

# The Baptist Examiner

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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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## Have You Been Sanctified?

By ROY MASON  
Tampa, Florida

### Every Saved Person Has Already Been Sanctified

There is no doubt in the world as to the truth that the Bible teaches sanctification. Moreover, the Lord wants that every Christian shall be sanctified. "This is the will of God, even your sanctification." But let us realize that sanctification as taught in the Bible and sanctification as taught by some people, are two different things. Sanctification DOES NOT MEAN sinless perfection. It does not mean the eradication of the old Adam nature. The truth is, sanctification is set forth in three different stages or phases. Let us study these for a moment.

Every person who has received Jesus as Saviour, has been sanctified, or "set apart" as God's property forever. Heb. 10:10 makes this clear that sanctification is not a matter of personal goodness or merit. It is the result of personal faith in Jesus who died for us. We are purchased — our sins are remitted, and we are given the standing of one sinless because we have re-

ceived One who takes our guilt and sin and blame. Since this work is the work of Christ, and since it does not change, the believer is forever set apart as belonging to God forever. The eternal security of the believer is inseparably bound up with this eternal sanctification that comes through the blood of Christ. This sanctification is IN THE PAST, and is wholly apart from human works.

### Every Saved Person Ought To Be Getting More Sanctified

Sanctification, in the sense of (Continued on page eight)

### 1. Does James 5:12 forbid taking of the oath of secret societies?

I think so. I have read a great many oaths of lodges and secret orders. I have never heard one yet that was not blasphemous and sacrilegious.

### 2. Is the Sunday School the church?

No, 1,000 times, No! No vote or motion passed by any Sunday School ought ever be recognized by any sovereign church of the Lord Jesus. Any Sunday School which usurps the authority and functions of a church of the Lord Jesus Christs needs to be "set down on."

### 3. Explain Luke 16:9.

Mammon is money. Jesus meant that we are to make friends through the use of our money, so that when we die, those friends will welcome us into Heaven. Nowhere in the Bible does Jesus teach us to lay up money on earth. We are told to invest it so that we will find it when we get to Heaven. Use it, He says, to make friends of those, who are friends of Jesus on earth, and thereby make friends of Christ's friends, and when you get to Heaven, they

will be at Heaven's gate to give you an abundant entrance. Read II Pet. 1:11.

Earthly ties are not recognized in Heaven. Jesus said that they "neither marry, nor are given in marriage" (Luke 20:35). He also said, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mk. 3:35). Much of the sob-stuff of the mourner's bench heretics is based on error and falsehood. Earthly ties do not count in Heaven. The only ties that bind us to, and connect us with others, are the ties we have in Jesus our Saviour and Lord.

This is where the poor dupes in the lodges and clubs fail. Most of them are not saved. If they were they would do something for Jesus. Those that are saved will be saved so as by fire. All their works will be burned up. They get their rewards for their lodge work in what their lodges and clubs do for them down here, or by what the lodges do for their families when they are gone. They will draw only a blank in Heaven, for what they have done on earth was for show and not for Christ. That is true of all (Continued on page eight)

## A Challenge To Any Who May Be An Athiest

By CLARENCE O. BAKER  
Pueblo, Colorado

I do not know whether you or any of your tribe read this paper or not, but I will write what I believe the Lord would have me write, that, "he who runs may read." I will begin with fulfilled prophecy and then go from that stronghold into the scientific realm. I am not a scientist but have access to some literature written by authoritative and thoroughly reliable scientific men.

I intend to ask you some very searching questions as to what you think about some of the workings of Nature. For instance, if in the lifetime of Noah the natural increase of hoptoads, horse flies, potato bugs, as well as other noxious insects and men had been one per cent, the quantity would have increased 6,000 times. Can you imagine a catastrophe like that?

If for the last 3,000 years the birth rate of men had exceeded the death rate the small margin of one-half of one per cent, it would have required a million more worlds like this one to have made room for them!

Well, I have mentioned only a few of the things I have in mind as a sort of warning as to what to expect. First, if there is no God, as you contend, how do you account for the vast number of fulfilled prophecies we find in the Bible? In the 22nd Psalm we read, "They part my garments among them, and cast lots for my vesture."—Psa. 22:18. Some 700 years later we read, "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, they parted my garments among them and upon my vesture did they cast lots."—Matt. 27:35.

Let me also call your attention

### IN PARTNERSHIP WITH GOD

An unusual woman was being interviewed by a reporter. Although a widow for years, she had reared six children of her own and twelve adopted children. In spite of her busy and useful life, she was noted for her poise and charm. The reporter asked how she had managed.

"You see, I'm in partnership." "What kind of a partnership?" She replied, "One day, a long time ago, I said, 'Lord, I'll do the work, and you do the worrying,' and I haven't had a worry since!"

to a prophecy that is being fulfilled in this present day. God said to the Jews through their prophets, "And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate and your cities waste."—Lev. 26:33. There are many other references that declare the same thing. We do not have space to quote all of them, so give you this sample.

Later God said to Israel through their prophets, "And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and will bring you again into the place where I caused you to be carried away captive."—Jer. 29:14.

It is common knowledge that the Jews were scattered among all nations. For centuries the Jew was known as the man without a country because Gentiles occupied what God had originally given to Abraham and his posterity.

In your day and mine we have seen this condition changed and the Jew put in possession of the major part of Palestine with no doubt remaining that He will finally fully possess His original patrimony. I have cited the full fulfillment of one prophecy and the beginning of the fulfillment of another. There have been as many as 33 prophecies fulfilled in one day. It would have been utterly impossible for any man or men to have written prophecies (Continued on page four)

## Do Your Burdens Bear You Up Or Pull You Down?

A biologist tells how he watched an ant carrying a piece of straw which seemed almost too heavy for it to drag.

The ant came to a crack in the ground which was too wide for it to cross. It stood still for a time, as though perplexed by the situation, then put the straw across the crack and walked over on the straw.

If only we were as wise as that ant! We speak much about the burdens we must carry. But have we ever thought of converting our burdens into bridges, of having our burdens bear US up instead of our bearing THEM up?

The Apostle Paul had learned the secret of being borne UP by his burden instead of being borne DOWN by it. Throughout his life he had been afflicted with a physical deformity or handicap, the exact nature of which we do not know.

But when he had once recognized his affliction as a part of God's good and gracious will for him, he exclaimed:

"Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me . . . For when I am weak, (Continued on page six)

### OUR RADIO MINISTRY

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## God Is No Quitter, But A Great Finisher

By JAMES H. SIMS  
407 Schumaker  
Carmi, Illinois

"Being confident of this very thing, that He which hath begun a good work in you will perform it unto the day of Jesus Christ," —Phil. 1:6.

There are some things that we can be confident of—that is, there are some things, though not very many, that we can know for sure. There aren't many things we can be sure of in the field of politics, or science, or economics; but in the world of theology we can be sure of certain things concerning God. Why? Because God has revealed them to us in an infallible, inerrant book known as the Bible. We learn from the Bible that God is not a deceiver, but that He is a God of truth who hates all lies and liars. We can be sure of that. We learn from the Bible that God is not an Indian-giver, who gives us something one day and then takes it back the next day. "The gifts," Paul says, "and calling of God are without repentance." That simply means that God won't back down on a promise and change His mind about any of His covenants. For example, He has said, promised, that salvation is a free gift; and when His Spirit calls you to receive that salvation and you do receive it by His grace, He will never, never take it away from you.

But in addition to these things I have mentioned that we can be sure of about God, there is some-

thing else that Paul mentions in his letter to the Philippians. That is, we can be absolutely sure that God is not a quitter. We can be confident, absolutely sure, of this very thing, of this true fact: that He who has begun the good work of grace in the heart of a person will save that person and will continue the work until the believer's glorification in the day of Christ's second coming. No one who believes in the verbal inspiration of the Scriptures can believe this verse and still believe in "crossing the dead line" or "sinning away one's day of grace." There is abundant other proof than this verse, but for the Bible believer, this verse should be sufficient. The Holy Spirit, like the famous Royal Canadian Mounted Police, "always gets His man." The fact that God in any of His manifestations as Father, Son, and Holy Spirit, is never a quitter and never stops a work He has begun, leads me to our subject: THE GREAT FINISHER. But first let us note that man is far different from God.

### I. Man Is Not A Finisher, But More Often Than Not Is A Quitter.

Man never finishes anything completely. I know that from my own personal experience, and I imagine that you know it from your experience. Have you ever started a little job around the house with full confidence that you would finish the work; and then, somehow, other things began to take up your time, and the days and weeks passed, until suddenly you realized that a year had gone by and that little task that you had planned to complete in a few hours was still unfinished. Sometimes we hear men boast, "If I ever start something, I finish it." If we really knew his (Continued on page four)

## The Baptist Examiner Pulpit

### "Two Kinds Of Righteousness"

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:9,10.

I have an old retired preacher friend, Bro. S. David Sikes, who was an evangelist and who preached all over America for a great number of years. He lives in New York State. He is a man whom I have never seen, but apparently he gets a real blessing from the reading of THE BAP-

TIST EXAMINER. I hear from him, perhaps an average of once a week. He will find a little clipping which he thinks I might be interested in, and he will cut it out, and send it to me, and maybe write a little note along with it, which is always a message of encouragement to me. This afternoon I received such a note from him, and he closed by saying, "Give them both barrels, re-load, take aim, shoot straight, and shoot to kill." Now that is just about as much said in a few words, as I ever saw expressed in the English language. Well, beloved, if I know my heart, that is what I want to do every time

that I preach to you, and especially as we gather to talk about the two kinds of righteousness that there is within the world. I certainly want to give you both barrels so far as God's Word is concerned.

### THERE IS A RIGHTEOUSNESS THAT WILL NOT SAVE.

"But we are all as an unclean thing, and ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS."—Isa. 64:6.

I would insist, beloved, that all our righteousnesses — the best (Continued on page two)

### HOW DO YOU TREAT YOUR BIBLE?

The preacher was visiting a home, and he asked if he might read a chapter from the Bible. The man of the house said to his little son, "Bobby, go get the Bible . . . you know, the big Book we read so much." In a little while Bobby came in carrying the mail-order catalogue! Of the godly man it is written, "His delight is in the law of the Lord (the Word of God); and in his law doth he meditate day and night." (Psa. 1:2).—Selected.



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## TRACTS AVAILABLE ON BOSSY WIVES AND WOMEN PREACHERS

Of recent date, we carried an article in THE BAPTIST EXAMINER by the title, "What Does the Bible Say About Bossy Wives and Women Preachers?" We have had a very excellent response to this article by way of comment on the part of our readers, and we are printing this article now in tract form.



ELD. HOWARD KILPATRICK

This tract is a most splendid presentation of truth and ought to accomplish a great deal of good. The author shows a very thorough knowledge of God's Word and evidences a loyalty to the Bible and to his living Lord.

Let me encourage our readers to write the author for a supply of these tracts as they will prove a blessing to anyone who prayerfully and carefully reads the same. Let me insist that you write the author direct, as he will have charge of the distribution of these tracts. His address is: Elder Howard Kilpatrick, Box 22, Andrews, North Carolina.



