

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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## The Law And Christ's Satisfaction

(More Quotations From James Buchanan's, "The Doctrine Of Justification.")

It may be safely affirmed that almost all the errors, which have prevailed on the subject of Justification, may be traced ultimately to erroneous, or defective, views of the Law and Justice of God. His Law has either been supposed to be mutable and variable, so as to admit of being relaxed and modified—as if its preceptive and penal requirements had no necessary connection with the demands of His eternal Justice; or, it has been set aside altogether, as if its claims might be superseded by the divine prerogative of mercy, and as if a sinner could be pardoned and accepted without any provision being made for its fulfillment.

Men talk lightly of His law being abrogated, modified, or relaxed, not considering that, besides being an authoritative expression of His supreme will, it is also a revelation of His essen-

tial nature, as the Holy One and the Just, and the ruler of His universal empire, as the Governor and Judge of all. It is not the mere product of what Cudworth called 'arbitrary will omnipotent,' His will is determined by the infinite perfections of His character, and His character is the real ultimate standard of 'eternal and immutable morality.' His positive precepts may be resolved into the sovereignty of His will, regulated in its exercise by His omniscient wisdom; and these may be imposed, abrogated, or modified, according to His mere good pleasure; but His moral law, while it is an expression of His will, is also the image and reflection of His own moral perfection. God is 'holy, and just, and good,' therefore His law is 'holy, and the commandment holy, and just, and good.' 'Be ye holy'—this is the voice of His law, the expression of His supreme will: 'for I am

holy'—this is the ground or reason of that law, and it is derived from His essential and unchangeable nature. 'The Lord is righteous in all His ways, and holy in all His works,' and, therefore, 'the righteous Lord loveth righteousness,' but 'He is of purer eyes than to behold evil, and cannot look on iniquity.' God is holy, and the law of the universe is 'holiness to the Lord,' God is just, and the law of the universe is 'truth,' God is love, and the law of the universe is 'love.' It reveals what He is, and what His creatures ought to be. Its precept requires obedience as a duty, or as what is due to Him, and its threatening declares punishment to be the dessert, or the 'wages' of sin. His law can never require more or less, either of obedience or of punishment, than is just and right; for 'a God of truth, and without iniquity, just and

(Continued on page three)

## "Continue In Prayer"

Colossians 4:2

By C. H. Spurgeon

It is interesting to remark how large a portion of Sacred Writ is occupied with the subject of prayer, either in furnishing examples, enforcing precepts, or pronouncing promises. We scarcely open the Bible before we read, "Then began men to call upon the name of the Lord;" and just as we are about to close the volume, the "Amen" of an earnest supplication meets our ears.

Instances are plentiful. Here we find a wrestling Jacob—there a Daniel who prayed three times a day—and a David who with all his heart called upon his God. On the mountain we see Elias; in the dungeon Paul and Silas.

We have multitudes of commands, and myriads of promises. What does this teach us, but the sacred importance and necessity of prayer? We may be certain that whatever God has made prominent in His Word, He intended to be conspicuous in our lives. If He has said much about prayer, it is because He knows we have much need of it.

So deep are our necessities, that until we are in Heaven, we must not cease to pray. Dost thou want nothing? Then, I fear thou dost not know thy poverty. Hast thou no mercy to ask of God? Then, may the Lord's mercy show thee thy misery!

A prayerless soul is a Christless soul. Prayer is the lisping of the



Spurgeon at 19 years of age.

believing infant, the shout of the fighting believer, the requiem of the dying saint falling asleep in Jesus. It is the breath, the watchword, the comfort, the strength, the honour of a Christian. If thou be a child of God, thou wilt seek thy Father's face, and live in thy Father's love.

Pray that this year thou mayst be holy, humble, zealous, and patient; have closer communion with Christ, and enter oftener into the banqueting-house of His love. Pray that thou mayst be an example and a blessing unto others, and that thou mayst live more to the glory of thy Master. The motto for this year must be, "Continue in prayer."

## See Page Two For Important Article On Our Tract Ministry

### Seeking Investments

By H. B. TAYLOR, Sr.  
(From the June 6, 1917, Issue of "News and Truths")

Men of the world, who have foresight, are busy these days looking for investments. Some are investing in oil, timber, mineral and other lands for sure and quick returns, as they think. Others put safety first and invest in government bond or real estate, where the returns are not so large or so quick, but considered by them more safe. Neither are wise. The investor, who is looking for the largest returns, safest investments or most enduring profits ought to be seeking investments in the securities that belong to the kingdom of heaven. There are three classes of these.

1. Treasures in Heaven. That is where the Master told His stewards to lay up their treasures, if they want them to be safe. He tells just now how to make these investments, for He said: "Sell all thou hast and give to the poor and thou shalt have treasure in Heaven." "He that giveth to the poor lendeth to the Lord."

2. Make to yourselves friends by means of your money. That is the teaching of the parable of the Master on stewardship in Luke 16, namely, that if we invest our money in young preachers or old

preachers or missionaries or other servants of the Lord, then these friends will be on the other side to receive us into the everlasting habitations and give us an abundant entrance there. Lots of God's stewards will be heartily ashamed of their entrance into Heaven. As men of large means they have big funerals here, so that their families will be pleased with their exit from this world; but if they have spent their money on self or in pleasure or on godless worldlings or hoarded it, their entrance into Heaven will be very, very poor.

3. The rewards when Jesus (Continued on page four)

### Order Now For Last Year's Bound Volume



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At the close of each year, we send several volumes of **The Baptist Examiner** to the bindery to be bound in cloth binding. We make hardly any profit from this, but do it as a favor to many who from year to year want TBE in such a binding, so as to preserve a year's issues in a handy, convenient, and safe manner.

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### Christ's Self-Emptying

By ROY MASON  
Buffalo Ave. Baptist Church  
Tampa, Florida



In Phil. 2:6-8 we read about the self-humbling of Christ, and of how he made himself "of no reputation" and took upon himself the form and likeness of men. That signifies that he emptied himself of some of the things that he possessed back in the eternal world. TO WHAT EXTENT did he empty himself? The Modernists teach that Jesus knew no more than other men, and that his power was no greater than that of other men. For instance, JESUS CLAIMED THAT HE CAST OUT DEMONS. Modernists say that this was nothing more than what we of today call "epilepsy." They say that it was commonly believed that epileptics were demon-possessed, and that Jesus merely absorbed the superstitious notions that were current. Of course this not only undermines the authority of Jesus it likewise undermines the authenticity of the Scriptures which beyond question teach the exist-

ence of Satan and likewise the existence of a vast host of demon spirits under his control. (See Ephes. 6:12).

#### DID JESUS KNOW?

Jesus had a knowledge of men beyond the mere human. This is indicated in a number of instances. (See John 2:24-25). Here is the declaration that "he knew all."

Again, in Luke 22:7-13, we have the story of how Jesus sent his disciples on a mission. He told them whom they would meet; what he would be carrying; and exactly what would take place. How did he know these minute details? It had to be through his divine omniscience. He did not (Continued on page eight)

## The Baptist Examiner Pulpit

### "THE TWO'S OF THE BIBLE"

Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication

There are those who have made a study of the numbers used in the Bible; they tell us there is spiritual significance attached to every number that is used. There is even a Bible which is called "The Numerical Bible," and the notes and helps are all based on the study of numbers as they appear in the Bible. The man who prepared this Bible with the notes that are in it, prepared it with the thought in mind of emphasizing the numbers which are used throughout the Word of God. Now I have never taken too much stock in the study of num-

bers in the Bible. Maybe it is my ignorance that I haven't. Maybe if I studied the Bible more from the standpoint of numbers, I might be more impressed with the various figures and numbers that are used in the Book. But frankly, beloved, I have never taken too much stock in it because it seems to me from what little I have studied of the numbers of the Bible that you have to stretch your imagination rather far to believe all the things the brethren say that the various numbers indicate and signify. However, there are certain

numbers in the Bible that are definitely interesting when we study them. Take, for example, the number seven. God rested on the seventh day, and the Jews themselves were taught to keep the seventh day holy. If you will read Jude 1:4, you will find that Enoch, who was the seventh from Adam, prophesied. If you will go back to the Old Testament, you will find that Pharaoh in his dream saw seven fat cattle, which in turn were destroyed by seven ill favored, the like of which he had never seen in all the land of (Continued on page four)

### BRO. WAYNE COX ILL

Just as this issue of TBE was being made up for the press, we received word from Bro. Jacks, a member of Woodlawn Terrace Baptist Church, that his pastor, Bro. Wayne Cox, had had a heart attack during services Sunday night, January 5.

Bro. Gilpin then called Mrs. Cox and she said that he would be hospitalized for about two weeks and then would be home, but the doctor has insisted upon a long rest before preaching again.

Bro. Cox has been ill for some time now, and this heart attack has put him in the hospital. We ask our readers to pray for his recovery, and write him a card or letter of encouragement, mailing care of Baptist Hospital, Memphis, Tennessee.

#### ONE DEFINITE NEED

For sometime we have needed a linotype operator to work in our shop, and that need is greater now than ever.

Ours is a union shop and anyone who applies must either be a union operator, or eligible to join.

If any of our readers know of such an individual, you will do us a genuine favor, as well as perhaps assist some linotype operator to secure a good job, by putting him in touch with us.



Take it from me, Christ has something you need more than you need anything else.

# The Baptist Examiner

BOB L. ROSS

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## Examiner Editorials

By Bob L. Ross



### Launching Out Further Into The Tract Ministry

I have before me a copy of the February 11, 1956, issue of the TBE. In bold type, all across the page, is a headline announcing our purpose to print one million tracts during the year. Then, in the next issue, we gave a list of the tracts we intended to publish. There were eleven tracts listed. Since then, we have not only printed thousands of copies of nine of the original list, but we have printed eleven others, making a total of twenty tracts which we have printed since that February 11, 1956, announcement!

#### Passed The Mark

Needless to say, we long ago passed the one million mark, which was our goal at that time. We have sent thousands of tracts to Christian workers in all parts of the world — to individual workers, to pastors, to missionaries, to prisons, to churches and to all who have requested them. Eternity alone will reveal the things accomplished by the Word of God as it is set forth in these tracts.

