

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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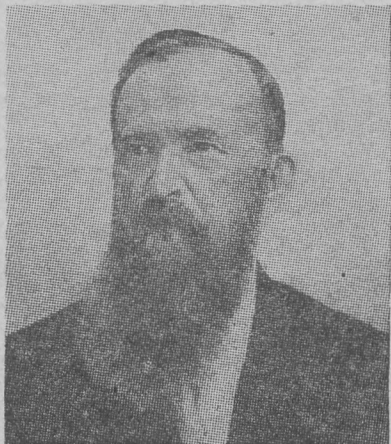
Choice Excerpts Concerning Christ's Limited Atonement, From J. R. Graves' Great Book

(Quotations from chapter seven of "Seven Dispensations," 569 pages, \$3.25. Just recently re-printed).

"If His atonement was limited, and to Adam's race only, did it include all, or only a part, of the human family? All denominations, with the above exception (Universalists) hold and teach that only a part, and comparatively a small part, of Adam's race will be saved; and if not, then must it not be because they were not included in the Covenant of Redemption, and given to Christ to save?"

"It is quite impossible to bring an unprejudiced mind and a bal-

anced reason to the examination of these questions. All Bible readers have taken position; and the verdict of the world is made up; and how difficult to reverse or modify it. They involve the sovereignty of God in the bestowment of His favors. All men are by nature Arminians; and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken the advantage of this natural feeling, and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either



ELD. J. R. GRAVES

as to His "determinate counsels," His electing love, or His distinguishing grace. They presumptuously and impiously assert, that, unless God extended the same grace to all the lost that He did to those who are saved, He is (Continued on page two)



Women Are Not To Testify In A Church Gathering Or On A Radio Program

By Roy Mason, Tampa, Florida

Southern Baptists as well as many others have just about thrown away those Scriptures which prohibit women from exercising a public ministry in the churches. We read recently of a Baptist pastor who had to be away from his pulpit over Sunday and his wife took over the preaching. Many churches are well nigh run by the women. And let it be said that lazy men will let the women do all the work if they insist on doing it.

We have known orthodox, Bible respecting preachers and others, who held to the truth about woman's place in the church, but they seemed to hold it in the wrong spirit. The attitude seemed to be, "We don't like women—we are opposed to women." Personally we cannot subscribe to such an attitude. The writer is rather in favor of women. His mother was a woman, his wife is a woman and his daughter is a woman, and these have meant a great deal to him. We want that women shall have every right that God accords them, but when

He prohibits them from doing a certain thing, then they should pay heed to that prohibition. For a pastor to urge his women into doing things that the Lord tells them not to do, is for him to act as their enemy. We believe that God will not only chastise women who violate His word, but that He will chastise preachers who are instrumental in getting them to do so.

What Does God Prohibit?

1. He prohibits women from teaching men. (I Tim. 2:12).
2. He prohibits them from usurping authority over them. (I Tim. 2:12). We recall a time when a Baptist Association in Oklahoma elected a woman as moderator, a plain violation of this Scripture.
3. He prohibits women from speaking in a church and further says that it is a shame for her to do so. (I Cor. 14:35). What does that mean? It simply means what it says, THAT IT IS A SHAME FOR A WOMAN TO SPEAK IN A CHURCH.

(Continued on page eight)

The Holy Spirit's Work In Salvation

By Arthur Pink

In Acts 19 we learn that when the Apostle Paul came to Ephesus he asked some disciples of John the Baptist, "Have ye received the Holy Spirit since ye believed?" (v. 2). And we are told, "They said unto him, We have not so much as heard whether there be any Holy Spirit." Sad to say, history has repeated itself. Without doubt, were the members of hundreds of so-called "churches" (in which modernism and worldliness rule) asked the same question, they would be obliged to return an identical answer.

Nor is it very much better with many of the churches still counted as orthodox. Though the Person of the Spirit may not be repudiated, and though His name may occasionally be mentioned, yet with only rare exceptions, is there any definite Scriptural teaching given out concerning the offices and operations of the Divine Comforter. As to His work in salvation, this is very little understood even by professing Christians. In the majority of the places where the Lord Jesus is still formally acknowledged to be the only Saviour for sinners, the current teaching of the day is that Christ has made it possible for men to be saved, but that they themselves must decide whether they shall be saved. The idea now so widely prevailing is that Christ is offered to man's acceptance, and that he must "accept Christ as his personal Saviour," "give his heart to Jesus," "take his stand for Christ," etc., if the blood of the Cross is to avail for his sins. Thus, according to this conception, the finished work of Christ, the greatest work of all time and in all the universe, is left contingent on the fickle will of man as to whether it shall be a success or a failure!

Entering now a much narrower circle in Christendom, in places where it is yet owned that the Holy Spirit has a mission and ministry in connection with the preaching of the Gospel, the general idea prevails even there that when the Gospel of Christ is faithfully preached, the Holy Spirit convicts men of sin and reveals to them their need of a Saviour. But beyond this very few are prepared to go. The theory prevailing in these places is that the sinner has to cooperate with the Spirit, that he himself must yield to the Spirit's "striving" or he will not and cannot be saved. But this pernicious and God-insulting theory denies two things: to argue that the natural man is capable of cooperating with the Spirit is to deny that he is "dead in trespasses and sins," for a dead man is incapable of doing anything. And, to say that the operations of the Spirit in a man's heart and conscience may be resisted, withstood, is to deny His omnipotence!

Ere proceeding further, and in order to clear the way for what is to follow, a few words need to be said on "My Spirit shall not always strive with man" (Gen. 6:3), and "ye do always resist the Holy Spirit" (Acts 7:51). Now these passages refer to the external work of the Spirit; that is, to His testimony through the preached Word. 1 Peter 3:18-20 shows that it was the Spirit of Christ in Noah who "strove" with the antediluvians as that patriarch

preached to them (2 Peter 2:5). So in Acts 7 the very next words explain v. 51—"Which of the prophets have not your fathers persecuted?" As Nehemiah said, "Many years didst thou forbear them, and testifiedst against them by Thy Spirit in Thy prophets" (Neh. 9:30).

The external work of the Spirit, His testimony through the Scriptures as it falls on the outward ear of the natural man, is always "resisted" and rejected, which only affords solemn and full demonstration of the awful fact that "the carnal mind is enmity against God" (Rom. 8:7). But what we would now point

out is that Scripture reveals another work of the Holy Spirit, a work that is internal, imperceptible, invisible. This work is always EFFICACIOUS. It is the Spirit's work in salvation, begun in the heart at the new birth, continued or sustained throughout the entire course of the Christian's life on earth, and concluded and consummated in Heaven. This is what is referred to in Phil. 1:6: "He which hath begun a good work in you will finish it." This is what is in view in Ps. 138:3: "The Lord will perfect that which concerneth me." This work is wrought by the Spirit in each of "God's elect," and in them alone.

It has been well said that "The part and office of the Holy Spirit in the salvation of God's elect consists in renewing them. He quickens the heirs of glory with a spiritual life, enlightens their minds to know Christ, reveals Him to them, forms Him in their hearts, and brings them to build all their hopes of eternal glory on Him alone. He sheds abroad the Father's love in their hearts, and gives them a real sense of it. In which experience of His gracious and effectual work in their souls, they are made to say with the Psalmist 'Blessed is the man whom Thou chooseth, and causeth to approach unto Thee, that he may dwell in Thy courts' (Psa. 65:4).

One of the delusions of the day is that an evangelical believing

in Christ lies within the power of the UNrenewed man, so that by performing what is naively called "a simple act of faith" he becomes a renewed man. In other words, it is supposed that man is the beginner of his own salvation. He takes the first step, and God does the rest; he "believes" and then God comes in and saves him. This is nothing but a bald and blank denial of the Spirit's work altogether. If there is one time more than another when the sinner lies in need of the Spirit's power it is at the beginning. "He who denies the need of the Spirit at the beginning, cannot believe in the need of the Spirit's work at all. The mightiest and most insuperable difficulty lies at the beginning. If the sinner can get over that without the Spirit, he can easily get over the rest. If he does not need the Spirit to enable him to believe, he will not need Him to enable him to love" (H. Bonar).

They err greatly who think that after the Spirit has done His work in the conscience it still remains for man to say whether he shall be regenerated or not, whether he shall believe or no. The Spirit of God does not wait for the sinner to exercise his will to believe; instead He works in the "elect" "both to will and to do" (Phil. 2:13). Therefore does Jehovah declare "I am found of them that sought Me not" (Isa. 65:1. Quoted by Paul in Rom. 10:20). To "believe" in Christ savingly is a supernatural act, the product of supernatural grace. There is no more power in fallen man to believe to the saving of his soul than he has any merits of his own entitling him to the favor of God; thus, he is as dependent on the Spirit for power as on Christ for worthiness. The Spirit's work is (Continued on page three)

The Baptist Examiner Pulpit

"THE COMMON FAITH"

By PASTOR JOHN R. GILPIN

"To Titus, mine own son after the common faith."—Titus 1:4.

I perhaps need not remind you that Paul is the author of this book of Titus and that he is writing to a young man who has been saved under his ministry by the name of Titus, and he refers to Titus as "mine own son." Not that he was Paul's own son by the flesh, but he was Paul's son in the faith, in that he had been saved under the ministry of the Apostle Paul. In thus addressing

Titus, he says, "Mine own son after the common faith."

Now this word "common" is used in two ways in the Bible. First of all, the word "common" carries with it the idea of being impure, or unclean. For example, when Cornelius received the vision from the Lord whereby that he sent for the Apostle Peter to come to his house and preach to him, at the same time Peter was receiving a vision from the Lord. In the vision that came to

Peter, he saw a sheet knit at four corners, let down from Heaven, and in it were all manner of creeping things and four-footed beasts. In other words, there were all kind of creeping things and animals that might have been good for food. When God said to Peter, "Slay and eat," Peter said: "Not so, Lord, for nothing COMMON or UNCLEAR hath at any time entered into my mouth."—Acts 1:8.

(Continued on page two)

NEGRO BAPTISTS

At the American and Foreign Bible Society's annual meeting years ago, one of the speakers, a Mr. Lodge, said, "In answer to the question, why so many of the colored Christians are Baptists, he said he was of the opinion of an old Negro Baptist, who, when asked why this was so, replied, 'We culled folks hab no book laren, so we're forced and druve to take de Bible straight as it read, and we could come to no other conclusion.'—Baptist Almanack.

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"The Common Faith"

(Continued from page one)

In that instance, Peter was taking the position that in that sheet there were animals that were common, that were impure, that were unclean; therefore, he would not eat them.