## "Two Kinds Of Righteousness"

(Continued from page one)

there is about us—the very best that you or I can ever do by way of good deeds within this world, can never save us, for God says that even our righteousnesses are but as filthy rags in His sight. Can you imagine someone who goes down into his cellar in the spring-time to clean out the dirt and debris that maybe has accumulated for perhaps six months' time. He goes over into a dark, damp, musty corner and picks up some old filthy rags that are water-soaked and vermin-infested, and as he looks at them they are certainly anything but attractive to the eye. Actually, they are most repulsive. As he picks up those rags in a shovel and carries them out of the basement, he thinks how utterly abhorrent they are to him, yet a thrice-holy God looks down on this town and sees all of those that are outside of Jesus Christ, and says that all of their righteousnesses are but as filthy rags. That is to say, the very best there is about you, the very best that you have to offer to Almighty God by way of the

good acts of your life, reminds God of a dirty, filthy rag that you wouldn't want to touch in any wise at all.

As I often say, if the best there is about us looks like a dirty, filthy rag, then pray tell me, what do our sins look like when a thrice-holy God looks down upon us every day? If our good deeds and the best there is about us is repulsive to Almighty God, how then must our sins affect God when He sees us in our sinfulness and in our sinful estate. I say then, beloved, there is a righteousness that will not save, and that is our own righteousness which God says reminds Him of a filthy rag.

I dare say that if you will walk out on the street today in either direction and ask anyone you meet if he has a hope of Heaven, and what that hope is—I imagine he will say that if you are good and live a good life and work for God, that when you die, you will go to Heaven. I am sure that 90% of this town today believes that if you do good and be good, that everything will be all right when you come down to the end of the way. Well, beloved, that is the kind of righteousness that God says is but as a filthy rag in His sight. It is a righteousness that will not save.

Let's notice another Scripture which likewise shows us that there is a righteousness that will not save:

**"For I say unto you, That EXCEPT YOUR RIGHTEOUSNESS shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."**—Mt. 5:20.

This is taken from Jesus' great sermon on the Mount, and as He speaks to His audience gathered upon the mountainside, He says to them, "Do you know how righteous the scribes and the Pharisees are?" Of course, everybody in the city of Jerusalem knew how righteous they were, because they bent over backwards so far as their own human righteousness was concerned. They weren't content with just the Ten Commandments, but they had over six hundred precepts which were binding upon them. About 60% of them were commands and about 40% of them were negations, but in all, there were over six hundred precepts which they considered as binding upon them. The Lord Jesus knew, just like his audience knew, that the scribes and the Pharisees prided themselves on their righteousness, yet Jesus said to His audience, "Unless your righteousness exceeds that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." When Jesus Christ made this assertion, He might just as well have said that the scribes and the Pharisees were all going to Hell. In other words, though they counted six hundred precepts that were binding upon them and tried to live by them every day, our Lord said that their righteousness would not save.

A preacher friend of mine, some years ago, was holding a revival meeting, and in the course of the meeting he went to visit a wealthy old gentleman, and tried to present Jesus Christ to him. The old gentleman was sick, in fact, nigh unto death, and as this preacher friend tried to explain Jesus' death to him, the old man didn't seem to grasp anything at all. His daughter came into the room and said, "Now Brother, you needn't try to talk to father. He

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# SUNDAY SCHOOL LESSON

## LESSON FOR SUNDAY, AUGUST 7, 1955

### PHARAOH'S DREAMS AND THE FAMINE

GENESIS 41-42

#### I. Pharaoh's Dream And The Magicians Of Egypt. Gen. 41:1-8.

Two dreams with identically the same meaning came to Pharaoh. Although Joseph easily gave the interpretation thereof, the magician of Egypt was unable to do so.

The Devil's children can never read God's writing. No one can interpret God's messages, save one who knows God. In Daniel's day (Dan. 5:8), the king's wise men could not read God's writing. If we are to correctly understand the Word of God, we must be born again. Cf. I Cor. 2:14.

#### II. Joseph's Deliverance From Prison. Gen. 41:9-14.

God did not suffer Joseph to end his days in prison. His place of shame was to be exchanged for one of dignity and honor. When God's time arrived he was delivered.

So with Jesus: Israel might despise, reject, and crucify Him. They might bury Him and make His grave secure, but "it was not possible that He should be holden of death" (Acts 2:24). Eventually, God raised Jesus up as Pharaoh raised Joseph.

#### III. God's Part In The Dream. Gen. 41:15-16.

Since the dream was given of God, of course God was the only one who could interpret it. Joseph realized this. Hence, he did not depend upon self, but trusted all to God. What a lesson this is to us: As teachers and Christian workers, we should depend entirely upon God. It is His work and He will make the necessary provisions. God's man in God's place, doing God's work for God's glory, in God's way has never lacked God's provisions yet. May our slogan, henceforth be, "Letting go, and letting God."

#### IV. Joseph's Warning. Gen. 41:17-32.

Joseph interpreted the dreams as meaning a coming danger. But he did not stop with a single warning, he urged his hearers to make a suitable provision to meet the approaching danger. So was Christ faithful in bringing His warning. He lifted the veil that we might see the unseen of Hell, giving His hearers a view of the place where the fire is never quenched. Likewise, He bade all prepare for a face to face meeting with God.

#### V. Joseph As Counsellor. Gen. 41:33-36.

How perfect is the analogy here. Just as Joseph gave wise counsel, so do we find Jesus counselling all about subjects of both time and eternity. Surely Jesus fulfilled Isaiah's prediction, "His name shall be called 'Wonderful Counsellor'" (Isa. 9:6).

#### VI. Joseph's Exaltation. Gen. 41:37-52.

Joseph was changed from dungeon to throne, from shame to glory, and from a servant in fetters to be high over all, Pharaoh only excepted (v. 40). Likewise, his authority and glory are publicly owned (v. 43). A wife was given him (v. 45). Two sons were born of this union (v. 50). How beautifully this speaks of the ONE whom Joseph foreshadowed: He was here in humiliation and shame but today he is exalted high over all; "angels

has been a good man. He is all right. He is saved. He is going to Heaven. He has always paid his honest debts." Beloved, a gentleman would do that, to say nothing of a man that was planning to go to Heaven when he died, but here was a woman, twenty-five years of age, who thought that because her father had always paid his honest debts, that he was going to Heaven when he died.

Beloved, that is the kind of righteousness that the Lord Jesus Christ said would not save. The scribes and Pharisees had that kind of righteousness, but Jesus said, "Unless your righteousness is greater, ye shall in no wise enter into the kingdom of heaven." Notice again:

**"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the MINISTERS OF RIGHTEOUSNESS; whose end shall be according to their works."**—II Cor. 11:13-15.

The apostle Paul was giving a warning here against false teachers. He urges his readers to not be led astray. Just because a man claims to be a preacher, that is no sign that he is one of God's preachers. Just because a man preaches righteousness, don't let that deceive you and make you think that he is preaching the truth always. Just remember that the Devil is transformed into an angel of light, and it is no great thing if his ministers also be transformed as the ministers of right-

eousness.

#### VII. Joseph Dispenses Bread To A Perishing World. Gen. 41:53-56.

Comment should be unnecessary to aid us to see Jesus exalted as a Saviour for a spiritually famine-stricken world. (John 6:33-35).

#### VIII. Joseph Became A Saviour To All People. Gen. 41:57.

So with Jesus: God's Saviour for sinners is not a provincial one, but is a Saviour for Jew and Gentile, rich and poor, learned and unlearned, old and young, men and women—all alike (Rev. 5:9).

#### IX. Joseph's Brethren Wished To Pay For What They Received. Gen. 42:1-10.

The word **buy** occurs five times in these verses. They had no other thought of securing food, except by purchasing it. Thus it is with natural man always. It was thus with Naaman (II Kings 5:5). Also the prodigal son—"make me as one of thy hired servants." God's plan is to give salvation to us. Isa. 55:1 and Rom. 6:23.

#### X. The Voice Of Conscience. Gen. 42:11-22.

When Simeon was imprisoned and they were warned not to return without their younger brother, the nine began to say, "We are verily guilty" (v. 21). Conscience might slumber awhile, but not always. When they found their money restored (v. 28), conscience began prodding them again. On their return to Egypt they were invited to Joseph's house to dine. Notice the faithful servant. Conscience at work again (Gen. 43:18-22). Compare this with Mt. 14:1-3.

#### XI. Sowing And Reaping. Gen. 42:23-28.

Again we call attention to this great law of God's. The ten brothers reaped for sowing Joseph's seed. The prodding of their conscience was Hell itse (Gen. 42:21). May we remember Gal. 6:7,8.

#### XII. Jacob And His Troubles. Gen. 42:29-38.

Notice verse 36 particularly. Things looked dark for Jacob. Simeon was held captive. Rachael had died. His sons reported that the price of bread had raised, that then they had found their money returned (v. 28), and that no more food could be bought unless Benjamin accompanied them to Egypt.

But by and by he learned the sequel to the story and all became bright again. What had seemed so dark, was only an illusion. His troubles finally became his greatest blessings. So in life today. We are many times weighted down with burdens, which in the end prove our greatest blessings. Every thing in life depends upon our point of view. Rom. 8:28.

eousness.

Every once in a while, I am approached by a group of people who insist upon making the country dry. Personally, beloved, I believe that this country would be better off if dry, than for intoxicating drinks to be sold, but I have never been able to get interested enough so that I might spend hour after hour, and day after day, and week after week, trying to work on the outside of men, in order to make them righteous. What I want to do is to get men regenerated on the inside and that will make them righteous on the outside. I say, beloved, the ministers of righteousness are working at the thing in the wrong way. They are working on a man from the outside, trying to make a man right from the outside to the inside. God's plan is just the opposite. His plan is to work with a man on the inside, and that, in turn, will make a man righteous on the outside.

Let's notice another Scripture that shows us that there is a righteousness that will not save:

**"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being IGNORANT OF GOD'S RIGHTEOUSNESS, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."**—Rom. 10:1-3.

In this, Paul is writing concerning the Jew. Paul was a Jew and he wanted to see his own people saved and brought into the kingdom of God. He said, "My

(Continued on page four)



# "UPON THIS ROCK, I WILL BUILD MY CHURCH"

By M. L. MOSER  
Little Rock, Arkansas

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter: and upon this rock I will build my church; and the gates of hell shall not prevail against it."

—Matt. 16:13-18.

In this passage of Scripture, Jesus asked His disciples two questions: First, Whom do men say that I, the Son of man, am? Second, Whom do ye say that I, the Son of man, am? Jesus has always been interested in what the world had to say and think about Him. But do not misunderstand me, Jesus was not asking for His own information. Jesus knew. There is nothing hid from Jesus. Jesus was God manifest in the flesh; the second member of the Godhead family. He was man, yet He was God. He was just as much man as though He had never been God, and just as much God as though He had never been man. Two natures indissolubly joined together in one, the man Christ Jesus. He was leading His apostles, His disciples, if you please, to positionize themselves, to increase their faith.

"Whom do men say that I, the Son of man, am?" The world was divided in that day and time. There was no unanimity of opinion concerning Jesus Christ even as there isn't today. But there is one thing I call your attention to. The people who knew Jesus best, the people with whom He was associated in His everyday life did not attempt to explain the life of Jesus on a mere natural basis as modernists do. The modernists tell us that He was a good man, but that He was only a man. They try to eliminate the miraculous from the life of Jesus. But the people who knew Him best did not dare to go so

far. Even those who were unsaved, even those who were not willing to admit His claims of Deity, acknowledged that there was something different about Jesus, something supernatural.

Some one asks the question, "How do you know that?"