We joy in the Lord for His goodness in blessing this work. He raised up many of you to support this greatly needed ministry, for which we are thankful.

#### "Go Ye"

But the watchword of the Lord's workers is "Forward!" And thus it is with regard to our tract ministry — we want it to go forward. Aside from preaching itself, we know of no better way of spreading God's Word than by the printed page. We as God's people should take full advantage of this opportunity set before us. Certainly, the devil recognizes the value of the printed page, for he has his false doctrines flowing forth from the presses day and night. Shall we do less for our God than Satan's servants do for him? God forbid!

We want to launch out deeper into the tract ministry. We already have a tentative list of tracts for publication that amounts to nearly thirty. Some are short tracts, some are longer, and they cover a great number of subjects. We can think of other tracts that should be printed on other important subjects, too. So you see, we have a burden to go forward. We want you, God willing, to go forward with us in this ministry.

#### Expenses

Of course, though we have received many small offerings to help this ministry along, expenses have never been met by offerings alone. One good brother in

Ohio has been largely responsible for the publication of three tracts, and we deeply appreciate his sacrifices. Others have greatly assisted, too; but despite the offerings of such brethren, the financial burden has always tilted our way. Brother Gilpin has donated both time and money (and in printing, time is money, too), and the majority of the expense has been paid by him.

Take into consideration the paper, typesetting, make-up work, ink, printing, folding, assembling, packaging, and mailing of the tracts, and you can realize about how much expense is involved in the publishing of these "little" pamphlets. Many folk help out by paying the expense of the mailing, and this has been a great help. Still, the expenses have been heavy.

We want to impress upon you that we need your support. If we have been enabled to publish these thousands of tracts without your help (or with but a little of your help), then what could be done with your help!

#### On Future Orders

On future tracts, the person who orders must pay the postage costs, except in cases of inability. In such cases, we will gladly do so. Thus, on all tracts, we will list a price. This will not be for the purpose of either selling or making money on the tracts. But it will be for the purpose of covering the costs of postage, packing, etc. For instance, we will print something like this on each tract:

Extra copies of this tract may be had free of charge, except for costs of postage and handling. These costs are as follows: etc., etc., etc.

Costs will naturally vary with the size of the tracts. We don't believe that this will in any wise hinder this ministry, and it will greatly help us.

#### Our Tract Fund

The profits which have been made through our Book Shop have all been turned back into the Book Shop itself, in either stocking books or purchasing needed supplies and equipment. Not one cent has profited any individual. At present, the Book Shop has published some booklets, and hopes to continue to publish. But we also have felt led to turn some of the profits into tract publication. Thus, we are setting up a Tract Fund. This fund will consist of the offerings sent in by you readers, a portion of Book Shop profits, and any money that is left over on postage costs. We will keep a close record on all contributions that come to hand, and give a report to you in TBE as to how the Fund stands.

Through TBE, we will announce when a new tract is printed, and we will keep you posted

on all tracts that are available.

We trust that this Tract Fund shall so grow that we shall be enabled again to surpass all previous efforts in the publication of tracts. If you are led to have a part, then use the envelope in this week's issue of TBE, and mail us your contribution.

### Tracts Now Available

1. HOW TO BECOME A CHRISTIAN AND GO TO HEAVEN
2. "GOOD NIGHT" HERE; "GOOD MORNING" UP THERE
3. THE UNPARDONABLE SIN
4. HOW A PRIEST FORSOOK THE POPE FOR JESUS
5. THE HISTORICITY OF BAPTISTS
6. WHAT IF? — A MESSAGE FOR ROMAN CATHOLICS
7. A HEBREW'S LONG SEARCH FOR THE ATONING BLOOD
8. BIBLE REASONS WHY A SINNER IS NOT TO PRAY TO BE SAVED
9. HELL, SHEOL, HADES, GEHENNA, TARTARUS
10. ELECTION
11. OBJECTIONS TO GOD'S SOVEREIGNTY ANSWERED
12. THE SECURITY OF THE SAVED
13. A SERMON FROM A TEXT MUTILATED BY THE CAMPBELITES
14. TESTIMONY OF ALEXANDER CAMPBELL AS TO THE HISTORY OF BAPTISTS
15. AN OPEN LETTER TO THE EDITOR OF LIFE MAGAZINE
16. JEHOVAH'S BIBLE VERSUS SO-CALLED "JEHOVAH'S WITNESSES"
17. WOMEN IN SHORTS ARE AN ABOMINATION TO GOD
18. A WOMAN'S PLACE IN A NEW TESTAMENT CHURCH
19. MEDITATIONS
20. CHRISTMAS IS COMING

#### Unavailable List:

1. THE BIBLE AND WATER BAPTISM
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Order tracts by title, not by number. Please enclose money to cover costs of postage and wrapping, which usually are as follows:

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The Doctrine of the Blood, No. 9—

## The Blood Atonement Of Christ

(THE BLOOD IN THE NEW TESTAMENT)

Why did Jesus Christ die? Can you answer that question? Did He die because He could not resist the men that crucified Him? Did He die as a martyr? Did He die to set an example. Why did Christ die?

One is quite surprised to hear some of the answers that even preachers give to this question. Frankly, we all should be willing to simply take the Word of God's answer to this question.

#### Man's Condemnation

We read in the fifth chapter of Romans, verses 6-11, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

The Bible clearly teaches that Christ died to atone for our sins.

As unsaved sinners, we are under the curse

### "I Should Like To Know"

1. There is so much in the Bible about unbelievers going to Hell. What is it that they do not believe that brings about damnation?

Unbelievers are condemned for their sins. Unbelief in Christ, after they have heard of Him, is one of their sins. The more light that a sinner has with regard to God, the greater will be his damnation. (Matthew 11:22, Mark 12:40, Hebrews 2:2, Revelation 20:12).

2. Was Agrippa almost a Christian?

He thought he was, yet his case reveals how necessary the work of the Spirit of God is in salvation. Despite Paul's strong arguments, Agrippa remained in his sins. "Almost a Christian" reveals that Agrippa's mind consented to the truth Paul preached, but he could not embrace it. So helpless is the sinner! All the power of argument is useless, unless the Spirit of God quickens the sinner so that he may truly be not just "almost," but actually a Christian.

### None In Hell

"Tracts everywhere!" said a youth with a sneer, as a young Christian lad gave him a leaflet one Lord's Day afternoon. "No," said the lad quietly, there will be none in Hell," and passed on. God fastened that single sentence as a nail in a sure place and he could not get rid of it. "None in Hell!" seemed to echo in his ears every time he saw a tract, and ultimately he was converted. Reader, there will be "None in Hell" — neither Gospel invitations nor Gospel entreaties.

How greatly the lost multitudes do need the truth. But their day shall soon be past. For these there shall be "none in Hell." Christian, how are you fulfilling your duty to God and man? Are you sowing beside all waters? Are you scattering the blessed good news to the nations of the world?

Tracts are one means whereby we can sow God's seed and get the Word to His elect. We know not who or where they are, but we do know how they are to be brought to Christ.

No, there will be "none in Hell," but let us make certain that there are many upon the earth to point men to Christ.

3. A reader writes and tells of a group of Atlanta ministers passing a "manifesto" pleading with the public to obey the edicts of the Supreme Court on integration. Then he says: In this connection I am thinking of Acts 5:29, and I am also thinking of a number of these ministers, no doubt, who would refuse to marry divorced persons, even though it is legal per the law of the land, stressing that "we ought to obey God rather than man." Would you care to comment?

This is a very good point that this reader brings out. A lot of people say, "Well, it's the 'law of the land,' isn't it?" Yes, if nine men are the law of the land! No, if you the people are to decide on matters, and no, if God's Word is accepted on matters. Like this reader points out, divorce and remarriage are "legal," yet God condemns them. Also, alcohol as a beverage is "legal" in many places, yet such is sinful. When will people start thinking enough to realize that regardless of what is "legalized" by man, it is wrong unless it is in harmony with the laws of God? God is supreme, not the Supreme Court of any nation. "We ought to obey God rather than men."

4. Does the Bible teach that there are people on other planets?

If so, we do not know where it so teaches.

5. Does Hebrews 11:3 mean that there is more than one world?

The word for "worlds," in the Greek, means "ages." It is not the word "kosmos," which is often used to signify the material world. The Scofield Reference Bible, in the margin, indicates that the words, "the worlds were framed," in the Greek, mean, "the ages were planned."—B.L.R.

"I would as soon go to yonder church-yard, and attempt to raise the dead carcasses, with a 'come forth' as to preach to dead souls, did I not hope for some superior power to make the Word effectual to the designed end. I should only be like a sounding brass for any saving purposes, or as a tinkling cymbal. Neither is this change to be wrought by the power of our own free-will. This is an idol everywhere set up, but we dare not fall down and worship it."—George Whitefield.

Write for a Free Copy  
of Our  
BOOK CATALOG  
Containing Descriptions  
of Our Bibles, Books,  
and Tracts



## Do The Roman Catholics Worship The Virgin Mary?

Dear Editor—

In your last week's paper in your Editorial I noticed in the letter from the Catholic lady that she said they did not "worship" Mary. Is not prayer a form of worship? They all admit they say prayers to her.

I have a book from the Moody Colportage Library, No. 209, by J. C. Macaulay, *The Bible and the Roman Church*, which contains a prayer taken from *The Little Flower Prayer Book*, p. 298. I would like for you to put in your paper, if you have not had it in there already, the prayer on page 75 of this book, and I shall give it to you word for word, and you may do as you like about printing it.

Here is a prayer of St. Alphonsus, taken from *The Little Flower Prayer Book*, page 298:

"Most holy and immaculate Virgin! O my Mother! thou who art the Mother of my Lord, the Queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great Queen, and give thee thanks for the many favors thou hast be-

stowed on me in the past; most of all do I thank thee for having saved me from Hell, which I had so often deserved. I love, thee, Lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee, I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the Mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my Mother! by thy love for God, I beseech thee to be at all times my helper, but above all at the last moment of my life. Leave me not until you see me safe in Heaven, there for endless ages to bless thee and sing thy praise. Amen."