Beloved, that is one use of the word "common" as used in the Bible, to mean, "impure, unclean, below ordinary standards; inferior, second rate."

There is a second meaning of this word "common" as used in the New Testament and that is when it is used as pertaining to a community or a group at large. I'll give you an example:

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own: but they had all things COMMON."—Acts 4:32.

This means, beloved, that they were sharing everything alike.

The second use, then, of the

word "common" in the Bible pertains to a community or a group at large, being shared equally or similarly by all. This second use of the word "common" is the way Paul used it when writing to Titus. He talks about the "common faith," and he means by that the faith that is shared equally or similarly by everybody; the faith that belongs to everyone; the faith that pertains to the community or the group at large; and he refers to it as "the common faith."

There are many things in life that we do not share in common. For example, we don't share in common in the matter of dress. Here is a woman, a saved person, who has a different dress for every day in the week and maybe a half dozen dresses in between times, and here is another child of God who is thankful to have one good dress during an entire summer. Now you can't say that those two Christians have anything in common so far as their dress is concerned.

The same thing is true in regard to the matter of wealth. I am thinking just now of an individual, a child of God, who is unusually wealthy, and at the same time, I am thinking of another who is saved, who barely gets along in this world so far as this world's goods is concerned. You can't say, beloved, that those two individuals share the same, or that they have a common outlook toward life so far as wealth is concerned.

The same is true so far as our houses are concerned. We don't live in the same kind of houses.

The same is true so far as our positions and our jobs are concerned. We don't have the same kind of jobs or the same kind of positions.

(Continued on page six)

Examiner Editorials

BY BOB L. ROSS



BACK FROM MEXICO

RUTH AND I have just recently returned from a five-week trip, most of which was spent traveling through the country of Mexico. Our trip was certainly one of great and unusual interest. We shall never forget this trip, and the things we saw have made lasting impressions on our minds. The purpose of the trip was to visit and see first-hand the mission work which our church supports in Mexico.

I had the privilege of journeying far down into the southern part of Mexico, to the state of Tabasco, to visit the missions that are located in this section. Ruth did not accompany me through this region because there are no accommodations for tourists or visitors in this region. Three of us made the trip through Tabasco—Brother M. L. Moser, Jr., Brother Brady Shafer, and myself.

I have so much to tell about the trip, but don't have time to do so in this issue. In a couple of weeks, I hope to begin to have the pictures and articles in TBE.

JOHN R. RICE SAYS TBE IS A "YELLOW JOURNALISM MAGAZINE"

IN A RECENT issue of TBE, we published a portion of a letter which we received from George Edstrom, associate of Billy Graham. In the letter, Mr. Edstrom quoted from a book written by John R. Rice, and indicated that the Graham team had somewhat patterned their union meetings after the instruction given in Rice's book.

In a recent issue of his paper, Rice attempts to answer a letter from one of his readers in which the reader calls attention to the fact that the Graham team is doing no more in their union meetings than what Rice teaches in his book. In attempting to answer this letter, Rice makes this statement concerning TBE:

"Rev. George Edstrom, of the Billy Graham office in Minneapolis, has been answering the same thing, and Edstrom's letter saying it has been published in one yellow journalism magazine in the South."

Of course, this slanderous statement refers to THE BAPTIST EXAMINER, for it is the only paper that has published such a letter from Mr. Edstrom.

It is no wonder that Rice should regard TBE as a "yellow journalism magazine," for we often clutter up these pages with quotations from Rice and other Arminians and unionists of his stripe in order to warn our readers against such heretics. Certainly, Rice has not appreciated our calling attention to his numerous heresies and unionism; heresy and heretics have always loved darkness rather than light. Rice has never attempted to face the charges we have made of him; he only looks down his long nose at us, and calls us liars and yellow journalists.

For instance, over a year ago, when TBE called attention to some of Rice's heresies, he wrote in his paper this statement:

"THE BAPTIST EXAMINER wrote that John R. Rice is the enemy of the church of Christ, that he is Arminian and effeminate, and much more! Of course such charges are not true."

In other words, what we had to say of Rice was just a pack of lies. He did not seek to answer our charges or to give any evidence to show that he wasn't what we said, but he simply branded TBE as being a liar. But anyone with one eye and half sense and the ability to read, knows that Rice is an Arminian, a feminist, and "much more." In fact, he is one of the rankest Arminians that ever lived. Yea, he is worse than an Arminian; Arminius himself would disclaim him. His decision blanks and high-pressured boo-hoo invitations stink worse than any Arminianism we have ever smelled. In one of his sermons, he even went so far as to say that "God loves sinners even in Hell." ("Crossing The Deadline," page 26). The puny god of Rice's mind is about the weakest idol I ever

heard tell of. Rice's little two-by-four god wants what he can't have; he wills what he can not accomplish, unless the will of man "lets" him do so. I guess that Hell is what it is to Noel Smith—"a ghastly monument to the failure of the Triune God to save the multitudes who are there."

Rice is such a big Arminian free-willer that he even added words to a sermon published by Charles Spurgeon. He did so in order to change a statement of Spurgeon affirming the limited atonement of Christ. Although we called attention to this in TBE, and though some of our readers have written to Rice concerning the matter, he has never offered any sort of explanation for adding words to Spurgeon's sermon. However, the explanation is only too obvious.

No, it is no marvel that Rice despises TBE. His dislike for TBE is no greater, however, than is TBE's for the heresies he propagates. His unionism, Arminianism, decisionism, universal churchism, interdenominationalism, and other isms certainly are heresies which we utterly despise.

GOD MAKES THE DIFFERENCE

JOHN NEWTON, the author of the hymn, "Amazing Grace," in a letter to a young man who had written inquiring about the Calvinistic position on election and final perseverance, offered the following thoughts for the young man to consider regarding the truthfulness of election:

"Admitting, what I am sure you will admit, the total depravity of human nature, how can we account for the conversion of a soul to God, unless we likewise admit an election of grace? The work must begin somewhere. Either the sinner first seeks the Lord, or the Lord first seeks the sinner. The former is impossible, if by nature we are dead in trespasses and sins; if the God of this world has blinded our eyes, and maintains the possession of our hearts; and if our carnal minds, so far from being disposed to seek God are enmity against Him."

"Let me appeal to yourself. I think you know yourself too well to say, that you either sought or loved the Lord first; perhaps you are conscious, that for a season, and so far as in you lay, you even resisted His call; and must have perished, if He had not made you willing in the day of His power, and saved you in defiance of yourself. In your own case, you acknowledge that He began with you; and it must be the case universally with all that are called, if the whole race of mankind are by nature enemies to God."

"Then farther, there must be an election, unless ALL are called. But we are assured that the broad road, which is thronged with the greatest multitude, leads to destruction. Were not you and I in this road? Were we better than those who continue in it still? What has made us differ from those who are now as we were? Grace. Then this grace, by the very terms, must be differentiating, or distinguishing grace: that is, in other words, electing grace. And to suppose, that God should make this election or choice only at the time of our calling, is not only unscriptural, but contrary to the dictates of reason, and the ideas we have of the divine perfections, particularly those of omniscience and immutability."

"They who believe there is any power in man by nature, whereby he can turn to God, may contend for a conditional election upon the foresight of faith and obedience: but while others dispute, let you and me admire: for we know that the Lord foresaw us (as we were) in a state utterly incapable either of believing or obeying, unless He was pleased to work in us to will and to do according to His own good pleasure."

These are thoughts for all to consider. I am convinced that the person who has truly experienced Holy Spirit conviction, revealing his depravity, cannot doubt that God made him to differ from another. Those who teach otherwise have never experienced Holy Spirit conviction, I am convinced.

Excerpts From Graves

(Continued from page one)
justly chargeable with partiality and injustice, and, if He saw fit, in the dispensation of His grace, when none would, if left to themselves, accept or desire it, and, indeed, all have rejected it, to so influence the wills of some that they would seek His grace, He is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong; and if it is plainly revealed that He passed by all the fallen angels, who will charge Him with sin or wrong had He passed by all of Adam's race? How, then, can He be charged with injustice, if He

saw fit to save a portion of it?"
"Now, will not, must not, all unprejudiced Bible-read Christians agree to the following propositions?"

"1. That the Son undertook and will save all the Father, in the Covenant of Redemption, gave Him to save."

"2. Since all are not saved, as all evangelical Christians admit, we must conclude that all were not given to the Son."

"3. That the Father, in the Covenant of Redemption, gave some of Adam's race to His Son to be redeemed."

"Christ is pleased to allude to Himself as the Shepherd of Israel, chosen by the Father—the Good Shepherd, who layeth down his

life for His sheep, i. e., those the Father gave Him to redeem from among men. The shepherds of Palestine, as well as those of England and Scotland in our day, have the sheep counted out of them in the spring; and for the safety of these they become personally responsible: so that in the fall, when they are returned, they

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From Spurgeon's Pulpit

ELECTION

By C. H. SPURGEON



before it, when endeavoring to understand it. I have stretched my wings, and, eagle-like, I have soared toward the sun. Steady has been my eye, and true my wing, for a season; but, when I came near it, and the one thought possessed me—"God hath from the beginning chosen you unto salvation"—I was lost in its luster, I was staggered with the mighty thought; and from the dizzy elevation down came my soul, prostrate and broken, saying, "Lord, I am nothing, I am less than nothing. Why me? Why me?"

Friends, if you want to be humbled, study election, for it will make you humble under the influence of God's Spirit. He who is proud of his election is not elect; and he who is humbled under a sense of it may believe that he is. He has every reason to believe that he is, for it is one of the most blessed effects of election, that it helps us to humble ourselves before God.

Once again. Election in the Christian should make him very **FEARLESS AND VERY BOLD**. No man will be so bold as he who believes that he is elect of God. What cares he for man, if he is chosen by his Maker? What will he care for the pitiful chirpings of some tiny sparrows when he knoweth that he is an eagle

of a royal race? Will he care when the beggar pointeth at him, when the blood royal of heaven runs in his veins? Will he fear if all the world stand against him? If earth be all in arms abroad, he dwells in perfect peace, for he is in the secret place of the tabernacle of the Most High, in the great pavilion of the Almighty. "I am God's," says he, "I am distinct from other men. They are of an inferior race. Am not I noble? Am not I one of the aristocrats of heaven? Is not my name written in God's book?" Does he care for the world? Nay: like the lion that careth not for the barking of the dog, he smileth at all his enemies; and when they come too near him, he moveth himself and dasheth them to pieces. What careth he for them? He walks about them like a Colossus; while little men walk under him and understand him not. His brow is made of iron, his heart of flint—what doth he care for man? Nay: if one universal hiss came up from the wide world, he would smile at it, for he would say:

"He that hath made his refuge God,
Shall find a most secure abode.