By the answer to the question that Jesus first asked, "Whom do men say that I, the Son of man, am?" They answered, "Some say that thou art John the Baptist." Now think a moment. If Jesus Christ was John the Baptist, He was John the Baptist returned from the dead. Don't you see that a mighty miracle must have taken place? And they said, "Some say that thou art Elijah." But Elijah had been translated for many, many years, some seven or eight hundred years. Elijah was one of two men that did not pass through the valley of the shadow of death. Enoch was one and Elijah the other. Enoch walked with God and he was not for God took him, Gen. 5:24. Elijah was translated and caught up to meet the Lord, II Kings 2:11. Now if Jesus was Elijah returned to this earth a mighty miracle had taken place. "Or Jeremiah or one of the prophets." Remember that the Old Testament closed with the book of Malachi and we have the 400 years of silence between the close of the Old Testament and the opening of the New Testament in which there was no inspired voice, in which no prophet spoke for Almighty God by divine inspiration. And so the people, attempting to find an explanation for the miraculous life of Jesus Christ, not willing to admit that He was the Messiah of the Jews, tried to explain it on a supernatural basis. Do you see what I'm saying? It takes some infidel or a modernist in the pulpit today to attempt to explain the life of Jesus Christ on a natural basis.

And Simon Peter answered and said, "Thou art the Christ the Son of the living God." In the Revised Standard Version of the Bible, the translators eliminated one word in John 3:16, the word "begotten." In the King James Version we read: "For God so loved the world that He gave His only begotten Son..." In the Revised Standard Version we read: "God's only Son..."

What difference is there between "only begotten" and "only

Son?" Are not the terms the same? No. Jesus is not God's only Son. In no sense of the word is Jesus God's only son. The angels are called the sons of God in some places in the Old Testament, not sons of Jehovah, but sons of Elohim, God in His creative power. Believers are called the sons of God in the New Testament. Turn to the third chapter of I John: "Beloved, now are we the sons of God." Jesus is not God's only Son, but He is God's only begotten Son. He is the Son of God in a unique sense of the word. He is the Son of God as no other person has ever been or ever will be the Son of God. He is the Son of God in a three-fold sense of the word.

First of all, He is the Son of God by divine appointment. Back in the eternal councils of God, before time began, before matter



ELD M. L. MOSER

was created, before the sun and the moon and the stars were swung into their orbits, there was a council on the part of the Godhead, the triune God. One God in three persons. The first person, God the Father; the second person, God the Son; and the third, God the Spirit. And listen, your salvation is by the acts of the triune God. Don't think of salvation as just being by Jesus Christ; there is more to salvation than the work of Jesus Christ. We have the election of God the Father in eternity past. God the Father giving certain ones unto the Son to be redeemed, and God the Father entering into covenantal relationship with the Son. God the Father saying to God the Son, "I am going to give you certain ones. If you'll go into the world and redeem them by your blood, I'll forgive and save every one of them." God the Son entering into covenantal relationship with God the Father and the Holy Spirit, bringing the elect, through the Gospel to a knowledge of the truth, granting unto them the graces of repentance and faith, and bringing them to a saving knowledge of Jesus Christ. Jesus is the Son by official position.

Second, He is God the Son by the virgin birth. "That which is begotten of thee." He is God's only begotten Son by virgin birth.

Third, He is God the Son by the resurrection from the dead. "The first begotten from the dead." "Thou art the Christ, the Son of the living God."

Then Jesus turns and says, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee." There are many religions in the world. I don't like to refer to Christianity as a religion, but because it is so commonly referred to that way, I sometimes feel forced to do it. The religions of the world are natural religions, coming out of man's reasoning and man's thinking. The religion of the Lord Jesus Christ is a revealed religion, God giving a revelation of His Son. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

After grounding His disciples

more firmly in their faith, Jesus then leads them into deeper truths concerning God's revelation of His Son to His elect. There are many religions in the world, all of them based on human reasonings. The religion of the Lord Jesus Christ differs from world religion in that it is based on divine revelation. Jesus tells His disciples that the faith they have just expressed concerning Him came to them as a revelation from God the Father. The natural man cannot receive spiritual truth only as the Holy Spirit enables, I Cor. 2:14. The elect of God through the enabling of the Holy Spirit are led to receive Jesus Christ, God's only begotten Son, as their personal Lord and Saviour, Acts 18:27.

We next notice Christ's statement concerning "The Rock." The Greek word for rock appears twice in the statement: "Thou art Peter and on this rock I will build my church." The name Peter and the word rock is the same in the Greek language. In the word rock we have the Greek word translated. In the name Peter we have the Greek word brought over into the English language and given an English form. Why? Because we do not translate proper names. We just bring the name over and Anglicize it, that is we put it in an English form. The word "petra" is brought over and called "Peter." The word Peter and the word for rock are the same in the Greek except for the endings. The word Peter means rock. But the ending in the Greek gives it the significance of a little rock, a building stone, if you please. "Thou art Peter," a little rock. Remember this, my friend, that when you are born again you become a living stone in Christ Jesus. It doesn't matter whether you are a Baptist or a Methodist or a Presbyterian or a Congregationalist or a Lutheran, if you are saved, you are a living stone. That doesn't mean that you are in the church, but it does mean that you are saved and now a fit candidate for baptism and church membership.

All through the Bible God is called a rock. Go through the Old Testament; in Deut. 32, in I Sam. 22:2, in the Psalms, in the book of Isaiah, God is called a rock over and over and over again.

When we read "and on this rock I will build my church" the form of the word indicates that the rock is a different one from the one first mentioned. The first one was a small rock. The second one is a big rock, a foundation rock, a broad ledge of rock. It is the foundation stone mentioned by Paul in I Cor. 3:11. It is the foundation rock upon which a man built his house and found security in spite of wind and water in Luke 6:48,49. This foundation stone is Christ Himself, not Peter's confession as some Protestants and, alas, some Baptists claim. Not Peter as Catholics claim, but the Lord Jesus Christ, the Rock of Ages.

You remember how Moses smote the rock and from that rock there came forth living water, Ex. 17:6. Then look at I Cor. 10:4: "And that rock was Christ." Christ is called the rock. Don't let anybody tell you that the church is built on Simon Peter. It is built on Jesus Christ Himself. He is the foundation stone. "Other foundation can no man lay except that which is laid." Peter was a living stone but only a little rock, not the foundation stone.

Then Jesus said, "On this rock" and the word rock here means a broad ledge of rock, "I will build my church." You see that? The little rock which was a building stone and the broad ledge of rock for the foundation?

"I will build my church." Jesus never committed to any man the right to found a church and I'm using the word church in the institutional sense now. He never gave John Wesley or Martin Luther or Mary Baker Eddy or John Smith or Amy Semple McPherson the right to found a

church. He reserved that right unto Himself. "I will build my church and the gates of hell shall not prevail against it."

I want you to look at that word "church" and then ask the question: What kind of a church did Jesus build?

We can find out what kind of church Jesus built, first, by the meaning of the word that He used; second, by Christ's statement concerning the church; third, by the kind of material Jesus used in building His church; and fourth, by the commission of the church.

May we look at these four statements for a moment. What kind of church did Jesus build? We find out by the use of the word "church." There is so much misunderstanding about the meaning of the word church today. Multitudes of people, and I am afraid even some Baptists, think of a church as the building in which the church meets. The building has nothing to do with the church. The church can meet in the open air; it can meet in a home; it can meet in a rented hall; it can meet in a store building; or it can meet in its own building. The church is composed of people. Let's not confuse the stone, the brick, the mortar, and the wood with the church itself.

The word "church" means, first of all, a called out and a called together assembly. There are many people who glibly say that the church is simply a called out people and that since every Christian has been called out of the world that therefore every Christian is a member of the church. Such thinking completely ignores the meaning of the word "church" as used in the New Testament. It is true that the word "church" means the called out, but that is only one-half of the meaning of the word. It is also a called together in an organized capacity. The word appears many times in the New Testament and every single time it refers to a called out and a called together. A New Testament church is a group of baptized believers associated together in an organized capacity according to the pattern laid down in the New Testament for the purpose of carrying out the commands of the Lord Jesus Christ. An association or convention, though composed of Baptists, is not a church. The word church in the New Testament whether used in the institutional or local sense always is an assembly. Many people confuse the family of God with the church of God. Every believer has been born into the family of God, but every member is not by virtue of that fact a member of the church. All the Old Testament saints were in the family of God but not one of them was in the church. The reason for that being that the church was unknown in the Old Testament. The church is New Testament. It is one thing to be in the family of God, an entirely different thing to be in the church of God. The family of God is composed of all believers of all ages, some are in Heaven, some on earth, and some have not been born yet. Every believer on earth today should be a member of the church, but there are many members of the family of God that have never united with the church.

Second, Christ's statement about the church indicates that the church of Jesus Christ is a local, independent, self-governing, democratic body. I don't like to use the term "local church" because the word church itself makes it local, but for the sake of those who have always thought in other terms I use the word "local." The church is always a local, independent, self-governing, democratic body. It cannot be (Continued on page five)

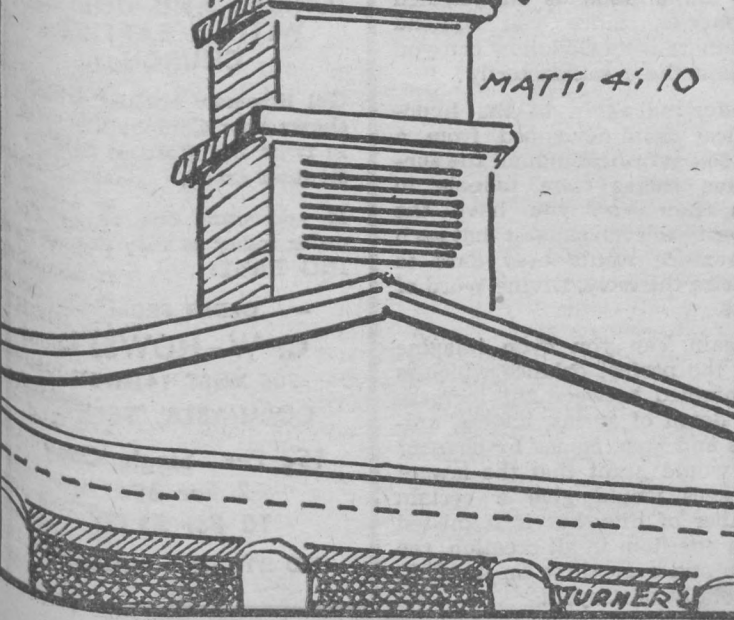
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THOU SHALT WORSHIP  
THE LORD THY GOD  
AND HIM ONLY SHALT  
THOU SERVE.

MATT. 4:10





## A Great Finisher

(Continued from page one)

private life, we would soon learn what a hollow boast that is. One of the most outstanding faults of most of us is this inability, or rather unwillingness, to see a job through to its perfection and completion, so that no improvements can be made upon it. I can remember with feelings of regret and a twinge of conscience many worthy projects that I have launched myself into, only to see them fail because I quit.

Even the great inventors who bring the marvels of modern science to us, even they must admit that they start many things they never finish. The amazing thing to me about Thomas Edison's old laboratory that was moved from New Jersey to its present site at Greenfield Village, Michigan, is the vast number of things he started that he never finished. Modern inventions are subject to constant change and revision, so that the inventor is never quite finished with his job when he dies and leaves it in the hands of someone else. Henry Ford is dead now and the automobile which he originated is still not completely perfected, nor will it ever be as long as man's fertile brain continues to think of new methods of construction and development. Many of the latest jet planes of today will be obsolete tomorrow and progress in design will not slow down enough so that any sizeable number of finished planes can be rolled off the production lines. All I am trying to say and to illustrate is this: All around us is proof that man is not a finisher, he is merely a beginner and a continuer. BUT GOD IS THE GREAT FINISHER.