The saying of this prayer before an image or picture of the blessed virgin secures an indulgence of three hundred days!

—C. E. Swanson.

## The Law . . . Christ

(Continued from page one)

right is He.' To suppose that it ever required more than was due, or threatened more than could be justly inflicted, would be derogatory to all His attributes—His wisdom, His holiness, His justice, His goodness, and His truth. It cannot, therefore, be modified or relaxed, since these perfections are unchangeable and it cannot be abrogated, unless His moral government is to be abolished altogether.

It thus appears that the Law, besides being an authoritative expression of God's will, is also a revelation of His eternal justice and holiness—that it is the unchangeable rule of His moral government—and that, however it may consist with a sovereign purpose of mercy towards sinners, it can never be abrogated, modified, or relaxed, but must be executed or fulfilled, in such a way as shall manifest, in their actual exercise, the same divine perfections which it was designed to reveal, and secure the end of punishment itself—the glory of His great Name.

Men are ever prone to take partial, one-sided views of the character of God, and to deduce erroneous conclusions from them. They imagine—either that there can be no real love in the divine mind, if there be any law-wrath, or judicial displeasure, against sin; or that there can be no serious wrath, and no strict adherence to justice, when love exists. The experience of every parent and magistrate on earth might be sufficient to dispel these gross delusions; for the one, in dealing with a prodigal son, and the other, with a convicted criminal, may be conscious of a yearning love

—a tender compassion—such as he finds it difficult to restrain; and yet feels, notwithstanding, that justice has its claims, and government its laws, which he must not disregard—that the rights of authority ought to be maintained, even by the infliction of punishment, and at whatever sacrifice of personal feeling. In such cases everyone may see that justice is never more solemn, or more sure, than when it is purified from every feeling of personal malice and vindictiveness, and when its sentence is pronounced by an affectionate father, or by a benevolent and compassionate judge. But what are all these human analogies, when compared with the union of love and justice in God's treatment of His 'only-begotten,' and 'well-beloved,' Son? Christ was the object of His supreme complacency and delight, and never more than when He became 'obedient unto death, even the death of the cross;' for 'therefore doth my Father love me, because I lay down my life;' and yet even such love did not supersede the claims of justice and law, for when He stood charged, not with personal, but imputed guilt, 'it pleased the Father to bruise Him;' 'He spared not His own Son;' 'He set him forth to be a propitiation;' 'He made His soul an offering for sin;' and this, too, when once and again the Saviour knelt down and prayed, saying, 'O my Father! if it be possible, let this cup pass from me.' Never was the union of infinite love with inflexible justice more signally displayed, and never was the nature, as well as the reality, of both more strikingly illustrated, than in the Cross of Christ.

It is alleged, that the guilt of Adam's first sin is not directly imputed to his posterity, but only immediately, through their own entailed and inherent depravity; and in like manner, as well as for similar reasons, that the right-

eousness of Christ is not directly imputed to His people, but only immediately, through their own infused and inherent holiness. The immediate ground of condemnation, in the one case, and of justification, in the other, is made to be our own personal character. In opposition to this theory, in so far as it related to the righteousness of Christ, we affirm that the merit of His suffering and obedience is imputed directly to His people, as the immediate and only ground of their justification; and that the truth of this statement may be proved, deductively, from the character in which He acted as their representative, and from the vicarious nature of the work which He undertook to accomplish.

\* \* \* \*

Divines have generally made a distinction between what is called the active, and passive, obedience of Christ; and this distinction is both legitimate and useful, when it is correctly understood, and judiciously applied. It is not to be interpreted as if it meant, that His passive obedience consisted in mere suffering, or that His active obedience consisted in mere service; for it implies obedience in both, and excludes suffering from neither: nor is it to be interpreted as if it meant, that the two might be so separated from each other, as to admit of His mere sufferings being imputed to us, without any part of His obedience; for if His death be reckoned to us at all, it must necessarily include both the pains which He endured, and the obedience which he rendered, in dying. But the distinction may be understood in a sense which serves to discriminate, merely, one part of His work from another, without destroying their indissoluble union; and to exhibit them in the relation which they severally bear to the penal and preceptive requirements of the divine Law. That Law required the punishment of sin, and in the sufferings and death of Christ we see its penalty fulfilled; it required also perfect righteousness, and in the life-long obedience of Christ—but especially in His death as the crowning act of His obedience—we see its precept fulfilled and by thus connecting His penal sufferings with the evil dessert of sin, and His vicarious obedience with the righteousness which the Law requires, we are enabled to apprehend more clearly our need of both, and also the suitability and fulness of the provision which has thus been made for our acceptance with God.

The term SATISFACTION is often restricted to His sufferings and death, as if it had an exclusive reference to the penalty of the Law which had been violated and dishonoured by sin. But as it must be held, even when employed with special reference to the death of Christ, to include, not only the pains which He endured, but also the obedience which He rendered, in dying, so it may comprehend the whole of that work, by which 'He magnified the law and made it honourable.' The precept, not less than the penalty, of the Law must be rendered to the Law and Justice of God.

\* \* \* \*

If His sufferings were penal, His obedience must also have been vicarious; for, however, easy it (Continued on page four.)

## Alabama Baptist Convention Takes Segregation Stand

(From The Alabama Baptist)

When the Alabama Baptist State Convention, meeting in Mobile week before last, adopted the report of the Christian Life Commission, it unanimously committed itself to segregation as a wise course for us to take at this time. Let us say in the beginning that there was no evidence of rancor or unChristian feeling toward any race, but on the contrary the action of the Convention indicated that it thought this was the best course to follow for the best interest of both races. Fanaticism and extremism were deplored in this report and violence was definitely rejected as a means of solving the problem of integration.

The State Convention showed that it felt progress in all areas

could be best achieved for all concerned by not integrating our schools. According to this report it is the feeling of the Convention that integration would only aggravate and worsen race relations which would set us all back many years.

The Convention, in adopting this report, manifested its belief in the fact that a law to be enforceable must be within the wishes of the overwhelming majority of the people.

The Convention further felt that social instability and turmoil would result should the races be integrated. This report further carried the point that integration has been instructed by judicial decree rather than by a law passed by our national legislative body. The report further stated that for a law to be enforceable it must be supported by strong public opinion. In other words, the Convention felt that we are not ready psychologically, morally or otherwise to integrate.

It is also our candid opinion that should integration come to pass we would create a worse problem than we would solve. Tradition, human habits, social patterns and other things of like nature which have stood so long in the South cannot be erased by sudden actions.

The Convention so acted unanimously in the interest of peace and brotherly love. Integration does not have to come for us to make progress within our races. Both colored and white people are making rapid progress economically, politically and otherwise. It must be admitted that for many years the Negro was not given much opportunity to better himself economically, educationally or otherwise. In the last quarter of a century this has not been true for great progress has been seen among our Negro brethren. We have the highest regard and respect for them and, as respect for each other grows, there will be less and less likelihood that violence will result as progress is made for all of our people.

Negroes do not have better friends in Alabama than Baptists. We, above all people, stand for liberty and freedom for the individual. The Negro has his greatest opportunity within the range of Baptist beliefs and practices. Any other direction taken by the Negroes will lead them a step closer to some form of slavery again. What we need is patience, prayers and understanding from both sides.

We recognize that there is a real problem in the matter of integration but we do not believe any progress can be made through violence or any other form of approach which will lead to deeper seated hatreds and misunderstandings. It will require patience on the part of the leaders of both races to keep the progress going which has so evidently been made in recent years.

It is as unwise for leaders of one race to try to force progress in the problem of the races as it is for some to resort to violence to manifest their beliefs and convictions. We would caution leaders on both sides of this issue to let the problem evolve and grow out instead of trying to force the issue either way.

## Unusual Thankfulness

It is said that the late Mr. John Hall was once found gazing at the brilliant diamonds exhibited in Tiffany's windows. One of his elders came along, expressed surprise and asked, "What are you doing here?" The pastor immediately replied, "I was just thanking God that there are so many beautiful things that I can do without." "In everything give thanks." — Watchword and Truth

THE BAPTIST EXAMINER

PAGE THREE

JANUARY 18, 1953



## REVIEWED

By Pastor C. N. Taylor

**Meditations In Mark** by August Van Ryn. Loizeaux Brothers, 19 West Twenty-first Street, New York 10, N. Y. 247 pages. \$3.00.

This book is true to its title, not an exposition but rather meditations from Mark's Gospel. The author is a critical Bible reader and uncovers many partially hidden nuggets. One cannot read the book without becoming aware of the many things he has been missing. The book is interesting, has good outlines with Scripture references to prove each point. The busy pastor will find hints for sermon titles and helps for some good sermon outlines.

**Prison Is My Parish.** The Story of Park Tucker as told to George Burnham, Fleming H. Revell Co. (In Canada—G. R. Welch Co., Ltd., Toronto 3). 191 pages. \$3.95.

A heart-warming story of a prison chaplain. This book magnifies the grace of God in transforming lives not fit for society, making them to be God-fearing, upright citizens. The story gives a much needed picture of life inside prison bars, stirring us to remember that men in prison are human beings such as we who have been overtaken in a fault, but can be saved and are being reached and transformed by the Gospel message. The book is well outlined, which helps make it more interesting to read. Will be a blessing to all who read it.

**Grace For Today.** By William Gouloze. Baker House, Grand Rapids, Mich. 114 pages. \$2.50.

A great book for all, especially the sick and shut-in. This book will increase your faith and trust in Almighty God. Packs punch because it is a personal testimony of the suffering one. There is much pastoral help to be found in these 114 pages. The book is well arranged and challenging to those who are sound in body; should receive an extensive reading.



Elder C. N. TAYLOR

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For the first three years that I preached I saw scarcely any fruit resulting from my labors, but when forty years and three months since, it pleased God to bring me into such a state that I was willing to be content to be only the instrument provided any good was done and was willing to give God all the glory of any good that was accomplished, it pleased Him to allow me at once to see fruit, yea, much fruit, resulting from my labors. This then, beloved in the Lord, is what we have to aim after, the lowly mind. The true and faithful servant seeks the Master's honor, not his own.—George Muller.