"I am one of His elect. I am chosen of God and precious; and though the world cast me out, I fear not." Ah! you time-serving professors, some of you can bend like the willows. There are few oaken Christians now-a-days that can stand the storm; and I will tell you the reason. It is because you do not believe yourselves to be elect. The man who knows he is elect will be too proud to sin; he will not humble himself to commit the acts of common people. The believer in this truth will say, "I compromise my principles? I change my doctrines? I lay aside my views? I hide what I believe to be true? No! since I know I am one of God's elect, in the very teeth of all men I shall speak God's truth, whatever men may say." Nothing makes a man so truly bold as to feel that he is God's elect. He shall not quiver, he shall not shake, who knows

that God has chosen him.

Moreover, election will make us **HOLY**. Nothing under the gracious influence of the Holy Spirit can make a Christian more holy, than the thought that he is chosen. "Shall I sin," he says, "after God hath chosen me? Shall I transgress after such love? Shall I go astray after so much loving-kindness and tender mercy? Nay, my God; since thou hast chosen me, I will love thee; I will live to thee—

"Since thou, my everlasting God, My Father, art to come,"

I will give myself to thee, to be thine forever, by election, and by redemption, casting myself on thee, and solemnly consecrating myself to thy service."

And now, lastly, to the **UN-GODLY**. What says election to you? First, you ungodly ones, I will excuse you for a moment. There are many of you who do not like election, and I cannot blame you for it, for I have heard those preach election, who have sat down, and said, "I have not one word to say to the sinner."

Now, I say you ought to dislike such preaching as that, and I do not blame you for it. But, I say, take courage, take hope, O thou sinner, that there is election! So far from dispiriting and discouraging thee, it is a very hopeful and joyous thing that there is an election. What if I told thee perhaps none can be saved, none are ordained to eternal life, wouldst thou not tremble, and fold thy hands in hopelessness, and say, "Then how can I be saved, since none are elect?" But, I say, there is a multitude elect, beyond all counting—a host that no mortal can number. Therefore, take heart, thou poor sinner! Cast away thy despondency—mayst not thou be elect as well as any other? for there is a most innumerable chosen. There is joy and comfort for thee! Then, not only take heart, but go and try the Master. Remember, if you were not elect, you would lose nothing by it. What did the four lepers say? "Let us fall unto the host of the Syrians, for if we stay here, we must die, and if we go to them we can but die."

O sinner! come to the throne of electing mercy. Thou mayest die where thou art. Go to God; and, even supposing He should spurn thee, suppose His uplifted hand should drive thee away—a thing impossible—yet thou wilt not lose anything; thou wilt not be more damned for that. Besides, supposing thou be damned, thou wouldst have the satisfaction at least of being able to lift up thine eyes in hell, and say, "God, I asked mercy of thee, and thou wouldst not grant it; I sought it, but thou didst refuse it." That thou never shalt say, O sinner! If thou goest to Him, and asketh Him, thou shalt receive; for He never has spurned one yet! Is not that hope for you? What though there is an allotted number, yet it is true that all who seek belong to that number. Go thou and seek; and if thou shouldst be the first one to go to hell, tell the devils that thou didst perish thus—tell the demons that thou art a castaway, after having come as a guilty sinner to Jesus. I tell you it would disgrace the Eternal—with reverence to His name—and He would not allow such a thing. He is jealous of His honor, and He would not allow a sinner to say that.

But, ah, poor soul! not only think thus, that thou canst not lose anything by coming; there is yet one more thought—Dost thou love the thought of election this morning? Art thou willing to admit its justice? Dost thou say, "I feel that I am lost; I deserve it; and that if my brother is saved I cannot murmur. If God destroys me, I deserve it; but if He saves the person sitting by me, He has a right to do what He will with His own, and I have lost nothing by it." Can you say that honestly from your heart? If so, then the doctrine of election has had its right effect on your spirit, and you are not far from the kingdom of heaven. You are brought where you ought to be, where the Spirit wants you to be; and being so this morning, depart

in peace; God has forgiven your sins. You would not feel that, if you were not pardoned; you would not feel that, if the Spirit of God were not working in you. Rejoice, then, in this. Let your hope rest on the cross of Christ. Think not on election, but on Christ Jesus. Rest on Jesus—Jesus first, midst, and without end.



The Holy Spirit's Work

(Continued from page one)

to apply the redemption which the Lord Jesus purchased for His own people, and the children of God owe their salvation to the One equally as much as to the Other.

In Titus 3:5 the salvation of the redeemed is expressly attributed to God the Spirit: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit." "If it be asked in what sense men can be said to be 'saved' by the renewing of the Spirit, the answer is obvious: There is a series of truths to which no link can be a wanting. We are saved by the Divine purpose, for God hath chosen us to salvation: we are saved by the atonement as the meritorious ground of all; we are saved by faith as the bond of union to Christ; we are saved by grace as contrasted with works done; we are saved by the truth as conveying God's testimony; and, as here, we are saved by the renewing of the Holy Spirit, as producing faith in the heart" (Prof. Smeaton).

Regeneration Is By The Spirit

"And you hath He quickened who were dead in trespasses and sins" (Eph. 2:1). The quickening of those who are dead in trespasses is the work of the third Person of the Trinity: "That which is born of the Spirit is spirit" (Jn. 3:6). The natural man is spiritually dead. He is alive sinward and world-ward but dead God-ward—"alienated from the life of God" (Eph. 4:18). If this solemn truth were really believed there would be an end to controversy on our present subject. A dead man cannot "cooperate" with the Spirit, nor can he "accept Christ." In 2 Cor. 3:5, we read, "Not that we are sufficient of ourselves to think anything." That is said of Christians. If the regenerate have no capacity to "think" spiritually, still less are the unregenerate able to.

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned" (1 Cor. 2:14). What could be plainer? The "natural man" is fallen in his UNregenerate state. Unless he is born from above he is completely devoid of spiritual discernment. Our Lord expressly declared, "Except a man be born again he cannot see the kingdom of God" (John 3:3). The "natural man" cannot see himself, his ruin, his depravity, the filthiness of his own righteousness. No matter how plainly God's Truth is presented to him, being blind, he cannot discern either its meaning, spirituality, or suitedness to his need. A spiritual understanding of the Gospel is as truly due to the operation of the Holy Spirit as that He is the Author of the Divine Revelation. Spiritual life must precede spiritual sight, and the Spirit Himself must enter the heart before there is "life": "And shall put my Spirit in you, and ye shall live" (Ezek. 37:14).

The work of the Spirit in regeneration is a Divine miracle which is the result of His forth-putting of supernatural power. It is the quickening of a spiritual corpse; it is the bringing of a dead soul to life. The sinner himself can no more accomplish it (Continued on page four)

THE BAPTIST EXAMINER

PAGE THREE

JULY 27, 1957

Don't Miss The ...

SPECIAL SERVICES

AT THE

Pleasant View Baptist Church

NEAR DILLE, WEST VIRGINIA



JOHN R. GILPIN

JOHN R. GILPIN

GUEST SPEAKER

JULY 27 AND 28

(SATURDAY EVENING AND SUNDAY MORNING)

You are welcome, wanted and invited and ...

DON'T WAIT FOR THE HEARSE TO BRING YOU TO CHURCH!

WABASH, IND., GROUP "100% FOR TBE" AND BAPTIST TRUTH



Reading from left to right—Pastor Ralph Sears, William Plough, Sr., Billy Plough, Jr., Diana Plough, Martha Hampton, Linda Pretorius, Nancy Pretorius, Erma Plough, Alice Hampton, Nina Pretorius, Ralph Pretorius, and Millard Hampton.

The above photograph is a group of Baptists in Wabash, Indiana, who recently, as a result of reading THE BAPTIST EXAMINER, came out from a church which practised alien baptism, open communion, and women speaking in mixed assemblies, and who now drive 14 miles each way, three times weekly, to attend an independent Baptist Church which stands for the great doctrines of God's Word—the same doctrines for which THE BAPTIST EXAMINER contends.

Our hearts were made to rejoice this past week when we received a letter from Bro. Millard Hampton, telling us about this group, and what THE BAPTIST EXAMINER has meant to them. In part, he says:

"I am typing you a few lines in regard to THE BAPTIST EXAMINER. I think that it is the very best paper to be found anywhere today. It will soon be one year since I started taking TBE. It has been a blessing to me, and I have grown in knowledge of our Saviour, the Lord Jesus Christ.

It might be interesting to you to know how I became acquainted with TBE. Well, I was visiting a pastor friend who had a sample copy of it. I picked it up and became very much interested in

it after reading just a few lines. I could see that the paper was different from any Christian paper that I had ever read. The result was I became a regular reader of TBE—a decision I made that I have never regretted.

When I first began to read it, I didn't understand all you were teaching. It just didn't all make sense, but after awhile, through reading it and studying my Bible, things began to clear up, and now, I know that God put this paper in my hands for a purpose. I truly thank God for it.

The entire group shown in the picture are 100 per cent for TBE."

How we do thank Bro. Hampton for this letter! Many times we become discouraged, but it is letters like this that give us courage and inspiration, and put us back on the "firing line" in the service of our Lord.

This group is planning to build a new church building in the very near future where they will worship. May God's blessings be upon each of them individually, and as a group. May He have great things in store for these who have "come out from among them."

The Holy Spirit

(Continued from page three)

by an act of his own will than he can create a universe. This miracle of grace is spoken of in Scripture as "the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead" (Eph. 1:19, 20). "The same power which was put forth to raise Christ from the dead is put forth in regeneration . . . Christ's resurrection is the exemplary pattern of our spiritual resurrection, according to which, as the Spirit wrought in Him, so He works in us a work conformed to His resurrection. As the resurrection of Christ was the great declaration of His being the Son of God, so in regeneration of our being the sons of God, being the evidence of our adoption, and also the first discovery of our election. As Christ's resurrection is the first step to His eternal kingdom and glory, so regeneration is the first open introduction to all the blessings of that state of grace into which the child of God is now introduced" (S. E. Pierce).

Meekness For Heaven Is By The Spirit

Our title to the glory lies solely in the righteousness of Christ; our personal fitness for it lies in the Holy Spirit's regenerating of us. All our meekness for the heavenly state was wrought in us in regeneration. Writing to the regenerated Colossians the apostle said, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." And then he shows wherein this "meekness" consists: "Who hath delivered us from the power of darkness, and hath translated us into the king-

dom of His dear Son" (v. 13). Their title is without them; their "meekness" within. The Holy Spirit has created in them a nature which is capacitated to know and enjoy the Triune God.