### II. As The Great Finisher, There Is A Work God Is Going TO FINISH

When God spoke to Samuel as a little boy in the long ago in the tabernacle at Shiloh, He said a very important thing. It is the Old Testament statement of our text from Phil. 1:6. The Lord said, "When I begin, I will also make an end." (I Sam. 3:12b). In other words, when God starts something, He finishes it. Our text tells us that God has already begun in the past a good work in the believer's heart and that God will continue that work until the day of Jesus Christ (that is, until the second coming) at which time God will finish that work completely, and our vile bodies shall be fashioned like the glorious body of our risen Saviour. God has begun in every believer the work of setting him more and more apart, and of making him more and more like Jesus. One of these days, the work will be finished and we shall be like Him, for we shall see Him as He is.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

—I John 3:2.

It is this same truth that Paul expresses in Romans.

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren."

—Rom. 8:29.

Now the process by which God makes us more and more like His Son is called by many names. Some call it growing in grace—I like that term for it is a Bible term. Some call it perseverance of the saints in holiness. I like that too! It is Bible language. Some call this continual working of God within His children sanctification. And I like that term too, if the folk who use it know what they are talking about.

In the Bible, to sanctify means to set apart. Many of the vessels in the Temple were sanctified:

that is, they were set apart to be used in the holy services of the Temple and were not to be used as common eating dishes. When a modern housewife puts aside her best silver and china to be used only when special company comes, she is sanctifying, setting apart for special purposes, those utensils. So when God sanctifies a person, He sets that person apart from the ordinary human beings. Now this does NOT mean that God makes any human being perfect or sinless in the flesh. God's Word says, to the contrary, that if we say we have no sin, we deceive ourselves and the truth is not in us. But we are given the assurance by Phil. 1:6 that the work of sanctification that the Holy Spirit begun in our hearts when we were born again shall continue until the sanctification is made complete in the day of Christ and we are "holy as He is holy."

Allow me to use myself as a personal illustration of the three tenses of sanctification. When I trusted Jesus Christ as my Saviour and Saviour at the age of 14, God sanctified me, or set me apart as His property by the sealing of the Holy Spirit. It was my privilege to serve in the U. S. Navy during World War II. For a while, I worked in a warehouse in Brooklyn, N. Y., where radio and radar equipment was packed for overseas shipment. When one of the crates was ready for shipment, the inspector sealed it and stamped it PROPERTY OF THE UNITED STATES NAVY. To tamper with that seal was to have all the power and retaliation of the Navy brought down upon you. In just that way, God sealed me unto the day of redemption when I was saved, and He stamped me His property. Not even the Devil can break that seal, for "greater is He that is in you than he that is in the world." Now there is another sense in which I am being sanctified day by day. That takes place through a reading and study of the Bible. Jesus prayed in John 17:17, "Father, sanctify them through thy truth; thy WORD is truth." Sanctification does not come about by yelling, and rolling around on the floor, not by speaking in a so-called tongue. It comes about through the truth of God, the Bible. As we learn more of God's Word and put it into more effect in our lives, we become more like Christ and therefore more set apart as belonging to Him only. To put it briefly: I have been sanctified in regeneration, I am being sanctified as I learn the Bible, grow in grace and gain victory over sin, and I shall one day be completely sanctified, body, soul, and spirit, when the good work God has begun in me is completed at the rapture of all believers. And I am absolutely sure that nothing will happen to keep me from being among that number spoken of in Eph. 5:27 as those who shall be presented to Christ "holy and without blemish." How can I be sure? Because God is the Great Finisher—He will finish what He has begun in me.

"Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

—Rom. 8:30.

There is no break in the golden chain of God's eternal purpose. Everyone of those predestinated in love, called by His grace, justified by faith in Christ shall be glorified. It is so sure that God speaks of it in the past tense, for it was all as good as done with Him before the world began.

### III. As The Great Finisher, There Is A Work God Has Already Finished

This is not something of which to say, "He is GOING to finish it," but of which I can say, "He HAS ALREADY finished it." That is the work of redemption of the human soul. Just as surely as God made the heavens and the earth in six days, finished the job, and rested on the seventh day, just that surely God has finished the work necessary for the salvation of human souls. Have you ever

heard of a scientist who could improve on the creation of God? Have men ever been able to create a rose . . . or a pine tree . . . or a speckled perch . . . or a blue sky . . . or a beautiful horse? Has any man ever improved on those commonplaces of God's great creation? No, and no man can ever add to or improve on God's finished work of redemption. It is a completed job because God did it. Man never gets through, but when God begins, He makes an end.

God began before the foundation of the world. He knew that Adam and Eve would sin and fall and would need redemption. And from the beginning, God had a way of salvation: that way was His Son's death on the cross. Jesus is the Lamb slain from before the foundation of the world. The eternal Christ knew that He must become a man of flesh and blood and bones if the wages of sin were to be paid. God had said, the wages of sin is death; the soul that sinneth it shall die. All the prophets of the Old Testament gave witness that One was coming in whose name and through whose blood remission of sins should be gained. To tell the story in the briefest of Biblical language:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

It was when Jesus died on the cross, the Just dying for the unjust, the Sinless for the sinful, there to pay the wages of sin—it was then that God's redemptive work was finished and the way was open for man to be reconciled to God. The priest in the tabernacle and in the temple made sacrifices year after year, but he never finished. This is symbolized in the fact that there were no chairs in the tabernacle or the temple. The priest could not sit down because he was never finished. But praise the Lord! Hallelujah! When Jesus died on the cross, He had just cried out, "IT IS FINISHED!" It was the Victor's shout of triumph! The work of redemption was finished. The price, the ransom was paid to redeem every one who would ever trust the Son of God to save as well as every one who had trusted Him who was to come before the cross. The redemptive work of Christ, the work that the priest could never finish, the price that could never be paid by the blood of bulls and goats, ALL was finished. Our High Priest could sit down, and He did.

"When He had by Himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. 1:3b.

Lost friend, may God begin that good work within you that will bring you to lay claim to the finished work of Christ as your own way of salvation.

## "Two Kinds Of Righteousness"

(Continued from page two)

heart's desire and prayer to God for Israel is, that they might be saved," as if to say that they were not saved, and were not children of God. Then he goes on to say that he will give them credit for one thing—they have a zeal for God.

Beloved, the Jews in Paul's day did have a zeal, and there are a lot of them today that have a zeal. I know one Jew in this town who is as zealous as is humanly possible regarding morality and righteousness. He thinks he is right and you can't convince him that he isn't. Paul said concerning the Jews in his day that they had a zeal, but their zeal was not according to knowledge.

You know, beloved, it makes a lot of difference whether a man's zeal is according to knowledge or whether it is false. For example, a man may get into an unseaworthy boat. He may think it is all right, but it may be the means of sending his body to the depths of the ocean and his soul out in

eternity. A man may think in taking a medicine that it will cure his headache, but in actuality, in the dark, he has swallowed some deadly poison. He may be sincere in what he has done, but in so doing, he may be sending his soul out into eternity, unprepared to meet God. I say to you, beloved, unsaved Jews and Gentiles of this day, and of Paul's day, have a zeal for God, but it is a zeal that is not backed up with knowledge. Paul says that they are ignorant as to the righteousness of God, that they go about to establish their own righteousness and have not submitted themselves unto the righteousness of God. In other words, Paul is saying that there is a righteousness that will not save, and that is the kind of righteousness that a man has when he tries to make this world better—when he depends upon being good and doing good. The man who does so has not submitted himself unto the righteousness of God.

Sometime ago, I visited a man in the hospital and tried to talk to him about his spiritual condition, about his life, and the fact that he was so near to eternity. He said, "Bro. Gilpin, I am all right. I don't know that I ever did wrong to anybody in my life." Beloved, I stayed at least forty-five minutes in his room, reading and studying the Bible and trying to get him to see that he needed Jesus, but I never could get him to see that he was a sinner and that he was going to Hell because he was depending upon his own righteousness. God says that that is the kind of righteousness that will not save.

Listen again:

"Not by WORKS OF RIGHTEOUSNESS WHICH WE HAVE DONE but according to his mercy he saved us."—Titus 3:5.

Notice that Paul says again that it is not by works of righteousness which we have done. Any work that you have done will not help you one particle in the realm of salvation. If a man were to walk in here right now and say to me, "I will build you a church, I will pay your salary as pastor, I will pay all the expenses, I will send one hundred foreign missionaries and pay their salaries, I will do anything in the realm of money in order to carry on the work of the Lord that you lay out for me to do." If he were to further say that he would live a good life and would never commit another sin in his life—if I were to stand beside his casket when he died, if he had never accepted the Lord Jesus Christ as his Saviour, I would have to say that he was a lost man and in Hell. It is not by any deeds that you may ever do whereby the Lord will save you. There is a righteousness that does not save, and that is the righteousness that you do day by day.

Sometime ago, I was talking to a man who was a member of a fraternal order. In fact, he took an active part in the organization (Continued on page seven)

## An Atheist

(Continued from page one) that would have been fulfilled. The Bible abounds in fulfilled prophecies. Since you contend that there is no God, how can you explain these satisfactorily?

Referring again to the hypothetical man developed from a one-cell germ through all the successive stages from tadpole to man, how can you have the temerity to even suggest that such a creature would ever dare to criticize the Holy, Divine Word of God?

Again, can you even imagine that the perfect balance which is maintained between the increase and death of germs, insects, animals and men, comes by chance? We would grant that the law of averages would give a certain number of hits, but if it missed even one item in all creation, the earth and everything on it would be totally destroyed!

If the flea population should increase one-half of one per cent for a few years, both men, animals and insects would disappear from the face of the earth! Would you be willing to leave such a balance between the rate of increase and death of even one kind of noxious pests to the fortunes or misfortunes of chance?

Bro. B. H. Shadduck has this to say, "If God gave to an inexperienced angel a barrel of human brains and gave him the task of designing another world, he would not in a hundred years think of designing two gases into a substance so that man can build houses with it, walk on it, drink it, wash in it, catch fish out of it, turn a desert into a garden with it, make rainbows with it, boil beans in it, and then use it to put out the fire!" Mr. Atheist, would you even dare to suggest that blind force, whatever that may be, could originate the gases and combine them into such a useful liquid?

Or, how many trials and errors would the novice require, granting he had the power, to create two substances like chlorine and sodium, one of which is deadly poison, the other destructive to life, and combine them into as useful and necessary a substance as salt? Yet the creation of salt was an infinitely small item in God's great creation.

It is estimated that the atmosphere around the earth, is from 50 to 250 miles deep. No one knows just how deep. Suppose you see a meteor. When it first becomes visible it has entered our atmosphere. Judging from the time you first see it until it vanishes, it has traversed our atmosphere. When you reflect that the meteor is traveling probably 1500 millions miles per minute, you can easily see that if our atmosphere were one per cent shallower the earth would be a frozen waste. One per cent deeper would make life as it now exists impossible. God knew just how deep and how shallow to make our atmosphere envelope so we can be as happy as we now are.

If snow flakes accumulated one-half of one per cent faster than they melted, the ice would pile up so high that it would crush the crust of the earth. Could anyone assign the delicate balancing and fixing the natural elements to "Cosmic Urge," "Fortuitous Coalition of Forces," or the "Eruption of Primordial Unrest?"