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## A Misunderstood Scripture

"... I have great heaviness and continual sorrow in my heart (for I could wish that myself were accursed from Christ) for my brethren, my kinsmen according to flesh."—Romans 9:2, 3.

By ROBERT HALDANE

Many interpretations have been given on this passage. Calvin supposes that Paul, actually in "a state of ecstasy," wished himself condemned in the place of his countrymen. "The additional sentence," he says, "proves the Apostle to be speaking not of temporal, but eternal death; and when he says from Christ, an allusion is made to the Greek word *anathema*, which means a separation from anything. Does not separation from Christ mean, being excluded from all hopes of salvation?" Such a thing is impossible, and would be highly improper. This would do more than fulfil the demands of the law—it would utterly go beyond the law, and would therefore be sinful; for all our affections ought to be regulated by the law of God.

Some understand it of excommunication. But the Apostle could not be excommunicated by Christ, except for a cause which would exclude him from Heaven, as well as from the church on earth. He could not be excommunicated without being guilty of some sin that manifested him to be an unbeliever. It is not possible that one speaking in the Holy Ghost could wish to be in such a state.

Paul's affection for his countrymen is here indeed expressed in very strong terms, but the meaning often ascribed to it is not for a moment to be admitted. That any one should desire to be eternally separated from Christ, and consequently punished with everlasting destruction from the

### SUFFERINGS

We must not mind a little suffering. When I am getting through a hedge, if my head and shoulders are safely through, I can bear the pricking of my legs. Let us rejoice in the remembrance that our holy Head has surmounted all His sufferings and triumphed over death. Let us follow Him patiently; we shall soon be partakers of His victory. —Chas. Simeon.

presence of the Lord, is impossible. The law commands us to love our neighbors as ourselves, but not more than ourselves, which would be the case, if to promote his temporal or spiritual benefit we desired to be eternally miserable.

It should also be recollected, that it is not only everlasting misery, but desperate and final enmity against God, that is comprised in Paul's wish as it is generally understood. It represents him as loving the creature more than the Creator. But who could ever imagine that the desire of being eternally wicked, and of indulging in everlasting hatred to God, could proceed from love to Christ, and be a proper manner of expressing zeal for His glory? It would be strange indeed if Paul, who had just been affirming, in a tone so triumphant, the impossibility of the combined efforts of creation to separate him from the love of Christ, should, the moment after, solemnly desire that this separation should take place, for the sake of any creature, however beloved.

To understand the meaning of this passage, there are three observations to which it is of importance to attend. In the first place, it is the past, and not the present tense, which is employed in the Greek. What is rendered "I could wish," should be read in the past tense, "I was wishing, or did wish," referring to the Apostle's state before his conversion.

The second observation is, that

the verb which in our version is translated "wish," would have been more correctly rendered in this place "boast," "for I myself boasted, or made it my boast, to be separated from Christ." For this translation, which makes the Apostle's meaning far more explicit, there is the most unquestionable authority.

The third observation is, that the first part of the 3rd verse should be read in a parenthesis, as follows: "I have great heaviness and continual sorrow in my heart (for I myself made it my boast to be separated from Christ) for my brethren, my kinsmen according to the flesh." By the usual interpretation, the Apostle is understood to say, "I have great heaviness and continual sorrow in my heart," and without stating for whom or for what, to add, "I could wish that myself were accursed from Christ for my brethren." But it appears evident that these words, for my brethren, form the conclusion of the above expression, I have great heaviness and continual sorrow in my heart.

Paul had himself formerly made it his boast to be separated from Christ, rejecting Him as the Messiah; and to prove how much he sympathized with the situation of his countrymen, in the bosom of his lamentation over their fallen state, he appeals to his former experience, when before his conversion, he had been in the same unbelief, and personally knew their deplorable condition. He also intimates his sorrow in such a manner as to show that he is far from glorying over them, having been himself as deeply guilty as they were; while, according to the doctrine he was inculcating, it was in no respect to be ascribed to his own merits that he was happily delivered from that awful condemnation in which, with grief, he beheld them now standing.

Paul's sorrow was for those whom he calls his brethren. This does not respect a spiritual relationship, as the term "brethren" so generally denotes in the New Testament, but natural relationship, as Paul here explains it, when he adds, "my kinsmen according to the flesh." His sorrow for them is the subject of his testimony, which, in a manner so solemn, he had confirmed in the preceding verse. Instead of glorying over their calamities and rejection, he forgot his own wrongs, and their cruel persecutions, in the inexpressible affliction with which he contemplated their obstinate unbelief with all its fatal consequences. In this we may discern a characteristic of a Christian. He who has no sorrow for the perishing state of sinners, and especially of his kindred, is not a Christian. No man can be a Christian who is unconcerned for the salvation of others.

### The Law . . . Christ

(Continued from page three) may be to distinguish between two things so manifestly different as suffering and obedience are, yet it is impossible, in this case, to separate the one from the other, for He obeyed in suffering, and He suffered in obeying: 'He became obedient unto death, even the death of the cross.' His mere sufferings, apart from the moral element of obedience which pervaded them, would not have been a sufficient vindication of the divine Law, nor would they have been acceptable to God, without the exercise of those lovely graces of His character, which were 'the sweet spices' that perfumed His sacrifice, and made it 'an offering of a sweet-smelling savour.' His obedience, too, was not rendered in His personal and private character, but in His official capacity as Mediator—as the federal Head and Representative of His people; so whatever He did in the way of obedience, as well as whatever He endured in the way of suffering, was done in their stead,

and on their behalf.

Both the completeness, and the efficacy, of this satisfaction have been doubted or denied. So far from regarding it as complete, and resting upon it as the one foundation which God has laid in Zion, many have imagined that the merits of Christ's death must be supplemented by their own austerities, and penances, and satisfaction for sin; and that the merits of Christ's obedience can only be made available by their own personal holiness, and diligence in good works. And so far from regarding it as effectual, in actually securing the redemption of His people, many have spoken of it as if its only effect were to provide mere salvability for all, without entitling any to salvation. These views are as injurious to the souls of men, as they are dishonoring to the work of Christ.

### Seeking Investments

(Continued from page one)

comes. He says His reward is with Him to give to every man according to his work, when He comes to judgment. This cannot be told until the end, for the works follow on after we are dead. This will be tested by fire in that day. The wood, hay and stubble will all be burned up. They are the works done for show or to please man or for lodges or clubs or churches that Jesus did not found, and that He gets no glory out of. The cup of cold water must be given, not in the name of a Masonic lodge or a woman's club or a Y. M. C. A. or any other institution in which the Lord Jesus is not glorified, but in the name of a disciple, i. e. because they are Christ's, if we would receive His reward. Like gold, silver and precious stones

### GOD IS FAITHFUL

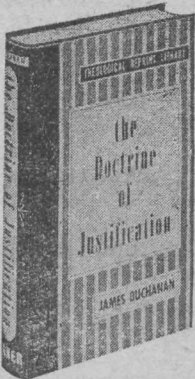
1 Corinthians 10:13

"God is faithful—not He has been, Not He will be; both are true; But today, in this sore trial, God is faithful NOW to you!"

—M. M. D.

our works may not compare in quantity with wood, hay and stubble, but they will stand the fire-test. The big "union" meetings of Billy Sunday make lots of show and are mighty big in quantity, but wait until the fire-test is applied. Wood, hay and stubble all go up in smoke then. We may be wrong, but we had rather have the rewards of T. T. Eaton or J. R. Graves or some other contender for the faith once-for-all delivered to the saints, than of all the "union" evangelists of the last 100

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## Health And Happiness

There are two very foolish and delusive notions abroad among the people as to health and happiness. They both come from the same source. Eddyites have taught that sickness is a delusion of mortal mind and Unitarians and New Thought advocates and other blatant disbelievers of God's Word have helped to pass it on until many thoroughly sincere people have deluded themselves or been deluded by others into believing that happiness and health both come from believing that you are happy and well or from willing to be happy and well. Both of these notions are false and foolish, because a man can no more remove care or worry or disappointment or heartache by believing them to be gone or willing to be happy, than he can cure tuberculosis or cancer by be-

lieving he has not got it or willing to be well. Neither health nor happiness come that way. Both are God's gifts. "I am the Lord that healeth thee" saith Jehovah. Peace is the gift of Christ; wrought in the heart by the Holy Spirit as a fruit of His indwelling; and happiness comes from being in right relation with God and knowing and doing His will. "If ye know these things happy are ye, if ye do them" said the Master. Neither health nor happiness comes from wishing, believing or willing to have them. Any such notion is God-dishonoring and soul-deceiving. Paul said "O wretched man that I am;" and then told the only source in all the world from which relief from that wretchedness could be had when he said: "I thank God thro' Jesus Christ."

years. Invest your money in the men and women who are true to the once-delivered faith, if you want it to bring you safe returns at the judgment.

These three investments are akin and yet not the same; the man who lays up his treasures in Heaven will find them when he gets there; the man who makes friends by the use of his money for those, who go on before him, will find them waiting and watching for His coming; while the works we do that are in harmony with the great commission of our Lord will be finally rewarded at the final judgment.

It may be the Editor is beside himself, but if he is, like Paul it is unto the Lord; but the last few months especially he is trying to invest in every good word or work that the Lord opens to him. Instead of looking for excuses for not giving or evading appeals for help, God's stewards ought to welcome them all and in the light of God's Word and under the leadership of the Holy Spirit decide upon their knees what God would have them to do about investing in them. Some appeals ought to be turned down because not of God; but no appeal or opportunity to invest for God and eternity ought to be turned down by any of God's stewards unless He so directs.

### "The Two's Of The Bible"

(Continued from page one)

Egypt. Then he dreamed again and in his second dream he saw seven full, good ears of corn, followed by seven thin ears of corn which destroyed the good ears. If you will follow the number seven through the Bible, you will find that when the king in the Book of Daniel had the furnace heated to destroy Shadrach, Meshach, and Abednego, it is said that it was heated seven times hotter than it was customary to heat it. Then when we come to the New Testament, for example, we find that Peter said:

"Lord, how oft shall my brother sin against me, and I forgive him? till SEVEN times? Jesus saith unto him, I say not unto thee, Until seven times: but until SEVENTY times seven."—Mt. 18:21, 22.