In our unregenerate state we were completely under the power of darkness; that is, of sin and Satan, and we were less able to deliver ourselves from this bondage than Jonah was able to escape from the belly of the whale. We "sat in darkness" and "in the region and shadow of death" (Matt. 4:16). We were "captives," "bound" and in "prison" (Isa. 61:1). We were those "having no hope, and without God in the world" (Eph. 2:12). From this dreadful state every renewed soul has been "delivered" by the gracious, sovereign and invincible power of the Holy Spirit, and has been "translated into the kingdom of God's dear Son." Then let each renewed reader give equal homage, adoration and worship to Him as to the Father and to the Son.

Justification And Sanctification Are By The Spirit

"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). This is a remarkable Scripture, and little pondered. It would lead us too far away from our theme were we to attempt a full exposition of it. Two things here would we barely point out: the three saving blessings enumerated in this verse are referred, first, to the "name" or merits of Christ as His own procuring cause; and then to the Holy Spirit who makes the elect partakers of them by His own effectual application. He it is who enlightens their minds and opens their hearts to take in and be assured that they are "washed, sanctified and justified."

Faith Is From The Spirit

A deeply taught servant of God once wrote to a young preacher, believe me; but let me bring it

into the room where he is, so that he sees the light for himself, and he is irresistibly persuaded. So a servant of God may tell a man that Christ is sufficient for the chief of sinners, and he believes not; but when Christ is "revealed in him" (Gal. 1:16) he cannot but trust Him—see II Cor. 4:6.

How perversely man reverses the order of God's truth. They urge dead sinners to come to Christ, supposing they have the power of will to do so. Whereas Christ has plainly and emphatically stated that "No man can come to Me, except the Father which hath sent Me draw him" (John 6:44). "Coming to Christ" is the affections of the heart being drawn out towards Him, and how can a person love one he knows not? See John 4:10. Ah, it is the Spirit who must bring Christ to me, reveal Him in me, before I can truly know Him. "Coming to Christ" is an inward and spiritual act, not an outward and natural one. Truly, "the natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). We cannot so much as "see Christ" until we are born again (John 3:3).

Saving grace is something more than an objective fact presented to us; it is a subjective operation wrought within us. As it is not by natural discernment that I discover my need of Christ, so it is not by my natural strength and will that I "come" to Him. There must be life and light (sight) before there can be motion. A babe has to be born, and have sight and strength, too, before it is able to "come" to its parent. Believing in Christ is a supernatural act, the product of supernatural power. One may, by means of grammatical phrases and Scriptural propositions teach spiritual truth to another, but he cannot illumine his mind with respect thereto. He may tell a man that God is holy, but he cannot impart to him a consciousness that God is holy. He may tell him that sin is infinitely heinous, but he cannot beget in him a feeling or heart-realization that it is so. To those who were well acquainted with them outwardly, Christ said, "Ye neither know Me nor My Father" (John 8:19). A man may know the way of righteousness" (2 Peter 2:21) theoretically, intellectually, but that is a vastly different matter (though very few are inwardly aware of it) from a spiritual and experimental acquaintance with it.

"We having the same Spirit of faith, according as it is written, I believe, and therefore have I spoken; we also believe, and therefore speak" (2 Cor. 4:13). Here the Spirit of God is spoken of according to the work that He performs. "The title 'Spirit of faith' intimates that the Holy Spirit is the Author of faith; for all men have not faith; that is, it is not given to all and does not belong to all (II Thess. 3:2). The designation means that the procuring cause of faith is the Holy Spirit who produces this effect by an invisible call, an invitation which accompanies, according to the good pleasure of His will, the external proclamation of the Gospel. The faith, therefore, of which He is the Author, is not effected by the hearer's own strength, or by the hearer's own effectual will. . . . The special operation of the Spirit inclines the sinner, previously disinclined, to receive the invitations of the Gospel; for it is He alone, acting as the Spirit of faith, that removes the enmity of the carnal mind to those doctrines of the cross which, but for this, would seem to him unnecessary, or foolish or offensive" (Prof. Smeaton).

Writing to the Philippian saints the apostle declared, "Unto you it is given . . . to believe on Him" (1:29). Faith is God's "gift" as Eph. 2:8, 9 positively affirms. It is not a gift offered for man's acceptance, but actually conferred upon God's children, breathed into them. It is imparted to each of "God's elect" at His appointed time by the Holy Spirit. It is not produced by the creature's will but is "faith of the operation of

God" (Col. 2:12). It is the "work" of the Spirit, by His supernatural action. The Holy Spirit is given by Christ to this end, that each of those for whom He died should be brought to a saving knowledge of the truth; therefore we are told "Who, by Him (not by our wills) do believe in God" (1 Peter 1:21). In 1 Cor. 3:5 it is said "by whom ye believed, even as the Lord gave to every man"; so in Eph. 6:23 it is declared, "Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ." The very degree and strength of our faith is determined solely by God: "think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). If by grace you are truly a "believer," let the reader give God the Spirit honor, glory, and praise for it.

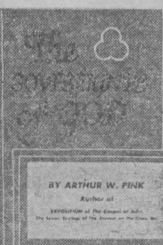
Salvation Is Wholly Applied By The Spirit

"We are bound always to give thanks to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). The mission of the Spirit in the earth is to apply to God's elect the redemption proposed by God the Father and purchased by God the Son for them. The Holy Spirit is here to make good in the souls of the heirs of glory the fruits of the travail of Christ's soul. This He does by means of the Gospel, by the written and oral ministry of the Scriptures, for the Word of God is the only instrument He employs or uses. The Word of God is "the word of life" (Phi. 2:16), but it only becomes such in the experience of the individual soul by the immediate operation and application of the Spirit of God. As Paul wrote to the Thessalonian saints, "For our Gospel came not unto you in word only, but also in power, and in the Holy Spirit" (I Thess. 1:5). This is not to deny the efficacy of the Word itself, but it is to insist that the direct agency of the Spirit on the heart is absolutely necessary in order to the reception of the Word. The Word is a lamp unto our path, but there must be an opening of the eyes of our understanding by the Spirit before we can see its light.

The salvation of God's elect was purposed, planned, and provided by God the Father before the foundation of the world. It was procured and secured by the incarnation, obedience, death and resurrection of God the Son. It is made known, applied to and wrought in them by God the Spirit. Thus "Salvation is of the Lord" (Jonah 2:9), and man has no part or hand in it at any point whatsoever. The child of God is not the earner but the recipient of it. Faith is not a condition which the elect sinner must perform in order to obtain salvation, but is the means and channel through which he personally enjoys the salvation of the Triune Jehovah.

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"Remember now thy Creator in the days of thy youth."—Ecc. 12:1

Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

Encouragement For The Lord's Workers

Objections rain thickly on every work for God. That worldlings should oppose is but natural, but it is surprising that even Christian folk should be so cautious and wise in pointing out the faults and failings of every holy effort.

Revivals, we are told, are too exciting. Why make ye this ado? Personal dealing is obtrusive. Am I my brother's keeper?

Free distribution of the Word of God is wasteful, and scattering big tracts broadcast is almost useless, besides being decidedly offensive.

Whatever is done for Christ is not done as it ought to be, and when one inquires the correct *modus operandi* it is found to be

so orderly, so considerate, so prudent, so lukewarm, as almost to amount to doing nothing at all.

Well is it that workers for the Lord are not easily turned aside from the labors of love which they believe are laid upon them. Of the inestimable value of true revivals we have a heart-assuring evidence. Of the importance of personal dealing with souls religious annals testify unmistakably, and of the usefulness of a wide circulation of the word of God and a free distribution of gospel tracts ever and anon we hear of striking corroboration.

A most remarkable example of the value of free distribution of the Word of God has recently reached my ears. A well-known

minister of Christ lately made a tour in Canada. Arriving at an out-of-the-way village, he found a lively assembly of French Christians, who were walking in the love of God and in the comfort of the Holy Ghost. They had their church and school-house, and, moreover, a college for the training of the young. At their head was a venerable minister of ninety, his white hair flowing over his shoulders, quite a patriarch in appearance. Surprised to find a flourishing church in such a place, the visitor inquired by what instrumentality such a work had been brought about. The aged pastor went to his closet and produced a small French Testament, literally worn out.

"This," said he, "was the commencement of the work. More than half a century ago, a lady passing through this place presented me with this little Testament. I was a Roman Catholic, but the perusal of this book, so freely given to me, was the means, through the Holy Spirit's enlightenment, of my regeneration. I was the first convert. I lent it to others, thence followed another conversion, and another, until our number has reached three hundred. For years the priest persecuted me, and at length offered a large sum of money if I would give up the Bible, but when he found all his efforts unavailing he desisted; and now we are a happy and united community, with our church, our schools, and our college."

Here then is an instance of the importance of giving away the Word of God, and gospel tracts. Owing to the gift of a small Testament, costing a few pence, one soul was snatched as a brand from the burning, and other converts were gathered in, resulting in a precious work of grace in a remote quarter of Canada.

—CHEYNE BRADY.

THE PURPOSE OF AFFLICTIONS

"Unaccountable this!" said the Wax, as from the flame it dropped melting upon the paper beneath.

"Do not grieve," said the Taper. "I am sure it is all right."

"I was never in such agony!" exclaimed the Wax, still dripping. "It is not without a good design, and will end well," replied the Taper.

The Wax was unable to reply at the moment, owing to a strong pressure; and when it again looked up, it bore a beautiful impression, the counterpart of the seal which had been applied to it.

"Ah! I comprehend now," said the Wax, no longer in suffering. "I was softened in order to receive this lovely durable impress. Yes, I see now it was all right, because it has given to me the beautiful likeness which I could not otherwise have obtained."

Afflictions in the hand of the Holy Spirit effect the softening of the heart, that it may receive heavenly impressions. Job said, "God maketh my heart soft" (23:

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THE PATENTEE

The following appeared recently in one of the comic journals—"THE PATENT ARTICLE, AND HOW TO MANAGE IT."—The public is capricious. What they want is the latest thing, not the best. If you want to make a fortune over patent articles, the thing is to be last in the field. We know a fellow who had a genius for rotation of patents. He would not be cut out. He was originally a chemist, and invented a patent medicine. He made a pile over it in its first week; then some other fellow brought out a newer medicine, so our friend turned bootmaker, thickened the medicine a bit, turned it into the

latest bootpolish, and made another little pile. Then another polish came out. But he didn't care. He altered his polish a bit, and made a very wholesome patent infants' food of it; then turned eminent physician, and gave lectures about it, till a new food came. Still undaunted, he turned hairdresser, and changed his food to a new hair-dye. And finally sold the patent rights of it, as a new explosive, to our War Office officials. After this he received a berth in the department at a high salary, on the understanding that he was not to sell the secret of his patent to a foreign power. Altogether he made a good thing of it."