When the Bible says that "In the beginning God created," it means much more than bringing bulky matter into existence. God created and fixed the delicate balance between birth and death, light and dark, cold and heat, sunshine and shadow, youth and old age; He has arranged all as no other force dared to attempt, if there had been some other force, so that life may not only be bearable, but pleasant and satisfying! Think again, Mr. Atheist, before you deny the existence of One who protects and feeds and clothes you!

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## Upon This Rock

(Continued from page three)

anything else. It is also a visible organization. Let me give you something to think about. "On this rock I will build my church and the gates of hell shall not prevail against it." I want us to look at that word "hell" for a moment. There are three Greek words translated in the New Testament by the one English word "hell." Tartarus, Gehenna, and Hades. Tartarus is used but one time. It is found in II Pet. 2:4. It is the place where the angels that sinned in the days of Noah are held in confinement until the day of judgment. So far as the record is concerned no human being ever has gone or ever will go to Tartarus.

Next we have another word. It is used, if I remember correctly, in nine different passages. Seven of those passages fell from the lips of the Lord Jesus Christ. It is the word "Gehenna." Gehenna is the lake of fire. It is the final abode of all men who die without Jesus Christ. No man, so far as I know, with the possible exception of Korah and his band of which we find an account in Num. 16:23,34, has ever gone to Gehenna yet. Gehenna is the lake of fire into which lost men and women, both soul and body, are to be cast after the great white throne judgment of Revelation 20. It is a place for eternity. It is yet future. The third word is the word "Hades." The word Hades does not mean what so many people think it means. Many people think that it means a place of punishment. That is only partly true. Hades simply means "the invisible state." Hades is a broad word. It includes the entire invisible world, the spirit world. In the nineteenth chapter of Luke we have an actual story of events that literally, actually took place. And in hell (the word is Hades) he lifted up his eyes being in "torments." Don't you let anybody tell you that is but a figure of speech. You'll never convince the man in Hell that it was a figure of speech. He didn't have to wait until the judgment to get there either. He's been in Hell (Hades) now about 1900 years.

You ask, "How do you know?" Because when Jesus used the word, a true story, if you please, and would to God all stories that preachers tell were true. That isn't always true. It is to be, that man said, "Send your finger in water and cool my head." And Abraham said, "Remember..." And then he said, "Father Abraham, send Lazarus to my father's house for I have five brethren, that he may come into this place of torment." Lazarus was still in the world. The man who dies without the Lord Jesus Christ goes immediately to Hades. The body goes into the grave, but the soul goes to Hades. At the great white throne judgment of Revelation twenty-two, the soul comes up from the grave, raised but not glorified, and together, both the soul and the body of the unsaved man will stand in the presence of Jesus. When his doom pronounced and he be cast into the lake of fire.

We see then that when Jesus used the word Hades in this passage of Scripture He was affirming the fact that His church was a visible organization. That it was never to pass out of existence. That in all ages the church would continue to be a local visible assembly. There are many to whom speak of the invisible church, but such people show an appalling ignorance of the Word of God and of the meaning of the church. Every generation of men from the time of Christ to the present have seen the invisible church, but they have gone into the invisible, but the church has continued on as God saves and then adds to His church.

Third, the kind of material that Jesus Christ was a Baptist. The Bible tells us that. When Jesus

will tell us something about His church. Turn to the third chapter of the book of Matthew the first verse. "In those days came John the Baptist preaching in the wilderness of Judea..." "In those days came John the Lutheran..." "John the Catholic." "John the Presbyterian." "John the Pentecost." No! Ten thousand times No! "In those days came John the Baptist..."

Many years ago I had a Methodist preacher friend say, "Bro. Moser, you put too much emphasis on the word 'Baptist.' You know the word doesn't mean anything."

I said, "Now wait a minute, Brother. Suppose the Bible said, 'John the Methodist,' what would you do?"

He grinned and said, "I'd use it as a club to beat you Baptists over the head with just as often as I could." He was honest. He would have.

But you say, "Bro. Moser, you mean John founded the Baptist church?"

No, John the Baptist did not found a church. He simply prepared the material out of which Christ built His church.

We are not named after a man. John's name was not John Baptist. He is called John THE Baptist. The definite article "the" setting him apart. John's name is used ninety times in the New Testament. Seventy-five times he is called John, just John, that's all. The angel called him John, Luke 1:13; his mother called him John, Luke 1:60; his father called him John, Luke 1:63; Jesus called him John, Matt. 11:13. The Jews, in most cases, did not use the plurality of names that we use today. His name was John. But God called him John THE Baptist, and fifteen times he is called John THE Baptist. In the King James Version (I still think it is the best version) thirteen times he is called John THE Baptist and twice he is called John Baptist. But if you will go back and study the two passages, you'll find out that even in those two instances the article "the" is in the original. He was not called John THE Baptist because he baptized. He was called John THE Baptist before he ever baptized anybody. In Matt. 3:1 we read: "In those days came John the Baptist preaching in the wilderness of Judea." He was John the Baptist, then he preached, then he baptized. That is the Scriptural order.

I like the name Baptist. You know I hear a lot of folk say, "Well, Bro. Moser, don't you think you ought to call yourself a Bible Baptist?" There are a lot of folk that call their churches Bible Baptist churches. Now that is all right if they are using it only as a name. Every church has a name: Central Baptist, Immanuel Baptist, First Baptist, etc., but every Baptist believes the Bible. You say, "Well, I know some that don't."

You know some folk that aren't Baptists too.

Another will say, "Why don't you call yourself Missionary Baptist?"

There are many churches in our country that call themselves Missionary Baptist that ought to change the name and put the letter "O" in front of it making it say Omissionary Baptist churches. Every Baptist is Missionary.

Some of you say, "Why don't you use Fundamentalist Baptist?"

Because we don't need to. Every true Baptist believes the fundamentals. I'm just satisfied with the name Baptist. That is the name God gave us.

Now listen to me. Jesus took the material that was prepared by John the Baptist. That material was repentant, believing, immersed men and women. You see before you build a church building you need to assemble the materials and John assembled the materials. If you want to know what kind of material goes into a New Testament church, look at the ministry of John the Baptist and you'll find it was repentant, believing, immersed material.

I'll tell you something else. Jesus Christ was a Baptist. The Bible tells us that. When Jesus

Christ was ready to enter upon His full ministry He went down to the fords of Jordan, down to where John was baptizing. Now get this. Jesus Christ was God manifest in the flesh. John was but the servant. Why didn't Jesus order John to come up to him? Because God respects rightful authority. And God had given to John the authority. Jesus had given John the authority. Don't ever make fun of the authority of the New Testament church. It is a God-given authority. The authority is in the church. When the time came for Jesus to be baptized, He went all the way down to the fords of Jordan to get the only baptism that had a duly qualified administrator.

"But," you ask, "why did He do it?"

Because Jesus wanted to be a member of His own church. Only those Scripturally baptized can be members of a New Testament church. He is to be the head of the church. Jesus is the head of each local church. Col. 1:18.

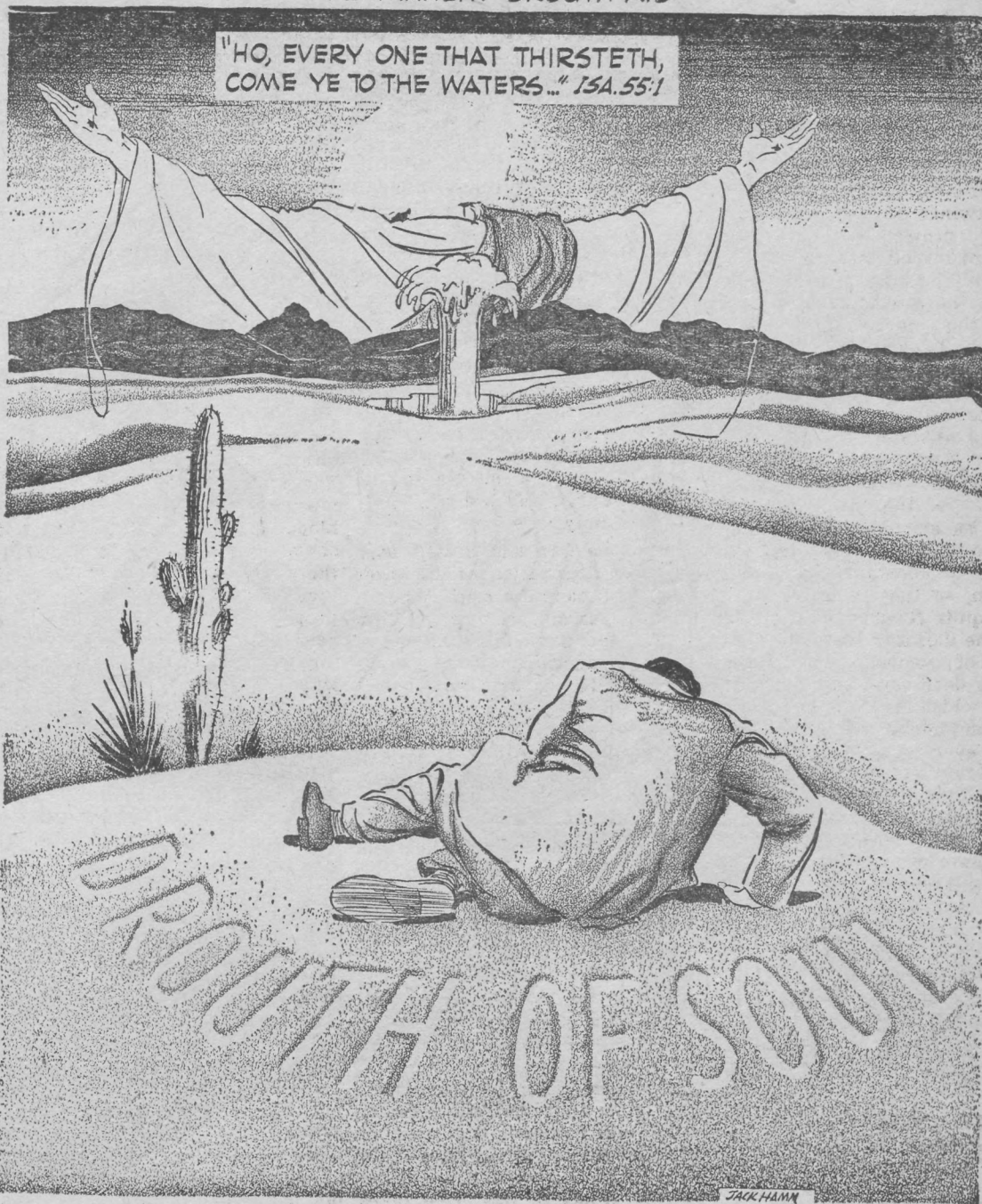
Let's look at something else. What is the commission of the church? Matt. 28:18-20: "All authority is given unto me in heaven and in earth. Go ye, therefore..." Now wait a minute. Look at that collective plural pronoun "ye." "Go ye, therefore, and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

Somebody says, "But that was given to the apostles."

All right, it was given to the apostles, but the apostles were the officers of the church. The end of the age has not yet come and the last apostle died nearly 1900 years ago, over 1800 years ago. If that commission is binding today, it is upon the church. He gave it to the apostles, not as individuals but as officers of His New Testament church, and it is binding on the New Testament church today.