Then we read concerning the woman who was married to seven brethren:

"Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the SEVEN had her, and left no seed: last of all the woman died also."—Mark 12:20-22.

Then when they selected deacons, we read:

"Wherefore, brethren, look ye out among you SEVEN men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."—Acts 6:3.

I might remind you also that the Jews not only had the seventh day on which to worship, but they also observed a sabbatic year. Likewise one year out of seven the land was to lie fallow; and they had a jubilee that was

made up of seven sabbatic years plus one year, and every fiftieth year was a jubilee year.

In the book of Revelation, the number seven is certainly found abundantly. We read of the seven spirits, the seven trumpets, the seven vials, and the seven churches. We read of the seven golden candlesticks. We read of the book that was sealed on the inside and the back side with seven seals. We read of the seven angels. We read of the beast that had seven heads.

I say, beloved, this number seven is a very interesting number. I don't know all that it may mean, but the Bible scholars who have made much of the study of numbers say that the number seven is the number for "God"; it is the number for "fulness"; it is the number for "finality"; it is the number for "completion." Regardless of that, I will say that it is rather interesting the number of times that the number seven is found, for if you will turn through the Bible, you will find that the number seven is found approximately 435 times in the Word of God.

Then there is another number that has meant a lot to me and that is the number forty.

If you will go back in your memory, I am sure that you will recall how Moses was forty years old when he slew the Egyptian and thus identified himself with the children of Israel. I am sure that you will remember that another forty years passed in his life which was spent in the back side of the wilderness herding sheep for his father-in-law before God called him to lead the children of Israel out of the land of Egypt over into Canaan. Then you will notice that in Moses' life there was another forty years in his experience when he lead the

(Continued on page five)

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Give as you would of your substance  
If His hand your offering took.

—Selected.

### "The Two's Of The Bible"

(Continued from page four)  
children of Israel through the wilderness. So you can see that his life was divided into three periods of forty years each — forty years in Egypt, forty years in the wilderness in preparation, and forty years in the wilderness doing his life's work leading the children of Israel from Egypt to Canaan.

You will remember that the spies when they came to Kadesh-Barnea, went over into the land of Canaan and were gone for forty days and came back with an adverse report. It was then that God, in view of their lack of faith and trust, made them wander in the wilderness for forty years — a year for every day of spying in the wilderness.

You will notice also that when God gave the law to Moses, Moses went upon the mount for forty days' time. When he came down, he broke the law, and God sent him back a second time for forty days.

You will notice also that Jesus Himself fasted in the mountain for forty days' time.

Then when Jonah would come into the city of Ninevah, his first sentence was:

"Yet forty days, and Nineveh shall be overthrown."—Jonah 3:4.

When the Apostle Paul was telling about the time that he himself had suffered mistreatment at the hands of his enemy, he said:

"Of the Jews five times received I forty stripes save one."—II Cor. 11:24.

Let's notice another instance where the number forty is used in the case of the conspiracy of Paul's enemies to get rid of him:

"But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee."—Acts 23-21.

Then we read concerning Jesus: "Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered."—Luke 4:2.

If you will read carefully through the Bible, you will find

that the number forty is found at least 150 times. As I have said concerning the number seven I will say concerning the number forty, I don't know too much about the typical significance of it, but I will say that it's conspicuous that it is used so many times, and about so many incidents.

However, I want to talk to you about the number two. The number two is used over 800 times in both the Old and the New Testament.

For example, the law was written on two tables of stone, and when Samson would tear down the temple, when he was making sport for the Philistines, it is said that he leaned against the two middle pillars of the temple and with his weight pushed down the temple and killed three thousand of the lords of the Philistines.

When the Lord Jesus was a babe and Herod the king would have the babes of Bethlehem slain, it was all the babes that were killed in that area that were from two years old and younger. When the Lord Jesus would talk about His second coming, He said that two women shall be grinding at the mill, and furthermore, the Lord Jesus said that you can take the testimony of two men as being proof. In other words, we are not to accept the statement of one man, but rather he said that two men's testimony is to be considered true.

"It is also written in your law, that the testimony of two men is true."—John 8:17.

It is rather interesting also that when He speaks about a preacher, He says you are not to accept any accusation against him except at the mouth of two or three witnesses.

"Against an elder receive not an accusation, but before two or three witnesses."—I Tim. 5:19.

So I say, beloved, the number two is a very, very interesting number to me, and it is found over 800 times in the Word of God.

### I

#### TWO TESTAMENTS.

The Bible is comprised of two books — the Old Testament of thirty-nine books, which looks forward in prophecy to the coming of the Lord Jesus Christ, and the New Testament of twenty-seven books, which looks backward to the fact that Christ has come, fulfilling prophecy. The Old Testament is nothing else but the New Testament concealed, while the New Testament is the Old Testament revealed.

While it is true that one Testament is looking forward to the coming of the Lord Jesus Christ and one is looking back to the fact that He has fulfilled prophecy, at the same time the message in both the Testaments is one message. There is no contradiction. There is no conflict. It is the same plan of salvation, the same code of morals, the same system of government, the same moral philosophy that is given in both the Old and the New Testaments.

### II

#### TWO ROADS.

There are two roads that people may follow.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few

there be that find it."—Mt. 7:13, 14.

Now most people think that surely there must be another road. The majority of people would hate to admit that they are walking on the same road with the bum and the harlot and the drunkard. The majority of people would hate to admit that they are traveling the same road with that crowd, yet I would remind you that there are not three roads, but two roads. There is a straight and narrow road — straight because it is pressed in to make it narrow, and there is a broad road. On the broad road are those who are the rejectors of Jesus Christ, and on the straight road are the followers of the Lord Jesus Himself. I say, beloved, there are not three roads, but two roads, and you are on one of these two roads.

I remember years ago when I was just a boy preacher that I went out one afternoon to visit an

### AFFLICTIONS

God takes the most eminent and choicest of His servants for the choicest and most eminent afflictions. They who have received most grace from God are able to bear most afflictions from God. Affliction doth not hit the saint by chance but by direction. God doth not draw His bow at a venture.—Selected.

old gentleman who had been attending the revival services each evening that I had been holding. He was working in his tobacco patch and I waited until he worked out to the end of the row and I sat down and talked to him about the Lord Jesus Christ. Finally, he took his hand and drew in the dirt a couple of lines, and he said, "Brother Gilpin, if I understand you correctly after having heard you preach every night this past week, there are just two roads — a road to Heaven and a road to Hell." He said, "Am I right?" I said, "Brother, that is right." I paused for a moment's time to see what he was going to say, and he said nothing more. I said to him, "My brother, I want to ask you a question. Which one of these roads are you on?" He said, "Brother Gilpin, if what you preach is right, then I am on this broad road that leads to destruction."

Beloved, there are lots of people that wouldn't be honest as that man. Lots of people think surely there must be a third road for respectable, educated, and refined people that are not saved; but not so. They are on the broad road that leads to destruction. Only those who know Jesus Christ as Saviour are on the narrow road, and all others are on the broad road that leads to damnation and everlasting degradation.

### III

#### TWO MASTERS.

You have had the Devil for your master from birth. At the your master, or you can have the Lord Jesus Christ.

"Ye are of your father the devil, and the lusts of your father ye will do."—John 8:44.

"Neither be ye called masters: for one is your Master, even Christ."—Mt. 23:10.

You can have the Devil for your master if you wish. At the same time, there is another master, and that is the Lord Jesus Christ. I say to you, you are on one of those two roads, either the broad road or the narrow road, and you have one of two

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## EVANGELISTIC OUTLINES

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Title: "THE SALVATION OF A POLITICIAN"  
Scripture Reading: Luke 19:1-10.

**Introduction:** The speaker is not interested in whether you are a Republican, or a Democrat, or a Dixiecrat, or an Independent. Underneath we all belong to one defeated party by nature, that is the Adamicrat party, and need to be saved by Christ to join the Theocrats!

### I. THE SINNER.

A. The place he lived: Jericho.

1. Means fragrance (Robt. Young, Concordance).  
2. Was under Divine curse! (Joshua 6:26). How could place of curse be fragrant?

3. Made fragrant by the presence of Jesus! (v. 1). Like the Rose of Sharon (Song of Solomon 2:1). Girls who work in perfume factory carry aroma home with them in person and clothing. So Acts 4:13, disciples reminded all that they had been with Jesus. Do we? (II Cor. 2:14-15). Saviour (euodia) means fragrance (W. E. Vine, v. 15).

(a) World—a Jericho, cursed of God (Rom. 3:19; Gal. 3:22; I John 5:19). (b) Many homes a Jericho (Prov. 3:33). (c) Many hearts a Jericho (Matt. 15:19). When Christ enters these Jerichos, the place of a curse becomes a place of communion with God (II Cor. 5:17-18).

B. The position he held. Two things about it: (1) Chief among publicans, (2) rich.

1. His work—a politician. Publicans were tax-collectors. Low-grade Jews working with and for Roman captors. Made equal to sinners (Luke 15:1-2) and heathen (Matt. 18:17). Zacchaeus chief among them! (Cp. Paul in I Tim. 1:15).

2. His wealth—rich. "How hardly . . ." (Mark 10:33). (a) Insufficiency of riches (I Tim. 6:9-10). (b) Instability of riches (Luke 12:16-21). (c) Inability of riches (Luke 16:22-23). (d) Identification of riches (true riches) between Rev. 3:17-18 and 2:9.

C. The purpose he had: "to see Jesus" (v. 3).

1. His condition. Too short to see Jesus (v. 3). All come short of God's standard (Rom. 3:23; Psalm 14:2-3).

2. His commotion. "He ran before . . . climbed" (v. 4). Work! Work! Work! (Eph. 2:8-9; Titus 3:5; Rom. 4:5; II Tim. 1:9).

3. His conspicuousness. Far above everybody (even the Lord!). "I am better than this church member or that." Lifting yourself up above others. Zacchaeus-like. Sinner-like. (Prov. 30:12); Zacchaeus means pure.

