiority of Melchizedek's order to that of the priesthood of the Lord Jesus Christ. We must not give greater allegiance to Melchizedek than to Christ; for Christ has been exalted far above all principalities and powers; and alone in Him dwelleth all the fullness of the Godhead bodily.

Standing And State

(Continued from page one) not determined by church going, service, giving, doing good, etc. It is determined by what JESUS DID FOR US, which we have accepted by faith. The very moment the vicious jailor at Philippi received Jesus as Savior, that minute he was clean before God, for Jesus assumed his sins. He was that minute a child of God and the heir of all things. But he likewise began to better his state. He dropped his brutality and washed the stripes of Paul and fed him.

NOTE THE IMPERFECT STATE OF some who have been given perfect standing upon the basis of what Jesus did and they accepted. (See I Cor. 1:11. Now compare their standing as set forth in I Cor. 1:2-9. Note also I Cor. 6:11 with I Cor. 6:7).

THE KING'S SONS ARE TO LIVE LIKE KING'S SONS

When we received Christ, we were immediately given the standing of sons of the King of heaven. The Word of God exhorts us to begin to LIVE like members of the Royal family. (See Matt. 5:16; Coloss. 3:1; Ephes. 5:3).

WILL ANY MAKE A PERFECT JOB OF IT?

No—but we are to do our best. Will any governor or any president do a perfect job, or perfectly discharge the duties of his office? No—but there should be a worthy effort made. (Note Paul's attitude along this line: Phil. 3:12).

If our STANDING continually changed according to our behavior, then we could be worried sick very often, but our standing does not change with every sin and every failure—it remains the same. People who believe in falling from grace don't understand this—hence they are in mortal fear of losing their salvation. People often ask, "What if one should die with sins unrepented of—sins that they haven't asked the Lord to forgive them of?" Those asking such don't understand that there is a difference between STANDING and STATE. Jesus remains the Sin-Bearer of the believer, even when his state becomes highly imperfect. —Mason

Not By Water

(Continued from page one) lieveth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

In teaching us how we become the children of God, He says, "Of His own will begat He us with the Word of truth" (James 1:18). Baptism is not mentioned here. The spiritual birth is "not of the will of the flesh, nor of the will of man" (John 1:13). Yet baptism depends upon the will of the person being baptized as well as the one who performs the act.

The clear and indisputable truth stands out in the case of Paul. When he met Jesus the Christ on the road to Damascus, he learned that Jesus was the Christ, the Son of God. There he was born of God (See I John 5:1). After being saved (the Lord never calls lost men to preach His gospel) and before he went into Damascus to Ananias, the Lord called him and gave him His Commission. He was sent to the Gentile peoples, "to open their eyes to light, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which

Bro. Overton, one of God's great men departed to be with Christ recently. He being dead still speaketh by this message.

are sanctified by faith which is in me" (Acts 26:18). Then we turn to I Cor. 1:17, and read, "For Christ sent me not to baptize, but to preach the gospel." Thus it is plain that baptism has nothing to do with salvation from start to finish.

A common scripture used to teach the theory of the necessity of baptism to salvation is Mark 16:16, but those who so use that scripture do not believe all of it. This scripture says, "He that believeth and is baptized shall be saved." It declares that those who believe (believe on the Lord Jesus Christ) and are baptized, SHALL BE SAVED. Those who teach that baptism is necessary to salvation say that such a person may be saved, provided he lives right, holds out faithful to the end, etc. But, the Lord says, "shall be saved," and that is unconditional and positive.

Another commonly misused passage in I Peter 3:21, "The like figure whereunto even baptism doth also now save us." Upon examination of this scripture we find that the Lord says that baptism saves us exactly like the flood saved Noah and his family. The water saved Noah and his family by lifting up the Ark wherein they had been sealed of the Lord. Baptism, properly understood and administered, lifts up the death, burial and resurrection of Jesus Christ, in Whom the believer is sealed by the Holy Spirit of promise (Eph. 1:13). But, notice this fact: Every one who trusted in the water, and was not in the Ark, drowned. Likewise, everyone today who is trusting in baptism is lost. Noah and his family were not trusting in the Ark and the water, but in the Ark alone. The water bore the Ark up exactly as baptism holds up Jesus Christ in His saving work.

A. M. Overton

Why Not A Catholic

(Continued from page one) that Sacrifice finds its complement in the perpetual sacrifice of the Mass. It does not teach salvation without the blood of Christ, but the blood of Christ plus the bloodless sacrifice of the Mass.

It is always well to quote the words of people from whom you are obliged to differ. That, they cannot deny. Here is an article of the creed of Pope Pius IV.

"I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist

... there is made a conversion of the whole substance of bread into the body of Christ; and of the whole substance of the wine into the blood of Christ; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament." — "Ordo Administrandi Sacramenti," page London, 1840.

The doctrine of the Mass founded upon that of Transubstantiation. The Council of Trent says:

"And since this divine sacrifice, which is performed in the Mass, the same Christ is contained, and is bloodlessly immolated, who once offered himself bloodily upon the cross; the holy council teaches that the sacrifice is truly propitiatory, and that by its means, if we approach God, contrite and penitent, ... we may obtain mercy. ... There is one and the same victim, and the same person who now offers by the ministry of the priests, who then offered himself upon the cross; the manner of offering only being different. And the fruits of that blood offering are truly most abundant. This offering so far is it from derogating in any way from the former. Wherefore it is properly offered according to the apostolic tradition, not only for the sins, pains, satisfactions, and other wants of the faithful, who are alive, but also for the dead in Christ, who are not yet fully purged. Canons of Trent, c. 2, Sess. 13.

According to the teaching of Rome the celebration of the Mass is a repetition of the sacrifice of the cross, and is a perpetual sacrifice, indispensable to salvation; and that it has efficacy, not only for the cleansing of the living, but for the purging of the souls of those who are dead, but whose souls are not yet wholly purged.

But what saith the Scripture? "Behold the Lamb of God, which taketh away the sin of the world." (John 1:28). "Christ died for our sins, according to the scripture" (1 Cor. 15:3); "once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26); "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for ever, sat down on the right hand of God" (Heb. 10:12). The rending of the veil, which brews tells us, was a symbol of the rent veil of His flesh Christ, had manifested a new and living way, "consecrated forever by the blood of Christ." "By one offering He has perfected forever them that are sanctified" (see Heb. 10:14-15).

The Scripture says that "where remission of these (sins and iniquities) forgiven through the blood of Christ) is, there is no more offering for sin." The Mass is the grossest perversion of Christianity. It is sheer, adulterated, idolatry; an evidence of the densest kind of superstition.

Some Baptists assume that Romanism is just another form of Christianity. No it is not. It is not Christianity. It professes Christianity, but it neutralizes and nullifies every single principle of the gospel. It is a pagan system.

Therefore we do not need the Mass.

—T. T. Shields

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