Again let me say that the only organization on the face of God's

## PERMANENT DROUTH AID



green earth commissioned to preach the gospel, to observe the ordinances and to send out missionaries is the New Testament church. I recognize the fact that God sometimes blesses others even though they are out of order, if they preach the gospel, but the overwhelming majority of them do not clearly and distinctly preach the gospel. The only organization on the face of God's green earth that has the right to preach, to send out missionaries is a church, a New Testament church, a Baptist church. The terms are synonymous insofar as I'm concerned. The only organization that is authorized to baptize is a New Testament church. The church is commanded to keep (guard) I Cor. 11:2, the ordinances, that is to preserve their purity.

And now, let us come to the last point and it is going to take a little more time than the others. The message of a New Testament church demands that it be a local body.

What is the message of Baptists? I want to take that word "Baptist" and make an acrostic out of it.

Let me take the letter "B" first.

B

Baptists believe the Bible. Oh, if there are any people on the face of God's green earth that believe the Bible, it is the Baptists. I love this old Book. To me it speaks with divine authority. This is the only book in all the world that is divinely, verbally inspired. This is the only book that contains no error. It is the only book that rolls aside the curtain of eternity and gives us a glimpse into that other world. This is God's Book. The very foundation principle of Baptists is the Bible. Not the Bible plus or minus, but the Bible.

BA

Baptists believe ALL the Bible. We do not discard any of it. It is inspired from Genesis to Revelation. It is verbally inspired. There are no degrees in inspiration. There may be degrees in revelation, but there are no degrees in inspiration. One part of

the Bible is as much inspired as any other part. The words of Moses are just as much inspired as the words that fell from the lips of the Lord Jesus Christ. There was a difference in the men. Moses was but a sinner, a man, but when he spoke, he was speaking by divine inspiration. It was the Holy Spirit of God in Him that spoke. His words, because the words are the words of the Holy Spirit, carry the same authority as the words of Jesus.

You know Jesus talked with the two on the road to Emmaus after He had been raised from the dead and He said to those two who had been discussing the question of His resurrection: "O fools, and slow of heart to believe all that the prophets have spoken." Jesus said a man is a fool who doesn't believe all the Bible. The world may consider such a man wise. He may have many degrees after his name, but Jesus said that a man is a fool if he doesn't believe ALL the Bible. "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things and enter into His glory? And beginning at Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) and in all the prophets he expounded unto them in all the Scriptures the things concerning himself." Luke 24:25,26.

In this passage the Lord puts the stamp of approval upon the entire Old Testament as an inspired Book. And don't you let anybody tell you that the Bible contains the Word of God. It is the Word of God. A man may say "The bucket contains water," but the bucket is not water. It only contains it. The Bible does not contain the Word of God; it is the Word of God. And Baptists better learn that from the depths of their hearts. Only as we believe the Bible to be the verbally inspired (Continued on page six)



## GOD'S HOUSE — WHERE WORRIES FADE AWAY



### Upon This Rock

(Continued from page five)  
spired Word of God will we have the courage of our convictions, the faith that will enable us to overcome difficulties, problems, persecutions and discouragements. The Baptist faith is grounded in the Bible as the Word of God.

BAP

The next letter in the word Baptist is the letter "P." May we let the letter "P" stand for the PURE GOSPEL OF GRACE. Salvation by grace through faith without meritorious works on man's part is one of the cardinal doctrines of the Baptist faith. We are the only people on the face of the earth that believe this doctrine in its entirety. There can be no compromise at this point. Others believe it in part but hold other doctrines that contradict it to a greater or lesser extent. There are but three plans of salvation preached in the world today. All three cannot be acceptable unto God. "God is not the author of confusion," I Cor. 14:33. May we for just a moment look at the three plans of salvation?

First: Salvation by Character. Second: Salvation by Ritual. Third: Salvation by Grace. We might designate the three plans by saying that salvation by character is man's plan of salvation; Salvation by ritual, the Devil's plan of salvation; and salvation by Grace, God's plan of salvation. I wish that we had time to go further into this matter but time forbids. Just a few remarks about salvation by character; of works.

It never works. Man is a sinner by nature, "dead in trespasses and sins," Eph. 2:1, and being in the flesh "cannot please God." Rom. 8:8. No man has ever been or ever will be saved by works. Matt. 7:22,23; Rom. 3:20; Gal. 2:16; Eph. 2:8,9; Titus 3:4,5.

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However, there are those who will dispute the statement that Baptists are the only people who preach the pure Gospel of Grace. There are many others, we are told. No Arminian ever preached the PURE Gospel of Grace. Sometimes they do preach enough gospel for men to be saved from their sins, but it is in spite of what they preach, not because of what they preach that men are saved. No man is ever saved until he sees the utter futility of trying to please God and then casts himself unreservedly upon the mercy and grace of God for salvation.

The same is true for those who preach the second plan of salvation or salvation by ritual. Just so long as man believes that there is something that he can do that will please God, does he fail to see his utterly lost undone condition before God, and just so long will he attempt to please God by good works, or baptism, or some other form of service. Salvation is by pure grace or not at all. There cannot be a mixture of grace and works. Rom. 11:6. May we go on to the next letter, the letter "T."

T  
BAP

The letter "T" stands for the word TRUSTWORTHY. The message of Baptists is trustworthy. It is the message of the Word of God. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35. The Word of God abides. It is a sure foundation. It meets the need of every human being on the face of the earth. Atheists, agnostics, infidels of every degree, on the inside and on the outside, have tried with every means at their command to destroy the Word of God. They have completely and miserably failed. The Word of God has withstood every attack by its enemies. It stands as firmly as the rock of Gibraltar, yes, even more firmly, because there is to come a time when the rocks and the mountains will be no more. Isa. 54:10, but the Word of God abides forever. Those who believe it find that it brings com-

fort, hope, courage in time of need. No man lives today, or has ever lived, that has found the Word of God untrustworthy.

In my ministry I have baptized quite a number of men and women who have professed to be either atheists or infidels. I have challenged each and every one of them to make an investigation of the claims of the Word of God to see if it be trustworthy. Some of them have told me that they have made such an investigation and after making the investigation were more confirmed in their unbelief than before. When asked about their investigations, it was found that not a single one of them has read the Bible carefully to see what the Bible has to say for itself; neither had any of them read any books written by believers in defense of the Bible. Some had read books on the inspiration of the Bible, but in every single case, the authors of the books that they had read were also unbelievers. It was only after they had made a new investigation, reading the Bible first, and then books by men who believed the Bible to be the infallible, verbally inspired Word of God, did they give up their infidelity and humbly confess that the Bible was true, and receive Jesus Christ as their own personal Lord and Saviour. Yes, the Bible, the message Baptists preach is trustworthy.

T  
BAP  
I

The fifth letter is the letter "I." May we let it stand for the word INTERNAL. The message of Baptists is one that concerns the inner man. The message of Baptists is not a message of reformation; a message that concerns the outward man, but a message of regeneration, the rebirth of the inner man. Salvation is not something that effects the outward man and then by gradual change affects the inner man. Nothing on the inside by the implanting of a new nature that in turn changes the outward man. Nothing short of a complete new birth satisfies the demands of the Bi-

ble. No matter how many changes there are in the outside, he is still, until renewed by the Holy Spirit, a sinful man at heart, "dead in trespasses and sins." Eph. 2:1. The words of Jesus to Nicodemus, "Ye must be born again" John 3:7, need to be emphasized today as never before.

T  
BAP  
I  
S

This message of Baptists has SALVATION as its end. A salvation that is full, free, and complete. A salvation for time and eternity. Salvation is referred to in the New Testament in three tenses: Past, Present, and Future.

Some fail to make the distinctions made by the New Testament, in speaking of salvation and get into serious doctrinal difficulties. Let me for a moment speak of the three tenses of salvation.

Man is made in the likeness of God. God is a Triune God; God the Father, God the Son, and God the Holy Spirit. Man in the likeness of God is a tripartite being; spirit, soul, and body; Heb. 4:12; Thes. 5:23. Salvation therefore must relate to every bit of man's life. We speak of salvation in regard to the spirit of man in the past tense. Man's spirit is born again the moment he receives Jesus Christ as Lord and Saviour. He is then saved for time and eternity. He is as much saved the moment he repents of sin and believes on the Lord Jesus Christ, as he will ever be. He is eternally secure. From the moment of the New Birth, salvation can be referred to in the past tense.

After man's spirit is saved or born again, there is a life to be saved. A life to be given to the Lord Jesus Christ for service. Salvation for the life is spoken of in the present tense, and we have a perfect right to say that we are being saved. But salvation also applies to the body. Salvation will not be completed until the return of the Lord Jesus Christ, and the resurrection of the bodies of the Saints of God. In this sense of the word, salvation is yet future. It is in this sense of the word that Paul uses salvation when he says "for now is our salvation nearer" than when we believed." Rom. 13:11. Not any more certain, just nearer.

We see then that the message that Baptists preach is a message of salvation that secures from the penalty, power, and presence of sin. From penalty, past tense; from power, present tense; from presence, future tense. It is a full and complete salvation that takes man dead in trespasses and sins and lifts him, through the power of the Gospel, into the very presence of God in a glorified body.

T  
BAP  
I  
S  
T

The last letter is the letter "T": TESTED AND TRIED. The Gospel as preached by Baptists is not a novelty. It has been preached by Baptist churches and Baptist preachers from the time of the Lord Jesus Christ until now, and will continue to be preached by Baptists until the end of the age and the return of the Lord Jesus Christ. It has been tested in every walk of life in every age. Jesus promised that the church of Jesus Christ and its message would be preached until the end of the age when He said, "Upon this Rock I will build My church and the gates of hell shall not prevail against it." (Matt. 16:18). Also, when he gave the Great Commission to the church at Jerusalem saying, "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20). This message has been the hope of be-

## Burdens

(Continued from page one)  
then am I strong."

If any man ever learned how to convert his burdens into bridges that man surely was the Apostle Paul. He took even his stripes and imprisonments and transformed them into open doors for the Gospel.

Every man who has found eternal life in the death of Jesus Christ, the Saviour, can convert his burdens into bridges . . . bridges that lead from the darkness of despair into the brightness of assurance . . . bridges that lead from a purposeless and drab existence into a life of usefulness and beauty.

Some of the most cheerful and radiant personalities have been those whom God has visited with the greatest crosses. And those who have accomplished the greatest feats in the Kingdom have frequently been those who were borne to triumph upon the arms of a cross.

To know Christ is to know the love of God, and to know the love of God is to be assured of eternal fellowship with Him throughout the endless ages. In the light of that assurance no burden can continue to depress!

Have we learned to know the love of God in Christ? Have we experienced the assurance of His grace? Then He is saying to us as once He said to Paul: "My grace is sufficient for thee, for My strength is made perfect in weakness."

And with His sustaining grace we shall be able to go on—converting all our burdens into bridges.

—Selected

## Those Who Do Not Believe In Missions

WHO believe that the world is not lost and does not need a Saviour, who believe that Jesus Christ made a mistake when He said: "Go ye into all the world and preach the gospel to every creature."

WHO believe that the Gospel is not the power of God, and cannot save the heathen.

WHO wish that missionaries had never come to our ancestors and that we ourselves were still heathen.

WHO believe that it is "every man for himself" in this world, and who with Cain ask, "My brother's keeper?"

WHO believe they are not accountable to God for the money entrusted to them.

WHO are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

—Selected

To live the resurrection life in Christ is to lead many to believe in Christ as the resurrection and the life.