As we read the above we were forcibly reminded of certain preachers. There are men who in theology are everything by turns and nothing long. They have always some fresh theory to present to the public. They adapt their views to the passing fancy. They are "all things to all men"; but in quite a different way from that intended by Paul. Perhaps as the rotating patent man they find it pays to deal in novelties. We think, however, that in the end those will have the best of it who are determined to know nothing among men but Christ and him crucified. The Christ of the Bible is the same yesterday, today, and for ever. —C. W. TOWNSEND.

THE SWEETNESS OF HIS BRUISES

"You smell delightfully fragrant," said the Gravel-walk to a bed of Camomile flowers, under the window.

"We have been trodden on," replied the Camomiles.

"Does that cause it?" asked the Gravel-walk. "Treading on me produces no sweetness."

"Our natures are different," answered the Camomiles. "Gravel-walks become only the harder by being trodden upon; but the effect on our own selves is, that if pressed and bruised when the dew is upon us, we give forth the sweet smell which you now perceive."

"Very delightful!" replied the Gravel-walk.

Oh! what sweetness has issued from the sufferings of the Lord Jesus! "It pleased the Father to bruise him" (Is. lii. 10), and from his sorrows spring sympathy for his afflicted, comfort to the humble, and salvation unto sinners. (Heb. 2:10, 17, 18).

Our trials have their good effects only when they cause our spirits to send up ardent desires to heaven, and to shed a holy fragrance around us in the world.

With the dew of grace on our hearts (Hosea 5:15) persecutions and afflictions will bring out our divine character, so that we shall be like bruised camomiles. "Thy dew is as the dew of herbs." (Is. 26:19).—Selected

THE ROCK AND REFRESHINGS

"Mother," said a little Limpet, sticking to the rock. "Mother, what has become of the sea? I am so dry here!"

"Nothing unusual has taken place, dear," said the old Limpet, affectionately.

"Oh, it was so nice to be in the deep water," said the little one. "Is the sea all gone?"

"It will come again by-and-by, love," replied the kind old Limpet, who had had long experience of ebb and flow.

"But I am so thirsty, and almost faint; the sea has been away so long."

"Only wait awhile in hope, little one; hold fast to the rock, and the tide will soon come back to us."

And it did come, soon come; rolling up the beach and humming over the sands, making little pools, and forming tiny rivers in the hollows; and then it rolled up against the rocks, and at last it came to the Limpet, bathed it with its reviving waters, and so amply supplied its wants that it went to sleep in peace, forgetting its troubles.

Religious feeling has its ebbs and flowings. But, when former sensible comforts are departed, still to hold fast to the immovable, unchangeable rock, Christ Jesus, is the soul's support and safety.—Selected

No Cross, No Crown

No cross, no crown—no loss, no gain; They first must suffer who would reign.

He best can part with life without a sigh Whose daily living is to daily die.

Youth builds for age; age builds for rest; Who builds for Heaven will build the best.

Poor they may live, but rich they die, Whose treasure is laid up on high.

Oh, the sweet joy that sentence gives, "I know that my Redeemer lives!"

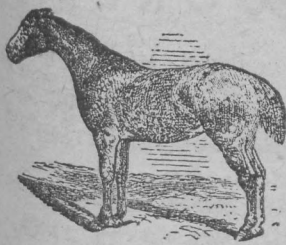
We cannot, Lord, Thy purpose see, But all is well that's done by Thee.

Prepared be, To follow, me!

—SPURGEON.

READ THE BIBLE BY SYMBOLS

Be ye not as the



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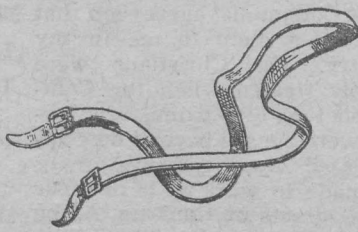
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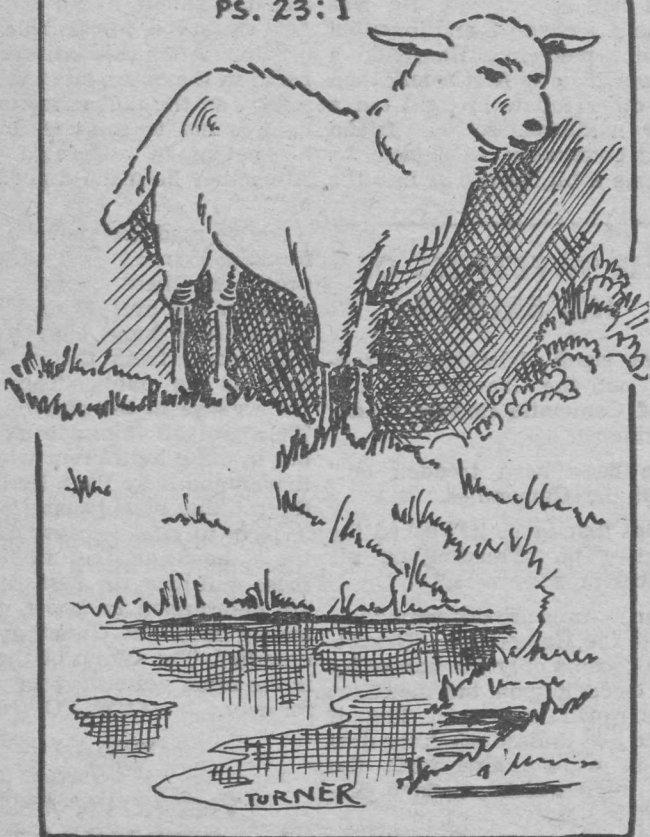


lest they come near unto thee.

"Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."—Psalms 32:9.

THE LORD IS MY SHEPHERD

PS. 23:1



"The Common Faith"

(Continued from page two)

The same thing is true so far as our automobiles are concerned. Maybe you don't have an automobile. Maybe you have one that will barely run with a little coaxing. Maybe you have a new automobile.

Beloved, we can't say that we hold our dress, or our wealth, or our houses, or our positions, or our automobiles in common. We can't say that we hold the material things of this world in common, but we can say that we hold with Titus a common faith. Every child of God can speak as Paul said to Titus, of a common faith that each of us has. It is not a faith that is inferior, and not a faith that is impure, and not a faith that is below ordinary, and not a faith that is of a second rate nature, but, beloved, it is a faith that is shared by all of God's children alike. Thus, Paul wrote to Titus about the common faith—the faith that all children of God have.

In studying this common faith, I want to show you some things that we can share alike. I want to show you some things that a child of God has that he can share alike with every other Christian.

I

OUR SALVATION IS A COMMON SALVATION.

"Beloved, when I gave all diligence to write unto you of the COMMON SALVATION, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Judge 1:3.

This tells us that the salvation which all of God's children have, is a common salvation, which is shared equally or similarly.

I rejoice, beloved, that you and I have a common salvation. Everyone of us who are saved, are saved in exactly the same way. We have a common salvation.

The word "salvation" is an interesting word to me. It has at least three meanings. It means, first of all, that you are delivered from the guilt and the penalty of sin. You ask a man if he is saved and usually that is what he has in mind. The guilt and the penalty of sin have all gone.

We read where Jesus said to a woman:

"Thy faith hath saved thee; go in peace."—Luke 7:50.

Now what was saved so far as she was concerned. The guilt and the penalty of her sin was all gone.

I tell you, beloved, every individual who has seen the truth that Christ has died for his sin and who has received the Lord Jesus Christ by faith, has salvation. If he has salvation, then he is saved from this standpoint—the guilt and the penalty of his sin is all gone.

There isn't a person who has exercised faith in the Lord Jesus Christ but what the guilt and the penalty of his sin has all gone. You will never have to meet that sin again. You will never have to suffer for it. There will be no penalty that will ever be exacted of you. I tell you, beloved, if you are saved, the guilt and the penalty of your sin is all gone.

Then there is a second phase of salvation, in that salvation means that one is now being saved from the habit and the dominion of sin. While it is true that I am already saved from the guilt and the penalty of sin, I haven't been saved fully yet from the habit and the dominion of sin. I still have an old sinful nature on the inside of me, and that old sinful nature causes me to do a lot of things that I ought not to do, for I have not been saved fully yet from the habit and the dominion of sin.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, WORK OUT YOUR OWN SALVATION with fear and trembling: For it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:12, 13.

Notice that it says that God has worked something into you, and it is up to you to work out your own salvation. What has God worked in you? Beloved, He has given us salvation in the first tense, in that He has delivered us from the guilt and the penalty of sin. At the same time, He says that we are to work out our own salvation, meaning by that that we still have the habit of sin. We are still under the dominion of sin, and as a child of God, we are to work out our own salvation.

Beloved, if you are a child of God, you have been saved from the guilt and the penalty of sin. You will never have to meet your sin at the judgment, because the penalty of that sin has been paid for by Jesus Christ; but you are

to work out what God has worked in you, so that you will be delivered from the habit and the dominion of sin.

There is another phase of salvation, in that ultimately we are going to be delivered from even the very presence of sin. Listen:

"And that, knowing the time, that now it is high time to awake out of sleep: for NOW IS OUR SALVATION NEARER THAN WHEN WE BELIEVED.—Rom. 13:11.

Notice that it says, "for now is our salvation nearer than when we believed." What does this mean? I am saved from the guilt and the penalty of sin; I am now being saved from the habit and the dominion of sin; but someday, when I leave this body in this world and go to Glory, I will then be saved from the presence of sin. Therefore, when Paul says that our salvation is nearer than when we believed, he means to say that the final phase of our salvation is nearer than it was the day we first trusted Jesus Christ as our Saviour.

Beloved, that word "salvation" is a wonderful word. It is full of meaning. I tell you, it thrills my heart every time I think about it, just to know that when Jesus died on the Cross for my sins, He saved me then from the guilt and the penalty of sin. Every day, as I live for the Lord and as I read the Bible and pray, I am being saved from the habit and the dominion of sin. I have never been fully saved from the habit and the dominion of sin and neither have you, and neither has anyone else within this world. All of us still have sin in dominion over us, and that is why we do things that are wrong. Someday, beloved, we are going to lay aside this flesh and this old nature and we are going out to be with the Lord. Then we will be saved from even the very presence of sin itself.

Beloved, that is something that we all have in common. No wonder Paul refers to it as a "common salvation." If you are saved, you have gotten rid of the guilt and the penalty of sin. If you are saved, you are surely progressing some in the service of the Lord and being saved from the habit and the dominion of sin. After a while, when you stand in God's presence, you will then be saved from even the presence of sin.