4. His concern. Still he was seeking the Lord. Sign of regeneration (Isa. 55:6; Amos 5:6).

### II. THE SAVIOUR.

1. Christ came (v. 5). Zacchaeus was being drawn (John 6:44) to Magnet, Christ (John 12:32). Christ was seeking, v. 10.

2. Christ called (v. 5). (a) Individually, "Zacchaeus." How did He know his name? Wrote his name in book of life before world (Rev. 17:8). One of sheep (John 10:3). (b) Imperatively, "Make haste . . . I must abide in thy house." God in a hurry! (II Cor. 6:2; Heb. 3:15; Prov. 27:1). (c) Instructively, "Come down." Humble yourself! (Luke 18:14; I Pet. 5:5-6; Jas. 4:110).

### III. THE SALVATION.

"And he made haste . . ." (v. 6). John 1:12—received Him! Saved! Saved! All the bells of Heaven ring out, "joyfully!" Religion not doleful but delightful. (Cp. 1:14; 2:10; 6:23; 10:17, 20-21; 13:17; 15:5).

A. A pleasant salvation. What else?

B. A present salvation. "This day!" "Is!" Saved now, and saved forever! (John 3:36; Luke 7:50; Luke 18:42; Luke 23:43).

C. A personal salvation. He was saved. Gal. 2:20—"me." If nobody else is saved I want to be! Modernism—"save society," Gospel—"Save sinner."

D. A progressive salvation. Not only he, but his "house" (v. 9). The wise man builds his "house" upon the Rock Christ Jesus (Matt. 7:24). Acts 16:31, "Thou shalt be saved, and thy house." "Come thou, and all thy house into the ark" (Gen. 7:1).

E. A persecuted salvation. The crowd (v. 7). How they encouraged the blind beggar (Luke 18:39). John 12:42. The "press" (crowd) kept him back from the beginning (v. 3). Like Zacchaeus we have to get above the crowd. Must confess Christ before men (Matt. 10:32-33).

F. Persistent salvation. "Make haste . . . today I must" (v. 5).

masters — the Lord Jesus Christ or the Devil himself.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Mt. 6:24.

Mark it down, beloved, you can't serve the Lord Jesus and the Devil at the same time. There are two masters in this world — the Devil and the Lord Jesus Christ — and you are serving one or the other of those two masters.

### IV

#### TWO BIRTHS.

The Bible makes it clear that there are two births that may be yours. The first is the natural, fleshly birth whereby you were born of your mother into this world. The second is the spiritual birth whereby, through the power of the Spirit of God, you are born into the kingdom of God.

The Lord Jesus Christ makes it clear when He distinguishes between the fleshly birth on the one hand and the spiritual birth on the other. Listen:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, (the spiritual birth), he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water (the natural birth) and of the Spirit (the spiritual birth), he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." — (Continued on page seven)

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THE BAPTIST EXAMINER

PAGE FIVE

JANUARY 18, 1958



Again and again I have been tempted to give up the struggle, but always the figure of that Man hanging upon the cross sends me back to my task again.

"Remember now thy Creator in the days of thy youth."—Eccl. 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

### How A Canary Quit Singing

I was living in a house, some months ago, where there was a beautiful canary. Some of these pretty birds are splendid singers, as you know, and, at early morning, make the whole house echo with their song.

I wondered what had happened to the pretty bird hanging in its cage near the window, for instead of the melodious sound which I expected to hear, there was only a broken chirp occasionally, not unlike what you sometimes hear from the sparrows on the housetop. I asked the lady of the house what was wrong with the little bird, and how it had lost its song.

"Oh!" she said, "my canary was once a splendid singer, and enlivened the whole house in the morning with its song. Last spring, a number of sparrows began to build their nests in the top of the adjoining house, close by our window. They used to sit and chirp on the roof, and my

canary became interested in them. By-and-by, the intruders drew closer, and sat upon the outside of our window. We began to notice the effect on our canary. Gradually its song became less, until it ceased altogether, and now it chirps in almost the same way as the sparrows. They are all gone now, and the little bird is left alone. Its companions are gone, so is its song."

I thought there was a lesson to be learned from that canary by every child of God. Some of our young friends when they are newly converted were very happy; they sang, and praised the Lord the whole day long. But by-and-by, their unconverted companions came about them. They could not sing of Jesus and His love, for they knew Him not. They could not praise the Lord for salvation, for they did not have it. The songs they sang were of earthly things, and their speech was of the world. The happy, singing, saved

one, unaware of the danger, gets drawn into their company; friendships spring up between them, and thus the young believer is compelled to listen to worldly talk, and by-and-by he begins to like it, and to speak the same things himself. Then his heart grows cold toward Jesus, soon he ceases to praise Him, and sinks down almost to the level of the world, a poor unhappy backslider. The unconverted quietly laugh at him, and say, "He has become like one of ourselves."

Now the beginning of the whole affair was in **keeping company with the unsaved**. You may speak to your unsaved schoolmates about Jesus, and seek to lead them to Him, without damage to your soul; but if you join common cause with them, and cease to show your colours as a Christian, you will soon sink down to their level.

—John Ritchie.

### Confessions Of A Cigarette

I am a little cigarette  
So nice and clean and white;  
In the very best of company  
I'm nearly always in plain sight.  
Really, I'm most everywhere,  
In bus, in home, in car;  
And soon as folks get out of church  
'Tis certain I'll be there.

Most everyone considers me  
Almost indispensable,  
Why this is true, I seldom tell  
It's quite incomprehensible.  
But I feel strangely bold today;  
My secret I will tell—  
Just why most people like me so  
Despite my evil smell.

I'm not the helper I've been called,  
To lift one with a smile;  
It is cravings for my poisons  
That make folks walk a mile.  
They say I'm easy on the throat,  
But that's a great big lie;  
Again it's only cravings  
That make them think I satisfy.

I have so many poisons,  
Most of them are quite unseen;  
The one that's most familiar

Is our Lady Nicotine.  
But if people knew how fast I hold  
My victims like a vise,  
They would not be quite so anxious  
To take a fool's advice.

I soil the fingers, foul the breath,  
For others, I don't care;  
I like to see how obnoxious  
I can make God's good pure air.  
I stimulate, then dull the brain;  
I kill their finer senses;  
I make all smokers thoughtless  
Of where your liberty commences.

They blow my smoke right in your face;  
If you object, they say, how come?  
They forget their freedom really ends  
Where your freedom has begun.  
My victims are not willing slaves;  
They'd really like to quit;  
So many times they've tried to  
But they just can't quite do it.

So I'll keep on making victims  
Of children, men and maid;  
I care not what their station,  
I will vigorously ply my trade.

### The Same Old Plough

Sometime after C. H. Spurgeon died, his son, Thomas, succeeded him as pastor. The following poem was written as a testimony to the Christ-exalting preaching of Thomas Spurgeon, who plowed the same "straight and true" furrow as "John Ploughman" (Mr. C. H. Spurgeon).

Thanks be to God! "John Ploughman's" son  
His father's work is pushing on;  
He drives his furrow straight and true,  
Just as his sire was wont to do.

He swerves not to the right or left,  
Though they are judged of wit bereft  
Who dream the work can prosper now,  
As when his father held the plough.

"He should adopt some methods new,"  
So say the so-called "cultured" few;  
"Should cast aside that antique plough,"  
"For," (they affirm,) "'tis worn out now."

But he's a ploughman wise and true,  
He knows new-fangled things won't do;  
They cannot turn the heart's hard sod,  
Or bring a soulful soul to God.

To well-tried tools our Pastor clings,  
With gospel truth the place still rings;  
No other "share" will he allow,  
And we all cry, "God speed the plough!"

—Clodhopper

### Observations On Evolution

If the Gospel could produce no more evidence to substantiate its claims than Evolution does, there would likely be no Christians in the world. The theory of Evolution (for at the best it is only a theory): is the enemy of the Word of God, and can never be made to harmonize with salvation by grace.

This is the case not only because it directly contradicts the record in the Scriptures of man's origin and fallen career, but also for the reason that it honors man in HIS NATURAL STATE and teaches the gradual improvement of humanity; at any rate, according to its *ipse dixit*, man is not lost, and if he were he could not be saved and transformed instantly, given faith in the sacrifice of

spend more time in reading, even good books and magazines, or crocheting, or visiting socially with my friends, than I do seeking to obey 2 Timothy 2:15, thus becoming adept in the use of the Spirit's Sword, that I may know how to lead lost souls to Christ?

"Am I a lover of pleasure more than a lover, a lover, a lover of God?"

"Do I welcome humiliation, trials, testings, bearing them with rejoicing as God's way of working in me as He shall see is needful, that the Holy Spirit may bring forth in my life the fruit of patience, gentleness, forbearance and love?"

"Is the ruling passion of my life to KNOW HIM, and day by day to have a closer walk with Him, to have God's perfect will in all my life?"

"Do I sow all the time and everywhere for Jesus? In the factory, shop, office, home, visiting, cars, social occasions—everywhere for Him? 'Blessed are ye that sow beside all waters.'—H. T. N.

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And when ye



from  
you:  
yea,  
when  
you  
make  
many



I will not  
hear: your

are full  
of blood.

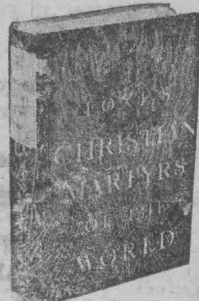
"And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood."—Isaiah 1:15.

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Any man who is too busy to pray is busier than God ever intended he should be.

## "The Two's Of The Bible"

(Continued from page four)

John 3:3-6. Jesus is talking in terms of the spiritual birth and Nicodemus is talking in terms of the natural birth.

When you were born into this world you experienced the water birth, for you were enclosed or engulfed in a sack of water. Jesus said that the natural birth is a water birth. But He went on to say that you have to be born of the Spirit to enter the kingdom of God. In other words, Jesus is contrasting the flesh with the Spirit, for He says that "which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

May I remind you that you can experience one or two births. If you are born just once, you are going to die twice; that is, you are going to die physically and you are going to die spiritually and go to Hell. If you are born twice you are going to die just once. You will die physically and that will be the end so far as death is concerned, for from then on you are going to walk in the presence of the Lord Jesus Christ.

