

# 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 Way To Heaven

"Jesus saith unto him, I am the way . . . no man cometh unto the Father but by me."  
—John 14:6.

By C. H. SPURGEON

What can be more plain, not to say homely, than these words, "I am the way?" If we have lost our way, we want a plain direction if we are to find it again. So, when we preach to sinners concerning the "way" of salvation, we cannot be too simple. Those preachers who have been the most successful soul-winners have been the most easily understood by their hearers. We need ministers who will compel us to use our Bible, not our dictionary. Our aim must ever be to bring sinners to Christ. I will this evening show you the way to Heaven as plainly as I can.

### I. JESUS IS THE ONLY WAY OF SALVATION

Jesus is the way to holiness, to

acceptance, to God, to Heaven. There is a glorious intolerance in the text: "No man cometh unto the Father, but by Me." There is none other name under heaven given among men, whereby we must be saved.

What about the man who does not believe? May there not be another way whereby he may be saved? Here is Christ's answer: "He that believeth not shall be damned."

It is the best of all charity to be honest; our Lord and Master would never have pandered to the modern spurious charity, there is nothing like that in His teaching. Jesus ever denounced the wrong as loudly as He commended the right. He did not say, "Well done, Scribes and Pharisees, you do your best, and you will be all

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CHARLES H. SPURGEON  
(Long Ago In Glory)

(Revelation 9:20, 21; 16:9, 11)

Some imagine that when the wicked go into the torments of Hell, they have a change with regard to their opinion of the Gospel; that if they could but come to earth and have one more chance of believing it, they would do so with unequalled haste; that they would trust the Son of God for salvation, if they were only allowed of God to do so. This marvelous change, we are told, is due to the horrible sufferings of Hell that the wicked are subject unto. Therefore, if the opportunity could but afford itself, the wicked of Hell would trust Christ and be saved.

We think that such an idea is purely imaginary. The Scriptures referred to above reveal that the horrible judgments of coming years will not cause the wicked to repent of their wickedness. The plagues of Egypt did not bring repentance in Pharaoh. The corrupt nature of man cannot be moved to repentance toward God. What a testimony this is against the idea of free-will held by most people! Man's will shall always act in accordance with his nature.

Someone has thought that the rich man (Luke 16) repented in Hell, and would have been saved, if possible. Yes, he would have been saved from Hell, but there is no scintilla of evidence that he wanted to be saved from his sinful nature. No, he didn't enjoy the suffering, but he still enjoyed sin. Some brethren have

preached some exaggerated messages concerning this rich man, even saying that the wicked in Hell want the unsaved on earth to come to Christ for salvation! It is true that the rich man did not want his brethren to suffer such torments, but there is no evidence that he wanted his brethren to be saved by Christ from sin. A man in prison has no desire for his son to go to prison; but this does not mean that he wants his son to refrain from crime. And if such a man wanted his son to refrain from crime, this does not mean that he wants him to be saved by Christ.

No man wants to suffer in Hell, but this doesn't mean that men want to be saved by Christ from sin. No, they want to sin but not to suffer.

In Hell, man's ignorance of Christ and the Gospel is not removed; therefore, he could not desire that men on earth be saved by Christ, nor could he have the desire to be saved by Christ.

Only the Holy Spirit of God can give men a new nature, a nature which abhors evil and loves righteousness. This new nature is the source of man's repentance, his change of attitude toward sin and God. This new nature is the spring from whence springs faith, hope, and all spiritual graces.

No kind of suffering, either on earth or in Hell, begets repentance; this is the work of the Spirit.—Editorial.

## A Tribute To John Gill

By AUGUSTUS M. TOPLADY  
(1740-1778)

Such were the indefatigable labors, such the exemplary life, and such the comfortable death of this great and eminent person. If any one man can be supposed to have trod the whole circle of human learning, it was Dr. Gill. His attainments, both in abstruse and polite literature, were (what is very uncommon) equally extensive and profound. Providence had, to this end, endowed him with a firm of constitution, and an unremitting vigour of mind, which rarely fall to the lot of the sedentary and learned. It would, perhaps, try the constitutions of half the literati in England, only to read, with care and attention, the whole of what he wrote.

The Doctor considered not any subject superficially, or by halves. As deeply as human sagacity, enlightened by grace, could penetrate, he went to the bottom of everything he engaged in. With a solidity of judgment, and with an acuteness of discernment, peculiar to few, he exhausted, as it were, the very soul and substance of most arguments he undertook—His style, too, resembles

(Continued on page eight)

### SHOULD THERE BE NO CONTROVERSY?

Editors of religious journals are frequently asked: "Why can't we have a religious paper that leaves out controversy?" We can have such papers and we have them in many denominations. They are the duller and altogether most useless periodicals in existence. The outstanding religious journals today are without exception journals which deal with controversial issues. They have become the best journals largely because of this fact. In a day when mental ferment is a characteristic of all departments of life, when religious issues are widely discussed in the secular press, he is indeed a short-sighted person who would ask the religious press to avoid those issues, carried into every home by secular papers inadequately equipped to discuss them intelligently.—The Churchman, 1922.