We may not have the same kind of clothes. We may not have the same amount of wealth. We may not have the same kind of house. We may not have the same kind of automobile. We may not have anything materially alike, but there is one thing that we have alike—we have a common salvation.

II

OUR REDEMPTION IS A COMMON REDEMPTION.

"In whom we have REDEMPTION THROUGH HIS BLOOD, the forgiveness of sins, according to the riches of his grace."—Eph. 1:7.

That word "redemption" presupposes a bondage, and that is exactly what every individual is in who is outside Jesus Christ. He is in bondage—the bondage of Satan and of sin. That is what Paul meant when he said:

"For we know that the law is spiritual: but I am carnal, SOLD UNDER SIN."—Rom. 7:14.

When we talk about redemption, that pre-supposes the very fact of bondage, that we are bond-servants to the Devil and to sin,

but thanks be unto God, we also have a common redemption. God has redeemed us from that bondage through the Lord Jesus Christ.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. 1:18, 19.

Beloved, you and I who are saved, have the same kind of redemption. We have been redeemed by the blood of the Lord Jesus Christ.

Go back to Egypt on that night of the first passover when God told the children of Israel to kill a lamb and to take the blood of that lamb and put it on the door posts and the lintel above the door. He said to them, "When I see the blood, I will pass over you." In every home of Israel where the blood was sprinkled upon the door posts and the lintel above the door, the firstborn in that home was saved. In other words, God was redeeming the firstborn out of the land of Egypt that night.

Listen, beloved, every one of us were bond-servants. We were in bondage to Satan and to sin, and the only way that we could ever be bought out of that bondage was by somebody paying for our redemption. Beloved, the price of our redemption was the blood of God's own Son.

Notice that the Word of God says that we are not redeemed by silver and gold. Suppose that redemption was on the basis of money, and you didn't have any money. There would be no hope for you. Suppose that redemption was on the basis of money, and the price was higher than what you could pay. There would be no hope for you. Suppose the Lord were to make a revelation that He would redeem every individual who would contribute a million dollars to His cause. Beloved, there wouldn't be any hope for you. We are not redeemed by silver and gold—silver and gold that might release a captive, silver and gold that might pay a ransom that was asked by a kidnapper. Beloved, silver and gold might do much to release a captive, but it could never effect the redemption of one single person outside of Jesus Christ.

Suppose that it were necessary that an angel be sacrificed. I tell you, the sacrifice of one angel or even of an innumerable multitude of the heavenly host could never effect our redemption. There is just one way that a person can be redeemed and bought back to God. There is just one way that a person can be brought out from under the bondage of sin and Satan, and that is by the redemption that is ours in the Lord Jesus Christ. You and I have been redeemed in the same way. It is a common redemption for us.

A short time ago, I was talking with an individual of another nationality who knew the Lord Jesus Christ. Far across the waters a few years ago, that man had come to know Jesus Christ as a Saviour. He had been redeemed, but he didn't have one bit different redemption than what I have. Ours was a common redemption. He had been redeemed by the blood of Jesus Christ just like I have been redeemed by the blood of Jesus Christ.

I remember a few years ago when the Communists overran China, an incident that came out of that Communist aggression that has been a help to me in my ministry. The Christians were horribly treated when the Communists took over China. Missionaries were abused beyond description. One American missionary was made to work at hard labor on the streets of Nanking. As he was laboring and working there on the streets as a common prisoner, he noticed a Japanese soldier who was on guard, walking up and down where he was working. Every time that that Japanese soldier would make a trip back and forth along the street, he would get a little closer to that missionary. Not wanting to arouse

suspicion because of his actions he made perhaps twenty trips back and forth, getting a little closer each time, before he found himself alongside of that missionary. As he passed by, in broken English, he said, "You Christian, Me Christian, too."

I have often thought of the experience. Here was a man who was a soldier of war, guarding an American missionary. One of them had been saved in America and had gone to China as a missionary. The other one in some manner had been saved there in China. Though one was looking at the other from the standpoint of guarding him, and though the missionary was working as a common laborer, there was one thing that they had in common—they had a common redemption in the Lord Jesus Christ.

III

OUR FORGIVENESS IS A COMMON FORGIVENESS.

"In whom we have redemption through his blood, THE FORGIVENESS OF SINS, according to the riches of his grace."—Eph. 1:7.

What does the word "forgiveness" mean? If you will just put it down to a very, very little word of four letters, you have the meaning—"gone." When we talk about a person being forgiven, we mean that that individual's sins are gone.

"Blessed is he whose transgression is forgiven, whose sin is COVERED. Blessed is the man upon whom the Lord imputeth not iniquity, and in whose spirit there is no guile."—Psa. 32:1, 2.

The word "covered" in the Hebrew literally means "to take off, or to take away," and when it says, "Blessed is he whose transgression is forgiven, whose sin is covered," it means whose sin is taken off, or whose sin is gone. Beloved, doesn't it thrill your heart to know that the day the Lord Jesus Christ became your Saviour that your sins were gone?

The Word of God gives some interesting Scriptures in that respect.

"I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins."—Isa. 44:22.

"As far as the east is from the west, so far hath he removed our transgressions from us."—Psa. 103:12.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. 8:12.

Beloved, listen, when you think about the forgiveness of sin, you

(Continued on page seven)

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The Common Faith

(Continued from page six)

are talking about the most precious thing in all this world. Our sins are gone. Where are they? They are blotted out like a thick cloud. Where are they? They are cast into the depths of the sea. Where are they? They are as far as the east is from the west. Where are they? They are as far as the east is from the west. Their iniquities will I remember no more." Beloved, the word "forgiveness" means that our sins are gone. They are taken away.

If you will read Leviticus 16, you will find that on the day of atonement the high priest divested himself of his rich attire. He laid aside those beautiful garments that he ordinarily wore and put on himself pure, white linen clothes. First of all, he offered a sacrifice for himself, for his own sins. After the bullock had been killed and offered as a sacrifice for his own sins, he then took two goats and one of those goats was killed. Upon the head of the second goat, he put his hand and confessed over that goat all the sins and the iniquities of the children of Israel. When he had done so, he turned that goat over into the hands of someone who was prepared to do so, and this man took the goat out into the wilderness and turned him loose. When the goat had gone off into the distance and he could see him no longer, the man returned to the camp of Israel. What did it mean? That their sins were carried away. Beloved, that is exactly what we mean when we talk about forgiveness. David said, "Blessed is he whose sin is covered." His sin is gone; it is taken away; it is removed. Thank God for our common forgiveness.

I don't know how many sins you have. I don't know how black your sins may be. I don't know anything about the sinfulness of your life from the day you were born down to this hour. Beloved, I do know one thing, regardless of how many or how few, regardless of how black or how white, regardless of how great or how few your sins may be, we have a common forgiveness your sins and all your sins are all gone. They are all taken away. They are all carried away in just exactly and precisely the same manner.

A little over a year ago I put my arm around that little Mayan Indian, Isidro Estrella, down in Mexico. He called me "Gordito," which means "the fat, endearing one." I put my arm around him and pulled him up to me. He had a different language; he had a different speech; he had a different color; he had a different height. We had nothing in common materially, but, beloved, we had a common forgiveness.

IV

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

Beloved, God took our sins and put them on the Lord Jesus Christ, and He took the righteousness of Jesus Christ and put it on us. What a day it was when our sins were put on Jesus, and Jesus' righteousness was put on me! I am thankful to God that you and I have a common righteousness. Spiritually speaking, we are clothed in the same kind of garment, and that is the righteousness of the Lord Jesus Christ. As the old song says:

"My hope is built on nothing less Than Jesus' blood and righteousness."

Beloved, it is the blood and His righteousness that count. Our sins are washed away in His blood, and we are clothed in His righteousness.

We don't wear the same kind of suits and the same kind of clothing, but there is one garment that you have, that I have. It is the same style. It never goes out of style. It is made exactly the same and will always remain the

same, and that is the righteousness of God's Son, whereby you and I are clothed today.

I think of the time when in Mexico they wanted to take some pictures of those Mexican preachers. They were embarrassed because they didn't have a tie. They took some crepe paper and put it around their necks and tied it in front so that it looked like they had on a tie when the pictures were taken. I stood there and looked at those seven or eight boys who had their picture taken with a crepe paper tie on, and I couldn't help but think of the difference between them and me. I can say that I have had a lot of ties given to me in my life, and before I moved into my present house, I was determined to get rid of a lot of things, and I gave away over one hundred ties. Beloved, I couldn't help but think of those lads down there in Mexico with crepe paper ties and I had over one hundred of them back here in the States at that time. Then I thought again, there may be a lot of difference in our clothing that we wear on the outside, but everyone of those lads who knows the Lord Jesus has the same righteousness of God as a covering that I have, and when God looks down upon us, God sees them and me clothed exactly the same way. We have a common righteousness in Christ.

V

OUR PEACE IS A COMMON PEACE.

"There is NO PEACE, saith the Lord, unto the wicked."—Isa. 48:22.

Beloved, the wicked man doesn't have any peace. Lots of times people will reform and turn over a new leaf and try to get a false peace. Listen:

"There is a way which SEEMETH RIGHT unto a man; but the end thereof are the ways of death."—Prov. 14:12.

The unsaved man doesn't have any peace. The man who is a religious hypocrite doesn't have any peace. He may think he is at peace. It may seem right to him to depend upon something else besides Jesus, but it is worthless. Beloved, listen, the only way that a man can have peace is through the Lord Jesus Christ Himself. Listen:

"Therefore being justified by faith, WE HAVE PEACE with God through our Lord Jesus Christ."—Rom 5:1.

"FOR HE IS OUR PEACE."—Eph. 2:14.

How did you get peace? How do I have peace? How does every man have peace? Beloved, we get peace in the Lord Jesus Christ.

Sometime ago I was in a prison to see a man that was a "lifer." He will never see outside the prison walls again. In fact, when I went to see him, because of what he had done, they had him in solitary confinement. The only way that I knew he was there was by putting my hand out and feeling of him. I talked to that man and quoted him Scripture. I told him about the peace that I had in Christ. I told him about the peace that he could have in Christ. He was a stranger to it. He knew nothing about it. He had no knowledge about the peace of God. When I walked out of that prison, I thought of this fact, that man doesn't have any peace so far as this world is concerned, but he could have peace in Christ right there within that prison. If he had received Jesus Christ as his Saviour, he could have had the same peace that I have.

Brother, sister, listen. Many times I have reached my hand through the bars and have shaken hands with some prisoner who was my brother in Christ Jesus, who had the same peace in his heart that I had. Even though he was a prisoner—even though he couldn't get out of jail, he had the peace of God within his soul.