I would remind you that there are two births to be experienced. Everyone of you who are born into this world experienced the first birth. That was your experience the day you came into this world. If you are saved, you have experienced the second birth. If you are God's child, you have experienced both births — the natural and the spiritual.

### V

#### TWO NATURES.

Everyone of you who are saved know the meaning of two natures. The unsaved person has two natures just the same as the saved man. The only difference is, he doesn't understand about that second nature, for he is alive with his physical nature but he has a dead spiritual nature. He doesn't understand that his spiritual nature is dead, but it is.

Brother, sister, every man who is unsaved, has a dead spiritual nature on the inside. He is alive physically to the world, but he is dead spiritually to God. He will never realize it until he comes to be a child of God. Then both natures are alive and this Scripture describes them:

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." — Gal. 5:16-23.

Beloved, you have a fleshly nature on the one hand and you have a spiritual nature on the other, and these are contrary so that you cannot do the things that you would. The fleshly nature fights against the spiritual nature and the spiritual nature fights against the fleshly nature. The old fleshly nature doesn't want to go to church. You have to have a battle with it probably everytime you start out to church. The old fleshly nature will tell you that you are too tired, or that you are too old and decrepid. It will tell you everything in this world to keep you home, and some haven't

any better sense than to listen to it, and believe that it is telling the truth.

That old fleshly nature will tell you that you haven't got the right kind of clothes to wear. That old fleshly nature will tell you that you ought to get some new clothes before you start going to church and that people will make fun of you if you aren't dressed just right. That is the old fleshly nature that is talking to you.

Listen, beloved, on the other hand the new nature will tell you that it is your business to go to God's house. The new nature will tell you that you ought to tithe, that you ought to take a tenth of your money and put it in the storehouse of God everytime you go. The new nature will tell you that so far as you are concerned that your life ought to be counting for God, that you ought never to stay away from church.

Beloved, do you realize that you and I as saved people have two natures and that it is because of that second nature that we do anything at all that is pleasing to God and that it is because of that first nature that we do anything at all that is displeasing to God?

Beloved, the Bible tells us about those two natures, and you and I as God's children know the meaning of them. We know what it is to have the warfare on the inside — the flesh pulling one way and the Spirit pulling the other.

### VI

#### TWO DEATHS.

Some of these days every unsaved man is going to come down to the end of the way. It is going to be the first death so far as he is concerned because there is another death awaiting him beyond that. Beloved, it is a pitiful thing when you read in the Bible of that death that the unsaved man dies. Listen:

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." — Mt. 22:13.

That is the death of the man who is outside of Jesus Christ — a death when he is bound hand and foot — a death when he can't help himself. It is no wonder that we read:

"And death and hell were cast into the lake of fire. This is the second death." — Rev. 20:14.

Oh, talk about pathetic things. Talk about pathetic scenes. Talk about the man who dies the second time, who dies and goes to Hell. When he dies the second time, his death is an entrance into a lake of fire.

But, beloved, there is another death and that is the death of a

### A QUESTION

What kind of a church would my church be if every member were just like me?

righteous man. That is the death that David was talking about, when he said:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." — Psal. 23:4.

Oh, what a contrast! What a contrast to the man who is bound hand and foot and helplessly cast into outer darkness, where there shall be weeping and wailing and gnashing of teeth, and where he shall suffer throughout a never-ending eternity!

I want to tell you, beloved, if you are saved and you lie down tonight to die and tomorrow morning we pick up the paper and read that you have died, it will be the sweetest experience that you have ever known, because death means laying aside the old fleshly nature and it means entering into the presence of God Himself. I tell you, beloved, there are two deaths that you may experience.

### VII

#### TWO RESURRECTIONS.

There will be two resurrections, one of the righteous and one of

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN

## THE FIRST EPISTLE OF PETER

LESSON FOR SUNDAY, JANUARY 26, 1958

### HOW A CHRISTIAN OUGHT TO LIVE

I PETER 2:1-25

Memory Verse: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." — I Peter 2:2.

#### I. What To Put Away. I Pet. 2:1.

In the preceding chapter the Apostle Peter discussed fully the subjects of election, redemption, and the new birth. Growing out of our salvation, there should be a change in our living. This chapter begins with the inference that if one is born again, there are certain things which should be put out of his life. If one is genuinely saved, the Holy Spirit will eventually crowd out these works of the flesh that the new nature might have right away.

#### II. On What To Be Nourished? I Pet. 2:2-3.

When one is born into the world, he possesses one nature and that nature is depraved. When he is born again a new nature is added. The Apostle Paul tells us to starve the old nature. Cf. Rom. 13:11-14. In these verses Peter tells us what to do with the new nature. It is to be fed on the pure Word of God. No man can grow spiritually who does not feed upon the bread of life.

#### III. The Spiritual Temple. I Pet. 2:4-10.

1. The Foundation. This foundation is none other than the Lord Jesus. Cf. I Cor. 3:11. The foundation has these characteristics: (1) living, (1) elected ("chosen of God"), (3) costly ("precious").

2. The material which makes up this spiritual house. Each of us who are saved constitutes the material of this spiritual temple. Just as Christ, the foundation, was a living stone, so the chief characteristic of each of those who make up this temple is that he too must be living. This means to be born again or to be made alive through the Spirit. Read I Cor. 3:8-15.

3. The attitude toward the foundation material. To the believer, Christ is precious; to the unbeliever, He is a rock of stumbling.

4. The apostle changes his figure of speech in the next instance. No longer does he refer to the

the unjust. A thousand years shall intervene between the two. That there will be two resurrections is evident in the Scriptures. Listen:

"But the rest of the dead lived not again until the thousand years were finished. This is the FIRST RESURRECTION. Blessed and holy is he that hath part in the FIRST RESURRECTION: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." — Rev. 20:5, 6.

Notice the words "This is the first resurrection." This would be meaningless if there were only a general resurrection. It is the fact that there is another resurrection — a resurrection of the wicked — that is to follow that gives meaning to these verses.

Here is another text that teaches the same truth:

"But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the RESURRECTION OF THE JUST" — Luke 14:13, 14.

This speaks of "the resurrection of the just." There is no hint as to a general resurrection. Neither is there any hint that the unsaved will then be raised. Rather, this is the resurrection of those who come forth to eternal life in Christ.

Our Lord Jesus declared that there would be two resurrections:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth: they that have done good, unto the RESURRECTION OF LIFE; and they that have done evil, unto the RESURRECTION OF DAMNATION." — John 5:28, 29.

Some will be raised "unto the resurrection of life" and some "unto the resurrection of damnation."

Despite the teaching of the various theorists concerning the millennium and irrespective of their heresies, the fact remains, in the light of these many Scriptures, that there will be two resurrections.

The question is: in which one will you be? Every individual will experience one or the other of these events.

### VIII

#### TWO PLACES.

I do not think that it should be necessary to remind you that

members of this spiritual house, as parts of the wall but now speaks of each of the saved as servants. He declares that each of the saved constitutes a priesthood regardless of age or sex. Each saved person is a priest.

5. This puts each of the saved of the spiritual temple in a position of "a peculiar people." God does not want His own to see how nearly like the world they can be, but rather He wants them to see how much unlike the world they can be. Read Titus 2:14.

6. The purpose for God's choice of us is expressed in Vs. 9. In reality the purpose of every Christian church and every Christian life is to show the excellency of the Redeemer.

#### IV. Some General Exhortations. I Pet. 2:11-18.

These exhortations do not need a particular exposition, rather they need to be lived day by day in our experiences.

#### V. Christian Suffering. I Pet. 2:19-25.

In Peter's days many of the Christians were slaves and servants. Their lives were often made hard as a result of their servitude. Peter's exhortation to Christians, in their suffering is that they shall endure their sorrows patiently, for by doing, each will be a living illustration of the truth and power of the Christian religion.

In view of the suffering, Peter holds up the example of the vicarious suffering of Christ. What an example of suffering he presents. Read vs. 24 and remember that His suffering was on behalf of others that they who were dead in sins might be made alive unto righteousness.

It is interesting that Peter refers to the cross as a tree. In the Bible three trees are mentioned.

1. The tree of death (Gen. 2:17) appears in the beginning of the Bible.

2. The tree of Calvary (I Pet. 2:24) appears in the middle of the Bible.

3. The tree of life (Rev. 2:7) appears in the end of the Bible.

### CONCLUSION

Beloved, even though there are two Testaments, two roads, two masters, two births, two natures, two deaths, two resurrections, and two places throughout eternity, there is only one way. Jesus said:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — John 10:9.

The Apostle Paul, in preaching to the Jews, said:

"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.

Brother, sister, while I have emphasized the two's of the Bible, let me say that there is just one way, and that one way is by and through the Lord Jesus Christ. There can be no salvation in yourself, in your church, in the ordinances that you have subscribed to, or the creed that you have accepted. May God help you to realize that there is only one way of salvation, and that is in, and by, and through the Lord Jesus Christ Himself.

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## The Doctrine Of The Blood

(Continued from page two)

upon the earth? It is impossible for man to do so; he cannot atone for his sins. Regardless of his efforts, he can never pay up an eternity of suffering, while on earth. Man is helplessly lost. A rebel to God's spiritual law, a lover of self-will.

### Man's Depravity

I only wish I could describe to you the terrible condition of the natural-born man. Isaiah described him as being filled with wounds, bruises, and putrifying sores, from the sole of his foot even to the crown of his head. He said, "the whole head is sick, and the whole heart is faint" (Isaiah 1:6).

Ezekiel described man as being in the condition of an unwanted, newly-born babe. He said of the babe, "thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field to the loathing of thy person, in the day that thou wast born" (Ezekiel 16:4, 5).