Live the life if you are going to talk the talk.

liovers down through the ages. Every promise of God has been tested and tried in every century and not once has a single promise failed. They will not fail today. What is the message of Baptists? May we again arrange the letters.

T  
BAP  
I  
S  
T

The message then of Baptists is the cross of Jesus Christ. May Baptists ever be true to the message of the Cross, the Gospel of Jesus Christ. May we ever say with the Apostle Paul, "God forbid that I should glory save in the cross of Jesus Christ" and be determined to know nothing among you save Jesus Christ and Him crucified."



# MABEL CLEMENT

(Continued from last week)

"Mr. Wilds," said George, satisfied with matter in hand, "has gone a glimmerin'—that is to say—Mr. Morgan."

"I'd say he had George; but it wasn't the doctern that took him, but that dead wife."

"She being dead, yet speaketh—that is to say"—said George.

"Ye-es," replied Jeems. "The old feller was hemmed in, had no retreat, couldn't think his way out on the spur of the moment, I s'pose. But mark you what I say, George, he'll be back on the old path before another moon cheerin' the rest uv us on to victory."

There they parted; but it was a late hour before sleep visited their couches. The truth is they were uneasy. They were really shaken as to their faith in Campbellism; but prejudice rejected all arguments and Jeems held on and held out boldly.

## CHAPTER XII

The appointed night again invited the people of Sterling to repair to Mr. Clement's. It was another lovely night; and when Mabel came down from her room, which she had used for some days as a closet and study in which she held sweet communion with God through prayer and the Word, insuring Divine aid, she found the room filled to running over. She could hardly press through the crowd to her accustomed place. All were present who had attended the other meetings; also several other ladies and gentlemen well-known in Sterling. It was ever so embarrassing to Mabel to enter the room, for the eager eyes of all gazed into her flushed face. Our heroine was gaining a widespread notoriety. Her name was on all lips; and people wondered how a girl could so successfully cope with a theologian, such as Dr. Stanly was supposed to be.

The discussion was resumed by Arthur, who said:

"Let us begin our work of investigation. I understand the Doctor means to take a position from which he cannot be driven by logic and Scripture combined. That is what we all wish, as he says, stakes driven by the hammer of Divine truth—set in firmly among the rocks of truth, so they can remain forever unshaken by cunning and sophistry. If it meets the approbation of all, I hope the Doctor will proceed to set up his stake and produce the hammer and use it."

Dr. Stanly, who had been boasting on the street that evening what he would do, turned red in the face, cleared his throat and hesitated. Now, the Doctor had been anxious for this thing to stop. He saw plainly that it was breeding mischief and working injury to the cause for which he stood. But the solemn conviction had stolen over him that it would not do for him at this stage of the action to back down. He trembled lest there was about to be a great revolution in Sterling on the subject of religion. He felt that the die was cast, the Rubicon was crossed, and he must go on and see what was his fate and that of his cause and make the best possible of the case. There was no alternative; he was not left to choose; his course was marked out by circumstances, perhaps by destiny; he was hedged in by stern necessity to go forward. The river being crossed and the bridge burned, "sink or swim, survive or perish," he must go on to inexorable fate. With this conviction wrought in his mind he had come to the meeting determined, if possible, to do something to retrieve his lost reputation and save the beloved temple of Campbellism which was crumbling away. After some hesitation the Doctor said boldly, while his face shone and his eyes sparkled with passion, and his lip was set with determination, "If I am to lead in the discussion tonight, I shall go to the day of Pentecost. Then the first gospel sermon was preached, the first Scriptural baptism was administered, the reign of grace began, the foundation of Christ's Kingdom was laid by the apostles and the conditions on which sins are forever to be remitted were fully divulged."

"I must say, Doctor," said Mabel, "I never heard a speech so brief as yours that contained so many errors."

"Point out the errors," said the Doctor.

"Very well," replied Mabel, "I shall with pleasure comply with your request. 1. There is not the shadow of evidence of the truthfulness of your assertion that the gospel was preached first on the day of Pentecost. Why, Jesus Himself, as we are told in the Bible, preached the gospel. 2. Jesus made and baptized disciples. Were not such baptisms Scriptural? Who has the discourteous hardihood to deny it? 3. The law and the prophets were until John, but truth and righteousness came by Jesus Christ (Luke 16:16 and John 1:17); hence grace began before Pentecost. 4. The apostles never laid the foundation of the Kingdom. It was set up before Pentecost: The law and the prophets were until John; since that time the Kingdom of God is preached and every man presseth into it.' Luke 16:16. How press into a thing not set up, not yet in existence? What folly! 5. As to the law of pardon not being divulged till Pentecost, I would say, the conditions on which persons are to be pardoned, saved, have eternal life, etc., etc., were set forth clearly before Pentecost, as they

were then, or afterwards. So all you have said, Doctor, belongs to Campbellism, not the Bible."

"I dispute all you say," said the Doctor, with nervous emphasis. "But what I wish is to give Peter's language and show clearly what were then, have been ever since and are now, the conditions of remission."

"Proceed, Doctor," replied Mabel, "that is the question we are here to discuss."

"Here then is the text: 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost.' Acts 2:38. Here are specified two things to be done and two blessings to follow as consequents. Peter commanded them to *repent and be baptized*; and he promised them on these two conditions the remission of sins and the gift of the Holy Ghost. Repentance and baptism are here equally essential,—you can't separate them without doing violence to the Word of God. It follows then, if Peter told the truth, that persons cannot receive pardon or the Holy Spirit without baptism. Here is the whole matter in a nutshell told so plainly that wayfaring men, though fools, shall not err therein."

"I am glad that the Doctor has spoken so unambiguously," replied Mabel. "I wish to remove some of the rubbish out of the way before we come to the main question. First, the Doctor says repent and baptize cannot be separated. This will not do. One verb is plural and the other singular. I am not a Greek scholar; but Mr. Tibbs and Mr. Manly are. I refer this matter to them."

They examined the Greek and said:

"You are correct: repent is plural and has ye understood for its subject, while be baptized is singular and has for its subject 'every one of you.'"

"So you all perceive," added Mabel, "that as 'every one' is singular it can be the subject of be baptized only and not of repent. Hence Peter did not say repent for the remissions of sins, but *be baptized* for the remission of sins. What did Peter tell them to do for remission? Not to repent, but to *be baptized*. Again, the Doctor says that Peter meant that persons could not receive the gift of the Holy Spirit before and hence without baptism. This also is a mistake. When Peter went to Cornelius and his company and preached the gospel, they received the gift of the Holy Ghost *before baptism*. The fact that God had poured out on them the gift of the Spirit as He did on the Jews was the reason why Peter said they should be baptized. See Acts 10:44,45; also 11:15."

All this had a stunning effect on the Doctor. He perceived that all were convinced that he was wrong and Mabel was right; and he began to turn and twist as if he already anticipated defeat. He rallied his sinking courage, however, and said, with some show of boldness:

"Well, I do not care particularly about these two points; but one thing you have admitted and must admit, namely, that *baptism is for the remission of sins*."

"That is correct," responded Mabel; "it is here said that baptism is for remission. Now let us learn what it means. Dr. Stanly says *for* signifies *in order to*; I deny it and say it signifies *because*."

"Well, bring up your proof," said the Doctor. "I think you will have a burdensome task, if you undertake to prove that *for* means *because of*. All can see it means *in order to*."

"How did you learn it?" inquired Mabel. "What dictionary tells you that *for* means *in order to*? For my part I know no such dictionary. Webster, Worcester, Horne, Tooke, Craig, and Cobb know nothing of *in order to* as a meaning of *for*. We are told there are dictionaries that give *in order to* as a remote meaning of *for*; but if the dictionaries are to be relied on at all then the primary meaning of *for* is *because of* and not *in order to*."

"Doctor," inquired Mr. Tibbs, "can you tell us of a dictionary that gives *in order to* as the primary meaning of *for*?"

"N—no," hesitatingly replied the Doctor, "but I am sure it means that."

"You are a better lexicographer than Webster or Worcester," added Mr. Tibbs, laconically.

The Doctor blushed but did not reply.

(Continued Next Week, D. V.)

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It is now being printed in book form. The complete book (only about half has been printed thus far) will contain about 250 pages.

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THE BAPTIST EXAMINER  
RUSSELL, KENTUCKY

## "Two Kinds Of Righteousness"

(Continued from page four)

which he was a member. He me, in the course of the conversation, that he was sure that he was going to Heaven in the deeds that he does day to day. Beloved, he is not an isolated case. There are multiplied thousands of men who are members of organizations, who think that they are going to Heaven when they die, but they are as far from it as the fact that they are already there, unless Jesus Christ becomes their Saviour. I say to you, beloved, there is a righteousness that will not save, and that is the righteousness which grows out of what we do day to day.

### II

## IN CONTRAST, THERE IS A RIGHTEOUSNESS THAT SAVES.

While it is true that there is a righteousness that will not save, there is a righteousness that will save, and that is the righteousness that is ours in the Lord Jesus Christ.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and RIGHTEOUSNESS, and sanctification, and redemption."—I Cor. 1:30.

The apostle Paul says that Jesus is made righteousness unto us. Man must partake of the nature of God. There must be something taking place in the nature of man that has never taken place before. He must get God inside him. In other words, Christ must be made for each individual, righteousness. Brother, sister, unite with the Lord Jesus Christ has been made righteousness unto you, you are lost and in your sins this hour; but if you have received Him as your Saviour, if you have been made the righteousness of God in Him — if Jesus Christ has come to live within you, then you have the righteousness that saves.

For he hath made him who has no sin, to be sin for us; that we might be made the righteousness of God in him."—II Cor. 5:21.

God took the perfect, sinless Son of God and laid all of our sins on Him, and then God took the righteousness of Jesus Christ and put this on everyone of His children, so that Jesus Christ got my sins, and I, in turn, received the righteousness of Jesus Christ. In other words, all the sins of my life from the day I was born down to the day that I will die, and all my unrighteousness was put on Him, and the righteousness of Jesus Christ was put on me. Oh, my brother, my sister, let my heart when I tell you that there is a righteousness that will save—not my righteousness, but not your righteousness, for the best there is about us is as filthy rags, but the righteousness that saves is the righteousness of God that was given to us in and through, and by, the Lord Jesus Christ Himself.

Even as David also describeth the blessedness of the man, unto whom GOD IMPUTETH RIGHTEOUSNESS WITHOUT WORKS."

—Rom. 4:6.

That word "impute" means "charge." This verse would tell us that God has charged man with righteousness without works. Now, that is exactly your statement if you are saved. God didn't save you because you were a good boy or a good girl. God didn't save you because He saw a bit of good in you. God didn't save you because He thought there might be some good in you after a while. God saved you, beloved, apart from your works, by imputing the righteousness of God unto yourself. Man must partake of the nature of God in order to be saved. God

(Continued on page eight)



# "MY LORD IS REAL"

BY  
RUTH GILPIN

## Christians! What's Wrong With Us?

Yes, what is the matter with our testimony for the Lord? Why aren't we daily witnessing and telling others of our Saviour? Are we ashamed of our Lord? Is the same burden for lost souls still present within us as the day when we first became His child? Oh, friends, WHY IS IT SUCH?