I tell you, beloved, regardless of the circumstances of life, we have a common peace if we have been saved by the Lord Jesus Christ.

I think of that song, which

THE FIRST PERSECUTION

MEMORY VERSE: "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved."—Acts 4:12.

I. Persecuted For The Truth. Acts 4:1-3.

In his sermon, given in the preceding chapter, Peter had emphasized Jesus' resurrection. The Sadducees didn't believe in the resurrection (V. 2), so they had Peter and John arrested. This persecution was the first blast of the tempest, which was to follow.

This was a persecution by so-called religious people. It was the priests, captain of the temple (captain of the Levitical guard), and the Sadducees (a religious group) who instigated it (V. 1). The bloodiest persecutions Christianity has experienced have come about, not through opposition from heathen people, but by supposed-to-be religious folk.

II. Prophecy Fulfilled. Acts 4:1.

This persecution was the beginning of the fulfillment of prophecy. Such was foretold by Jesus on numerous occasions. Cf. Mt. 10:16, 17; Mk. 13:9; John 15:20.

III. The Growth Of The Church. Acts 4:4.

At the time of Jesus' ascension, there were 120 believers. Cf. Acts 1:15. On the day of Pentecost 3000 more were added. Cf. Acts 2:41, 47. Now 5000 more were saved. Still later we find that multitudes of believers were saved. Thus, in a short time this church had grown to a membership of over 8000.

Why? They were all in one accord. Cf. Acts 2:1. They continued in the apostles' doctrine and fellowship. Cf. Acts 2:42. They were fearless in their teaching. Cf. Acts 4:13. These characteristics, along with the filling of the Holy Spirit, which came on the day of Pentecost, accounted for the rapid growth of this church. Every church, humanly speaking, could experience the same if we were willing to pay the price.

IV. Peter's Sermon. Acts 4:5-12.

Two months before this, Peter as a cringing coward, denied his Lord. Cf. Luke 22:54-62. What a contrast we now find! Him whom he denied, he now boldly proclaims as the only means of salvation.

He began his message by charging his audience with Jesus' death (V. 10), which gave him the proper foundation to preach the resurrection (V. 10). He then told them how the Christ they had rejected had been exalted by God (V. 11).

Verse 11 was a quotation from the Old Testament. Peter knew that no one could be saved without the Word of God. Cf. Rom. 10:17. Therefore, he always quoted liberally from the Old

says:

"There comes to my heart one sweet strain,
A glad and a joyous refrain;
I sing it again and again,
Sweet peace, the gift of God's love."

"Peace, peace, sweet peace!
Wonderful gift from above!
Oh, wonderful, wonderful peace!
Sweet peace, the gift of God's love!"

I thank God for that sweet peace, the gift of God's love. It is ours today if we are saved. Regardless of what our circumstances may be, if you are saved, you have a peace, a common peace, in the Lord Jesus Christ.

VI

WE HAVE AN EVERLASTING LIFE IN COMMON.

"He that believeth on the Son hath EVERLASTING LIFE: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE."—John 5:24.

Listen, beloved, if you are saved, you have everlasting life. You haven't gotten the kind of life that is going to last for just a little while and then come to an end, but you have everlasting life. Listen:

"And this is the record, that God hath given to us ETERNAL LIFE, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—I John 5:11, 12.

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, AUGUST 4, 1957

Acts 4

Testament. This verse was quoted from Psalm 118:22.

He summed up his message by declaring that there is no salvation without Christ. (Vs. 12). This means the heathen are lost. Cf. Rom. 2:12; John 14:6. This means that all church members, who have not fully trusted Christ, are lost, in spite of their religious profession. Cf. Mt. 7:21-23.

V. Christianity Noticed. Acts 4:13.

In view of the illiteracy of the disciples, the world marveled at such preaching as Peter did. The people noticed that the disciples had been with Jesus. True Christianity is always noticed. The world always notices it. It can't be hidden. Cf. Ex. 34:29.

VI. Christianity Threatened. Acts 4:14-22.

On realizing that a great miracle was wrought by the disciples, the leaders who had had them arrested, decided to threaten them, and having scared them, to let them go. However, their ruse didn't work. The disciples didn't "scare." Instead, they replied at once that they expected to take orders only from God (V. 19, 20). Oh, for their spirit of holy boldness to stand four-square for the Word of God!

VII. A Praising Church. Acts 4:23-28.

On leaving the courtroom, the disciples did not go away with a scowl on their faces, nor with rebellion in their hearts, but went away praising God. Thus, they perfectly illustrate Paul's words in I Thess. 5:18. Even in the face of arrests and threatened persecutions, they lift their voices to praise God. They were rejoicing because they were counted worthy to suffer for Jesus. If God's people would only praise Him more, the world would doubt Him less.

VIII. A Praying Church. Acts 4:29-31.

What a peculiar request they prayed for (V. 29). They did not ask to escape persecutions, nor yet did they request flowery beds of ease, but instead, they asked for boldness that they might continue to preach the Word.

God heard their prayer and answered. We sometimes say, "Prayer changes things." In this instances, it might be truthfully said, "Prayer shook things" (V. 31). United prayer on the part of any church will work the same today. It is still powerful to the tearing down of Satan's strongholds.

IX. A Giving Church. Acts 4:32-37.

This was another outstanding characteristic of this church. They gave—not just a tenth—but all. Their example of Christian generosity should put us to shame in the twentieth century. May we pray for grace to follow their example!

I say then, beloved, if you have Jesus Christ as your Saviour, you have everlasting life. You have it precisely as I have it. It is a common gift of God to us.

CONCLUSION

If you are a child of God, doesn't it make you happy to know that we have all these things in common—a common salvation, a common redemption, a common forgiveness, a common righteousness, a common peace, and a common everlasting life? As I have said, we don't have the same kind of clothes, or automobiles, or jewels; we don't have the same kind of house, or the same position in life; but, beloved, there is one thing certain, spiritually speaking, we stand on a common level in the Lord Jesus Christ.

Do you know what this means to me? It means to me the sweetest fellowship in all the world. If you and I have these things in common, then we can have a fellowship in common, too, for John said:

"We know that we have passed from death unto life, because we LOVE THE BRETHREN."—I John 3:14.

Why do I like to come here to church? Why do I enjoy it? Why do I look forward from one service to the next to meet with you and see you? Why is it that I would rather sit down with you and talk with you than with anybody else in all the world? Beloved, it is because we have something in common. If we have a common salvation, a common redemption, a common forgiveness, a common righteousness, a common peace, and a common everlasting life, then we can have a fellowship in Christ, because we have these experiences spiritually in common, one with another.

Is that your experience? Thank God if it is. If it isn't, wouldn't

you like to have these experiences that I have spoken about? Beloved, you can have them through the Lord Jesus Christ. Listen:

"And she shall bring forth a son, and thou shalt call his name Jesus: for HE SHALL SAVE HIS PEOPLE FROM THEIR SINS."—Matt. 1:21.

You can't have these experiences any other way. I don't give you any hope of having them in any other manner. But thank God, you can have them in, through, and by the Lord Jesus Christ.

May God bless you!



Excerpts From Graves

(Continued from page two)

are counted back and they are compelled to pay for all they lose. The loss of a part of the flock is an implication of unfaithfulness or lack of ability on the part of the shepherd."

"Christ magnifies His office of Shepherd; He is faithful and true; He is omnipotent; no one is able to pluck the least lamb of the flock out of His hands. His sheep are those His Father gave to Him in the Covenant of Redemption. All these Christ, from the beginning, knew (John 6:64); and all these will believe on Him, and come to Him: and those who will not believe, nor come unto Him, discover from this that they are, at least, not His sheep."

"Then—of this we may be confident—all given to the Son by the Father will certainly come to Him and be saved."

"We must all admit that not all (Continued on page eight)"

THE BAPTIST EXAMINER

PAGE SEVEN

JULY 27, 1957

"I SHOULD LIKE TO KNOW"

1. Explain Galatians 6:10. Who are the "all men" mentioned here?

The word "men" is printed in italics, which indicates that it was supplied by the translators. Actually, this verse says that we are to do good to all. This means saint and sinner alike, both men and women.

At the same time, this verse commands us to even go out of our way in behalf of those who are God's own. We are to do good in behalf of all, and especially do good to those who know the Lord Jesus Christ.

2. Explain Matthew 22:37-39. To what class does the word "neighbor" refer? Are they those who live next door, or those in false cults, or Baptists, or all of these?

I recognize that the dictionary and most commentators take the position that "thy neighbor" refers to the individual living in close proximity to our own home. Years ago in college, in speech class I learned a poem:

"And who is thy neighbor?"

It is he whom thou hast power to aid and bless."

Somehow this definition has stuck with me through the years, and I have a feeling that when Jesus said, "thy neighbor," He meant that we are to love each one whom it is within our power to aid and bless.

3. Explain Proverbs 29:1. My pastor admits that salvation is all of grace, yet in his sermon he gives an altar call and at times quotes this verse.

This verse has absolutely nothing whatsoever to do with the unsaved. It refers only to the saints of God who, knowing the truth of God's Word, persist in going contrary thereto, with the result that God cuts them off so that they die, as we often say, a premature death. They are saved but are wilfully disobedient. They are the same group that Jesus refers to in John 15:2. A good example is the church in the city of Corinth where they abused the Lord's Supper. God had chastened many of them by sickness and some of them were even taken in death. They had been often reproved, but they persisted in their error.

As for any Baptist preacher giving an altar call, this is entirely contrary to the Scripture. The word "altar" literally means "a killing place." It is the only way the word "altar" is used in the Bible. To talk about an altar of prayer is to talk in terms of Scriptural nonsense, and whenever a preacher invites individuals to come to an altar of prayer, or thus gives an altar call, he is as great a heretic as the modernist who denies God's Word.

To quote this verse to the unsaved is as appropriate as it would be to quote John 3:16 on a handbill advertising a burlesque show. It may be by the use of this verse a preacher can scare some unsaved folk into joining the church and make a few ecclesiastical corpses thereby, but there will never be one sinner saved in this manner.

4. What is the meaning of "born of water" in John 3:5?

There are four possible answers. Some of the Campbellites and all those who believe in baptismal regeneration will tell you that one is saved by being baptized. All Campbellites used to refer to this and interpret it to mean baptism and declare that by that saintly attribute one was saved and made a member of the church. Most of the modern Campbellites, even though they believe in baptismal regeneration, refuse to quote this verse anymore in this respect. They have even given up that this verse refers to baptism.