There are many, many people who would object to the description that Isaiah and Ezekiel give of man. But that is the condition of every natural man. Every man is an unclean, filthy sinner by nature, by choice, and by practice. You needn't talk about a man's saving himself; he is in a helpless, spiritual condition. He hasn't any spiritual sense. If he had any spiritual sense, he would flee from Hell; he would flee to Christ. He wouldn't fool around in this world, then die and go to Hell. When a child learns that fire burns, he stays away from it. But the sinner hasn't such knowledge with regard to sin. The sting of death is sin. In Hell, the sting of Hell, will be the punishment of sin. But the natural man continues to prod on through life, following the course of his nature, which is self-will. John Owen, an eminent Puritan of the 17th century, said, "Nature is so corrupted, as not to understand its own depravation." Again, I say, man is helpless to atone for sin. Yet, sin shall be punished, or must be atoned for.

This is why Christ came—to make atonement for the sins of His people, to deliver them from the curse of the Law.

With these thoughts in mind let us read again Romans 5:11—"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

The word "atonement" simply means, "to reconcile." In other words, as sinners, we were on the wrong side—we were condemned by the Law of God; but through Christ, we have been transplanted from our condemned position to the position of a righteous person. God's love for us sent Christ as the Reconciler, and He brought us to God. Let us now consider a few things concerning this Atonement or Reconciliation.

### I. The Atonement of Christ Was Substitutionary and Vicarious.

The word "substitution" means, in the place or stead of another.

The word "vicarious" means, to endure, to suffer in the place of another.

Christ's atonement was a vicarious substitution. He endured the penalty due to our sins. Let us read the Word of God in this regard:

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." (Isaiah 53:5, 6, 8).

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24).

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (11 Corinthians 5:21).

The wages of sin is death, separation from God. That is what we deserve. But Christ as a Substitute, vicariously died in our place, to pay our debt.

### II. The Atonement Is Propitiatory.

The word "propitiation" appears only three times in the New Testament. However, in the Greek, there are two different words that are used. The word that is used twice, means, "that which appeases." And the word that is used once, means, "the place of propitiation,"

or "the place of appeasement."

Now, all three places in the New Testament where these words are used, the reference is to the death of the Lord Jesus Christ; as if to say to us that **Christ's death is our appeasement with the Law of God.** Let us read it from God's Book:

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Romans 3:25).

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2).

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

Many of our moderns mock at the idea that God's Law must be satisfied. They have no place in their theological thinking for the doctrine of Christ's propitiation. But their puny mockeries and their haughty laughs cannot change the immutability of the just God and His Law. If God is a God of government, then sin cannot go unpunished. His Law shall administer the full recompense of reward to the offender.

But thanks be unto God for the appeasement He has given us through Christ. We don't have to suffer the awful and deserved wrath of the broken Law, but we are sheltered at the place of propitiation, the Lord Jesus Christ Himself.

### III. The Atonement of Christ Was Sacrificial.

Christ freely gave Himself. We read:

"I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" (John 10:15).

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:17, 18).

What was it that prompted Christ to give Himself for us? First, He loved to do the Father's will. We read:

"I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 40:8).

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

Secondly, Jesus loved His people—those given to Him by the Father. We read:

"Having loved his own which were in the world, he loved them unto the end" (John 13:11).

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Ephesians 5:2).

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matthew 13:44).

Thirdly, Jesus had respect for the Law. Thus, He honored the Law more highly than any could ever do. His life and death show forth His high respect to the Law of God.

### IV. The Atonement Is Redemptive.

The word "redeem" means, "to deliver by paying a price." All you who have had any experience with what's called a "hock shop," or pawn shop, know what the word "redeem" means. I used to have a friend who would go to the pawn shop, perhaps once a month, to hock his watch, in return for money. Then, when he would get his own pay-check, he would go redeem that watch.

Well, Christ's atonement redeems from the curse of the Law, and from the power of sin and Satan. The price that is paid in redemption is called the ransom. The ransom price Jesus paid was His own life. We read:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28).

"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 Peter 1:18, 19).

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

Through this glorious atonement we are made to rejoice in the words of Job 33:24, "Deliver him from going down to the pit, I have found a ransom."

## POSSUM RIDGE LETTER

dere bro Gilpeens—

i wuz in at the settlemint a fu days ago and jist in frunt uf the genural stoar sum dogs wuz afightin. ther wer 2 big dogs and they wer chawin ech uther up rite sharply. ther wuz a leetle fist dog ther 2 that wuz awaggin his tale and barkin fust on wun side and then on tother. he wud run over on the side uf the blak dog and bark rite vishus and then around on the side uf the yellor wun and bark jist as vishus all the time awaggin his tale. he wuz awaggin hit so hard that he prit nigh lifted his hind laigs plumb off the ground.

i kud not help but recommebur a lot uf preachers. they air fust on wun side and then on tother. they air hot wun day and kold the next. u kant tel whether they air Arminians er Calvinists. u kant tel if they air Modurnists er Funnymentalists. u kant tel whether they air Baptists er ununists. they chang lik a cham-elun. they air lik a rabbit what turns brown in the summer and white in the winter. they kin shor chang with the krowd and the sirkumstances. hit depends on the day u happen to see them, as to which side they air on. they jist aint tu be kounted on tho fer they wil fail u when u kount on them the most.

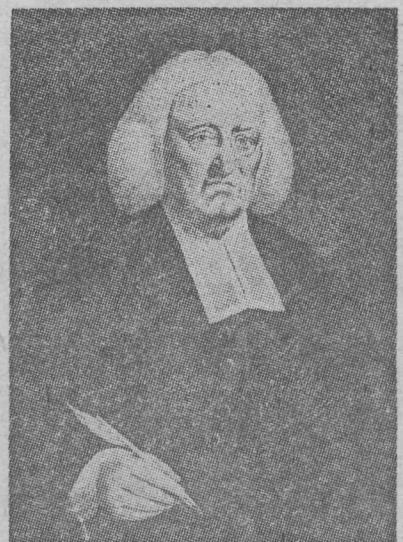
i dont lik foakes what change like the wind er the weather. i lik fer foakes tu stand pat evry day. that is why i lik our dere old Baptist jernel. hit never duz vary. i hav ben reedin hit fer nigh on 15 yers and hit says the same now hit did when i fust saw hit. i no hit wil say the same in evry issu and i am glad fer a paper lik that. i tel u this bekaws i am,

yore frend,  
i s hardtufule

### Spurgeon Answers Bro. Hardtufule As To Gill's "Sourpuss" Picture

In the letter last week from Bro. i s hardtufule, our correspondent from Possum Ridge complained about the picture of John Gill which we recently used in TBE. Readers of Bro. hardtufule's letter will recall that he said that Gill's picture looks like he just bit into one of Samanth's sour pickles.

After having read what Bro. hardtufule said, I recalled that C. H. Spurgeon had something to say as to the reason for this picture of Gill being so sour. In Spurgeon's *Commenting and Commentaries*, on page 9, are these words: "He (Gill) was always at work; it is difficult to say when he slept, for he wrote 10,000 folio pages of theology. The portrait of him which belongs to this church, and hangs in my private vestry, and from which all the published portraits have been engraved, represents him after an interview with an Arminian gentleman, turning up his nose in a most expressive manner, as if he could



JOHN GILL

## Christ's Self-Emptying

(Continued from page one)  
empty himself wholly of his finite knowledge then when he came to earth. This is plainly indicated in John 17:24.

Further Jesus RETAINED MEMORIES OF HIS EXISTENCE IN THE ETERNAL WORLD where he came to earth. This is plainly indicated in John 17:24.

Modernists indicate in the writings that Jesus merely accepted the common notions as the INSPIRATION OF THE SCRIPTURES and that the what he said does not authenticate the Bible. The truth is he had to do with the writing of the Scriptures long before he came to the earth. He added to the prophecies concerning the end of this age and his return. In Matt. 24:15 he predicts that the things foretold Daniel will take place, and gives instructions concerning what they were to do. Moreover he authenticates the threefold vision of the Old Testament Scriptures — law — prophets — psalms. He said that these Scriptures wrote about him. (See Luke 24:25-27).

If any question the accurate knowledge of Jesus before resurrection, they would be ridiculously foolish to assume that he did not know after he arose a glorified body from the dead. It was after this resurrection that he appeared for 40 days and talked with his disciples concerning his coming kingdom. (See Acts 1:3) When the disciples wanted to know if he was going to restore the kingdom to Israel AT THE TIME, Jesus did not deny that the kingdom will be restored to Israel but he told them that it was not for them to KNOW THE TIME that event. Certainly Jesus was not in error concerning the nature and time of the coming of his kingdom, after he had arisen from the dead and had been the very throne room of heaven. Yet it is necessary to assume such if one is to hold to the current notion about "bringing in the Kingdom" as babbled about by denominational leaders of the day.

### WHAT ARE SOME OF THE THINGS THAT JESUS GAVE UP?

There was a voluntary self-emptying when Jesus came into this world. What did he give up?

1—HE GAVE UP HIS RICHES IN GLORY. See 2 Cor. 8:9. He tells us that he though rich, he came poor for our sakes.

2—HE GAVE UP THE PERFECT ENVIRONMENT OF HEAVEN FOR THE SINFUL ENVIRONMENT OF EARTH. The earth was to him the vilest slum in comparison with where he dwelt in eternity.

3—HE GAVE UP A GLORIOUS FORM FOR THE FORM OF LIKENESS OF MEN. He became a helpless little baby dependent on the care of an earthly mother. This is astonishing when we consider it. Even in his human form he exercised powers beyond the human, however. He walked on the water. He commanded winds and waves. He freed people from diseases. He forgave sins.

One cannot hold a correct view of Jesus without being straight on the fact that he was BOTH HUMAN AND DIVINE. Perfect sinless humanity was coupled with deity. He was as expressed in Scripture, "IMMANUEL" — God with us!

not endure even the smell of the will."

So this explains to Bro. hardtufule the "sour puss" of Gill's picture. We don't have another picture of the great minister else we would use it.

While on the subjects of Arminianism and John Gill, we do want to pass up the opportunity to throw in a good word for the great book, *The Cause of God and Truth*, which is the great refutation of Arminianism in print today; in fact, it is probably the greatest ever written. The book sells for \$3.95, and is worth every cent of its price, plus a sizeable hunk of that stuff do at Fort Knox. Order a copy of this book from us today.