Well, I'll tell you why that most of us are luke-warm and indifferent in our Lord's service. It is because our minds are dwelling upon the carnal, fleshly items of the world in this life, instead of being on heavenly matters pertaining to the Lord Jesus Christ. All too many of us are so self-centered in this little life of ours that we've almost forgotten about the Lord. Oh, of course, we go to church on Sunday and on the mid-week prayer meeting night; we have our daily devotion, (if it is convenient, I might add) and we take an active part in church and Sunday School affairs. To our church friends, we appear to be "good little Christians," but when in the presence of our unsaved friends, our testimony becomes hidden sometimes and among them we seem as one of them. I ask you, friends: Is this becoming and seemly for a professing Christian? No, not at all. When conditions are such, we have become backslidden, and need to repent before the Lord.

Now, let's review some! If backslidden, why? It is because Satan has tempted and lured us away spiritually and we have lost the joy of our salvation. Yes, Christian friends, the Devil is at work too, and will be until the Lord casts him into Hell. Listen. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

—I Pet. 5:8.

Friends, I can't impress it too strongly upon your minds how Satan does try to ruin our witness for the Lord. Here is one instance: When we start to speak some word about the Lord Jesus to a lost person, he says, "Now, don't make a fool of yourself. There are many other Christians who can witness. Let them do it." We know immediately in our hearts that this is the Devil tempting us, so we reply to him, "Satan, you get behind me!" He replies instantly, "Well, O. K. if you must. But wait until the next time you meet them. You might have a better 'approach.'" Isn't this true in your experience, friends? I'm sure it is.

Another wicked scheme of Satan's is to entangle us with one of his children, either in business, marriage, or some other union. I believe the most damaging of these is marriage. Listen, young Christian man or woman: If you are dating or are engaged to an unbeliever, sever this relationship instantly and immediately. We read in II Cor. 6:14:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

What could be plainer, dear one? The Lord promises not to bless the union of His child and a worldling, and HE WON'T! Speaking from my own experience, if you are His own and are yoked with an unbeliever, the Lord will make your life almost unbearably miserable until you forsake that one and trust Him completely to perform His will in your life. Trust Him, dear friend; He will control the resulting events. He has promised

us in Hebrews 13:5,6:

"I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Isn't this a precious thought!

Christian friends, if you are backslidden and have been thinking too much in terms of the pleasures this world has to offer, repent and confess your sin to the Lord. He will forgive you and restore you into perfect fellowship with Him if you are truly penitent. Then live for Him daily. Be separate from your worldly, unsaved friends, and by thus doing so, you will prove your love for the Lord and your obedient desire to follow Him as He leads you. Give out gospel tracts and witness for Him at every opportunity that avails itself. You'll be happier in your Christian service!

Don't think for one moment's time that your life of Christian service will be a bed of roses and lilies, though. It WON'T be! Surely, it costs to be a Christian, to live daily for Him, but the Lord will protect and bless us. In I Pet. 4:16, we read:

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

In II Tim. 3:12:

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."

We read also in II Tim. 1:8:

"Be not thou therefore ashamed of the testimony of our Lord . . . but be thou partaker of the afflictions of the gospel according to the power of God."

And the Lord tells us in John's Gospel 15:18:

"If this world hate you, ye know that it hated me before it hated you."

And friends:

"If God be for us, who can be against us?"—Rom. 8:31.

In conclusion, don't be afraid or ashamed to tell about your Lord and Saviour. Proclaim His gospel at every available moment. Study diligently to learn the Scriptures and to present them unabashed. The apostle Peter tells us in I Pet. 3:15:

" . . . Be ready always to give an answer to every man that asketh for a reason of the hope that is in you with meekness and fear."

Won't you, dear Christian friend? Don't let Satan overrule and lead you astray. But get on "shouting ground" for the Lord, live forth your testimony, and let your life be wholly submitted to His service? I'm praying toward this end for you, as well as for myself.

"All on the altar, dear Jesus, Master, I hear Thy call; Somewhere I know Thou canst use me, I must surrender my all. My all for Thee, my all for Thee. Who gave Thine all, dear Lord, for me; Thy will divine, Henceforth is mine, To live for Thee, dear Saviour, for Thee."

## Sanctification

(Continued from page one)

being set apart as God's property, can never be improved upon. But there is another sense in which IN ACTUAL LIFE AND PRACTICE we ought to be getting "more sanctified." That is, we ought, as we better know God's will, we ought to become more conformed to that will. We should be growing more Christ-like in our actual behavior. Note some Scriptures that teach this: John 17:17; I Thes. 5:23).

Suppose a rich man employs a valet, and the job is permanent. Immediately the transaction is done. He is set apart as that man's

servant, and is just as much his servant as he will be ten years hence. But he knows nothing of his master's habits, characteristics, likes or dislikes. As he becomes acquainted with these, he becomes more conformed to his master's wishes. He comes to understand just what his master wishes and expects until his service is invaluable. There is the second phase of sanctification illustrated. When you see any Christian who ten years after conversion knows no more of the will of God, and has made no spiritual growth, he has made no advancement along the line of the practical sanctification of life.

## Every Saved Person Is Going To Be Wholly Sanctified

There is no such thing as one being "wholly sanctified" while we live here in the flesh. Why? Because of our human imperfections. We may WANT to be wholly set apart to God, but despite every effort we will find ourselves falling short. If this were not true, we would get to the place where we would have no faults to confess and no need for forgiveness.

But we can look forward to the time when we shall either be raised from the dead or completely transformed at the return of Jesus—THEN we shall stand before Him without sin or fault of any kind. Our actual CONDITION will correspond to our previous POSITION. "We shall be like him, for we shall see him as he is."

In Heb. 12:23 we have a picture of the future when the saved shall be gathered together in the New Jerusalem, and we read there of "the spirits of just men made perfect." See Ephes. 5:27 which speaks of the church as finally appearing before Christ "without spot or wrinkle." That could not be without the individuals composing the church being the same.

The Lord attends to the first phase of sanctification—our setting apart as His property, and likewise he attends to the last phase. It is the second or experiential phase that we should be chiefly concerned about. That invokes SEPARATION from the world, and personal CONSECRATION to God and His cause. We are to study the Bible that we may know what the Lord would have us do. We are to yield ourselves to the leadership of the Holy Spirit. We are to "resist the devil," and are to refuse to lend our members as instruments of unrighteousness." We may not live sinless lives, but we ought to live BLAMELESS ones. Nothing less is expected of us. (See I Thes. 5:23).

## I Should Like To Know

(Continued from page one)

worldly organizations. If you are a club man, even your lodge and club friends who get to Heaven, will not rush down to the gates of Heaven to welcome you; they will be just as much ashamed of you then as you will be of yourself, since you and they have given your lives honoring a dirty worldly order, whereas you should have been honoring Christ.

What this passage then literally says is this: if you spend your money on Christ and His friends, instead of laying it up down here, or spending it on earthly friends, then you will have a big reception when you enter Heaven. I get lots of "cussing" down here, but

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bless God, the old Book holds, and when I get to Heaven, I'm expecting an abundant entrance into the presence of my Master. I fed one Baptist flock for 25 years on the Bible and not on sob-stuff; I've taught lots of preachers the way of the Lord more perfectly in the preacher school we used to conduct; I've helped hundreds through my radio messages; and thousands have been blessed through the messages of this paper; the friends of orthodoxy have been encouraged to stand for the Bible because of my stand.

I don't get much praise down here. It's mostly knocks and that mainly from emotional and heretical preachers, but thank God I'm expecting a welcome when I come to the end of the way. Truly the toils of the road will seem nothing when I get to the end of the way.

4. Some years ago in the Adult Bible Class quarterly there was printed this statement: "Deborah appears to have been the first woman preacher." What do you think of the statement?

I think it is false in toto. She was a judge and a prophetess. She was not a preacher in any sense of the word. The only place she ever judged or prophesied was under the palm tree in her own home. Her work was wholly private and never public. Cf. Judges 4:5. The only thing that even looks like public ministry was the song that was sung by Barak and Deborah in Judges 5.

5. Is the sinner under law and if so, what law?

The law of sin and death and the laws given in the Ten Commandments.

6. Were all of the children of Israel that passed through the Red Sea saved?

Yes, Paul said in I Cor. 10:1, that, "did all drink the same spiritual drink; for they drank of the spiritual rock that followed them and that Rock was Christ."

7. When a church is without a pastor and wants to call one, have the deacons any right in conference meeting to discuss the situation to suit themselves with the aid of two or three others and then announce that the church would not call another pastor until they had paid off the amount due the one who had resigned and not even allow the church to vote whether or not they should call another pastor?

No. The deacons are wholly wrong. It ought to have been put up to the church. Those men who do, are not deacons. They are ruling elders. They ought to repent or else join the Presbyterians or Campbellites. Both of these have ruling elders; Baptists do not. Any member of that church has the right to bring the matter up at the next business meeting without consulting the deacons and ask the church to pass on it. The church then has the right to do as seems best, under Divine direction. Deacons are servants of the churches to wait on the widows and the poor. They have no more right to say what shall come before a business meeting than any other member. Any male member of the church has the right to bring any matter of business before the church without consulting the deacons or pastor or anybody.

## "Two Kinds Of Righteousness"

(Continued from page seven)

charges us with the righteousness of God apart from our good works, and apart from any good deeds that we might ever commit within this world.

Let's notice how this takes place:

"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Rom. 10:3.

What is wrong with a man that is unsaved? He has not submitted

himself unto the righteousness of God. How, beloved, can a man have the righteousness that saves? He doesn't receive it by works and his righteousness; he has to submit himself unto the righteousness of God. Notice what the apostle Paul says that the saved go about to establish their own righteousness. That's what people are doing today. They're trying to establish their own righteousness, and they have submitted themselves unto the righteousness of God. Would God that men and women in our town would only cease in their own unrighteousness, and submit themselves unto the righteousness of God.

"For Christ is the END OF THE LAW FOR RIGHTEOUSNESS every one that believeth."

—Rom. 10:4.

Go back to the day when the Ten Commandments and the law of the law was given to God. You can read the laws after another, that were given in the Old Testament, and you can ask the question, if anybody kept the law? Yes, beloved, one. Jesus said:

"Thou art my God from mother's belly."—Psa. 22:10.

Nobody but one could make that assertion. None but the Son of God. He took the laws one by one, and lived up to each. There wasn't one single law but what Jesus was tempted it, but He spurned it and lived the light of that law. He kept every one of the laws and was victorious over them.

I remember when I was in school that we would have spelling matches, and the teacher would give headmarks. The son who was at the head of the class one day would have to go to the foot of the class the next day and he would have to pass by one until he would get up to the head of the class again. I loved, Jesus faced every law that law would do its best to ruin Him, but the Son of God passed them all. He stood at the head of the class over every one of those laws. He was the end of the law for righteousness.

Jesus Christ is made righteousness to everyone that believeth. That is all that God requires. What more could He require when Christ has already redeemed the law in every particular? He lived up to the law, and His righteousness to everyone that believeth. The righteousness we won't save is your righteousness, but the righteousness that saves is that of the Lord Jesus Christ.

## CONCLUSION

If you have received the righteousness that saves, the Lord Jesus Christ, then God wants you to do something about it. I tell you:

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

—Rom. 6:13.

If you are saved, don't let the members of your body as weapons for the Devil, but use them as instruments of fashion unto God. God wants to fashion you as a spear that He can use into the ranks of the enemy. He wants to fashion you into a shining sword, with which He can cut down all of the enemy. He can be a weapon in His hands now that you have become a child of God, by the righteousness of God which is the righteousness that saves through the Lord Jesus Christ.

As the old song says:

"My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name. On Christ, the solid Rock, I stand, All other ground is sinking sand, All other ground is sinking sand, May God bless you!"