The second explanation is that the word "and" connecting "born of water" and "of the Spirit," means "even," so that the expres-

sion "born of water" is synonymous with "of the Spirit." Though some good men and some exceedingly close friends hold to this position, I do not accept it, for it is straining the meaning of the language entirely too far.

The third explanation is that the word "water" actually means "the Word of God." In the book of Ephesians, the word "water" and "the Word of God" are used synonymously (Eph. 5:26). It is true that one is saved through the combined work of the Word of God and the Holy Spirit. However, it appears to me that if the water in John 3:5 meant the Word of God, the Lord Jesus would have been more explicit in telling us so, and would not leave it entirely to inference.

The fourth position, and the one which I hold, is that the word "water" refers to the natural birth. Throughout this entire passage, Jesus is contrasting the natural birth with the spiritual birth. In practically every verse there is such a contrast. It appears to me that this, then, is the meaning of John 3:5. Being born of water is the natural, fleshly birth that everyone experiences when coming into this world. Being born of the Spirit is the way in which one gets into the family of God.

This last position is the most logical of all. It does not strain upon an inference, and it certainly allows the Scripture to say exactly what it says in the verses that go before and those that follow.

(Questions answered by John R. Gilpin.)

Excerpts From Graves

(Continued from page seven)
of Adam's race were given by the Father to the Son to be saved, else all will be saved, as the Universal redemptionists falsely teach."

"Christ took hold of a special class, and a definite number, known by the Father, to succor and to save, and whom He calls the 'Seed of Abraham;' 'His Seed;' 'His Sheep;' 'The lost sheep of the house of Israel.' To save none others was He specially sent into the world. 'I was not sent except to the lost sheep of the house of Israel.'" (Matt. 15:24).

"Those He foreknew He gave to His Son to save; and these Christ received, and is said to have written their very names in His Book of Life from the foundation of the world. (Rev. 13:8). These, given to Him by the Father, whose names He has written in His Book of Life, He also, as their High-priest, bears upon His shoulders, and upon His breastplate, as Aaron did the names of the twelve tribes of Israel, whom God, in Covenant, gave His Son. Various are the designation given these in the Scriptures: 'The Seed of the woman;' 'the seed of Abraham;' 'the Elect of God;' 'the Election;' 'Israel;' 'the seed of Jacob;' 'my People;' 'my Sheep;' when Christ is referred to as Shepherd; 'Body of Christ;' 'the Lamb's Wife;' 'Peculiar People;' 'Holy Nation.' These are those Christ represents in the Covenant of Redemption; for whom He died; for whom He intercedes, and will intercede; and His atoning work will go on until the last one shall have received the blessing of his atonement; and His work will not be finished until a whole world of sinners will be saved. We do not mean until all who are now living, or who have ever lived on this earth, will be saved, but until enough have been redeemed to re-people this entire earth, when it shall have been redeemed—a new heaven. (Rom. 8; Rev. 22)."

"The most unyielding Arminian must admit that the Omnipotent Father foreknew, from the beginning, each man and woman, and therefore the entire number that would come to His Son and be saved; for 'the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his;' and 'known unto God are all his works' (and this

must be true of His plans) from the beginning of world.' But those of the race the Father gave to Christ, while known to Him, are unknown to men, and Christ, as Saviour, therefore is freely offered to all whom the gospel is preached or the Bible sent."

"If any are saved, it must be because God, in the exercise of His sovereignty, willed, i. e., determined that some should be saved; and these He quickens from their death in trespasses and sins, and gives to them repentance and the remission of sins. The Brazen Serpent was uplifted on the pole in the very midst of the camp, and the proclamation of life for a look was made, and urged upon all; and yet doubtless thousands died within sight of it, through willful unbelief, as sinners do now, with salvation's offer in their ears, and the Cross before their eyes."

"Who gave himself a redemption for all, to be testified in due time' (I Tim. 2:6), should be interpreted by Christ's own words: 'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' (Matt. 20:28). And when Christ said, 'If I be lifted up, I will draw all men unto me,' (John 12:32), He certainly did not mean every sinner of Adam's race; for it would be notoriously untrue; but He meant all conditions and races of men, and, savingly, only all men given Him by the Father. Is not this His explanation of the phrase 'all whom the Father giveth me shall come unto me?' These are the 'all' for whom He gave himself a ransom, to be testified in due time."

"It was for the 'all men' given by the Father that Christ savingly died; and it was for their justification He rose from the dead; and it was for these alone He prayed on earth, and interceded in heaven."

"It must therefore be admitted that, if the Father had given all men to His Son, in the sense He did some men, that all men would come to Christ for salvation; but all do not come—comparatively few do come; and these would not, unless graciously drawn to Christ by the Father. (John 6:44)."

"The Arminian, we know, will plant the batteries of his rebellion against the sovereignty of God in man's salvation, as expressed in this prayer, and presumptuously charge his Creator with partiality and even sin in thus dealing with man, but he will effect no more than to discover the unsubdued rebellion of his own heart to the government of God. Why does he not charge God with partiality and sin in passing by the lost angels, and taking hold of men instead, an inferior order of beings? Why will not these Arminian professors charge God with the sin of partiality in not creating all men equal constitutionally and intellectually? Why in not offering to all nations, and all men in every nation, the same gospel advantages? God is as chargeable with sin, or blame, in the one case as in the other. We have no controversy with a sovereign God.—Rom. 9:14-26."

Women Testifying

(Continued from page one)

"But," we have heard preachers say, "I think it is all right for a woman to give her testimony." That preacher was a member of the "I Think Club." The Bible, God's Word, says it is a shame, but he raises his little voice to disagree with God and to correct Him.

How Far Should This Be Carried?

The writer has been pastor of the same church for going on 26 years, and we can best illustrate our convictions by our practices. In our church a woman never speaks out in public prayer in the mixed assembly of men and women. She never speaks out to give a public testimony. To sum it up, she just doesn't speak—PERIOD! In a few rare instances some woman who didn't understand our convictions along this line got up to speak. The pastor didn't in-

POSSUM RIDGE LETTER

dere bro. Gilpeens—

ther has been a feller frum the university out here on mi farm this weak lokin fer bugs, koarse i aint sean much uf him fer he is behind with the use uf the razor. he is mostly hidden behind whiskers and speks. he has lived fer bugs and butterflies and inseks that fli er krawl er buzz er git down yore bak er in yore butter. he has spent his life seining the air fer fish uf the June-bug order. he then stiks pins in them and kalls em names. he sez that they air specimuns.

Fer a long time i hav ben studyin Baptists the same way, and i hav kum up with a lot uf specimuns too. i hav explorud every side, top, sirkumferense, mean elevashun, angle, slope and konkavity uf Baptists and Baptist Churches what i kan find. I hav examined them with the kare uf a lady huntin fer a wiked little flea. i hav kum tu this konklud that ther air shore a lot uf varieties, diversities and kinds uf Baptists.

ther is the kind that is as changeble as the wind. Paul sez they air tossed about by every wind uf doktrin. the holy rollers with ther sinless perfekshun gits them today, the kamelites with ther baptismal regenerashun has them tomorrow, the Methodists with ther fallin frum gravy air teechin them the next day, and maby the next day they air bak with the Baptists. if they air with a Baptist lik u, they air strong on doktrin, but when they git with sum arminian who denys elekshun and praktises the mourers bench they air weak as branch water. i wuld not giv a parboiled navy bean fer that kind uf a Baptist.

then ther is the kind that has tu hav ther way and everybody is wrong but them. this rikolekts tu mi mind when i wuz in the army durin World War I, wun woman kam tu kamp tu see her boy. the genurel had us out marchin, but her boy wuz out uf step. everybody put his rite fut down when her boy put down his left. he jist kud not git his size 13 width D's tu work with the tother fellers. she grabbed the officur and sed, sez she, O genurel, everybody is out uf step but Jim. i hav sean Baptist churches that did nuthin fer years jist bekaws

uf sumbody lik that.

Then i hav sean thos what gits much enthused today they air as a fire kraker on July 4. but tomorrow thy air so kold hit wud tak a blow torch tu melt the off ther harts, durin a revival Bible konfurence they air on a mountain top, and ef u wer a meat them the next week, u wud not even no them. durin wun of the spells when they air hot wud think they wuz the Finger uf the bunch. they air like they hav got more power than a charge uf dynamit er a charge akkount at Tiffanys er both kombined. u wud think they wuz a big stick er the big wheel after the big meatin is over the air as dun fer as a January ice storm on a June day, a korrespondens skule at midnite kud not be any mor quiet than they air until the next big rousement kums along.

then ther air Baptists that continually mak oxcuses, and they akt lik they opekt u tu believe them to. wun sez that hit is hot tu go to church and then goes off tu a ball game and sits in the bleachers tu watch a double header. wun sez that he agrees arate frum the world but then jines up with the Masuns and goes to the lodge. wun has a lot of sickness and kant go to church he goes fox huntin nite after nite when he ort to be witnessin fer the Lord. wun sez i kud not go ther in persun but i wuz short ther in spirit. why sum Baptists air as faithful tu ther lodge as fox huntin and ball games. Mary's lamb but u wud hav hire a duzen subpoena servers to find them at church. i konsider them among the lowest ordurs of the vertebrates. ef i wuz a June bug kollektur i wud not even set a pin in em and kall em by ename.

i guess we hav had foakes in this ever sinse the day the cheep him bounced Adam out uf the orchard but bro. Gilpeens jist kepe bizy givin us the truth thur our dere old Baptist jernel and maby hit will wake up sum of here and ther tu ther duty. don't fergit to wake me up too fer i git almighty keerless sum times. i luv u fer the truth u stand fer and i write this bekaws i am,

yore frend,
i s hardtufule

sult her, nor did he deal discourteously with her—he just left it to his women to straighten her out, and they did!

For over twenty years now, without any break, we have conducted one or more radio broadcasts a week, and we have never called on any woman to give a testimony over the air, nor have we had such. WE DO NOT BELIEVE THAT IT IS SPIRITUAL OR CONSISTENT FOR WOMEN TO TESTIFY EITHER IN A CHURCH GATHERING OR ON A RADIO PROGRAM.

"But," says somebody, "don't your women feel brow-beaten and discriminated against?" The an-

swer is, not in the least. We never have the slightest trouble or contention over women's place in our church. Our women don't want to do what the Bible prohibits them from doing. They realize that their pastor is not "agin wimmen" as it is sometimes put, but that his attitude arises out of respect for a teaching of the Word of God. Our women find plenty to do, and they are one of the finest and happiest groups to be found anywhere. As the result of their keeping their God given place, the men of our church instead of loafing and letting the women do everything, measure up to their responsibilities.

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