## INFANT BAPTISM

By Edward T. Hiscox

One of the customs held and upheld by Pedobaptist churches, which Baptists seriously condemn, is infant baptism. It is practiced by both Roman Catholics and Protestants as a religious institution; and though not held as sacredly, or practiced as widely as formerly, it still prevails to a wide extent throughout the Christian world. And yet it was not instituted by Christ, nor practiced by His apostles, nor known in the primitive churches, and has neither sanction nor recognition in the Word of God. It is for this reason that Baptists utterly reject and condemn the custom, as not simply useless and without authority, but as a most pernicious and hurtful usage; that it is injurious both to the child that receives it, and to the church which allows it, can be easily shown. Baptism before faith, and without a profession of it, contradicts and does violence to all New Testament teaching.

### Not of Scriptural Authority

Now, that infant baptism is not of Scriptural authority, and was not known in the first Christian ages, nearly all its advocates and defenders have with considerable

candor admitted. Only a few of their historians and scholars can be cited here.

WILLIAM WALL, a learned divine of the English church, who wrote the "History of Infant Baptism," a work so able that the clergy in convocation assembled gave him a vote of thanks for his defense of the custom, says: "Among all the persons that are recorded as baptized by the apostles, there is no express mention of any infants" (Hist. Inf. Bap., Into., pp. 1, 55).

THOMAS FULLER, the historian, says: "We do freely confess there is neither express precept nor precedent in the New Testament for the baptism of infants" (Infants' Advoc., pp. 71, 150).

LUTHER says "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles" (Vanity of Inf. Bap., Part II, page 8).

NEANDER says: "Baptism was administered at first only to adults, as men were accustomed to conceive of baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution" (Ch. Hist., Vol. I, p. 311;

Plant. and Train., Vol. I, p. 222).

PROFESSOR LANGE says: "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the Apostolic age, and to the fundamental principles of the New Testament" (Inf. Baptism, p. 101).

PROFESSOR JACOBI says: "Infant baptism was established neither by Christ, nor by the apostles" (Art. Bap., Kitto's Cycl. Bib. Lit.).

HANNA says: "Scripture knows nothing of the baptism of infants" (North Brit. Review, Aug., 1852).

PROFESSOR HAGENBACH says: "The passages from Scripture cited in favor of infant baptism as a usage of the primitive church are doubtful, and prove nothing" (Hist. Dict., pp. 190, 193).

BISHOP BURNETT, Baxter, Goodwin, Limborch, Celarius, Field, and many others bear similar testimony.

### When Did It Rise?

Since the New Testament knows nothing of infant baptism, and since it was neither instituted by Christ, nor practiced by His apostles, what was its origin, and when did it come into use?

(Continued on page six)

## Are You A "Once-er?"

A "Once-er" is that man or woman or boy or girl who misses the blessings of the evening preaching service. The joy of closing God's Day in God's Way in God's House has gone out of his or her life—who is a "once-er." Here is the prayer of—

### ONCE-ERS

"O Lord, I thank thee for the love  
That makes my life so bright,  
For this I praise thee Sunday  
morn—  
But not on Sunday night.

"I'm glad to hear our choir chant  
My pure and deep delight,  
On Sunday morn I hear them sing  
But not on Sunday night.

"I love to hear our pastor speak,  
His views are sound and right,  
They feed my soul on Sunday  
morn—  
But not on Sunday night.

"At 10:45 a. m., I stroll to church  
In Sunday garb bedight,  
But, Lord, I crave my easy chair  
And slippers Sunday night.

"Lord, bless our church and help  
to fill  
Our preacher's soul with might,  
To charge the sinful ramparts of  
My empty pew at night."

—The Evangelist.

## The Baptist Examiner Pulpit

### "THE SIX IF'S"

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

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. IF we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But IF we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. IF we say that we have no sin, we deceive ourselves, and the truth is not in us. IF we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteous-

ness. IF we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And IF any man sin, we have an advocate with the Father, Jesus Christ the righteous."—I John 1:5-2:1.

I want to call attention to these six uses of the word "if." The fifth verse, which says that "God is light, and in him is no darkness at all," is the basis for these six "ifs." When the fifth verse declares that God is light, it means simply this, that there is no sin on the part of God.

I wish that I might emphasize it sufficiently that you and I might realize that there is absolutely no sin on the part of God. I am afraid, beloved, that we just fail to grasp the truth of the sinlessness of Almighty God, yet this is the basis for the balance of the first chapter of the book of I John. In other words, everything about God is perfect, pure, nothing wanting, all light, and no darkness.

Now in view of this fact, the word "if" is used six different times, and in the use of this word

(Continued on page four)

### AN APPRECIATED LETTER

Dear Brother John:

It is with great joy that I send the mission check one again to TBE. We, here at Macedonia are glad of the DECLARATION OF WAR made by TBE and as under shepherd of this flock of some of God's choicest saints I hereby announce that we have "marshalled the Master's Mighty Minority" and have determined, "... this one thing we will do" (Phil. 3:13): that in the new year that lies ahead we are going to be like those of "Zebulun that went forth to make David king" (1 Chron. 12:33, 38): we are going to "keep rank." Again I say to you and Brother Bob, as editors of TBE: "Keep firing away at every heretic that comes within firing range," and although we are not many in number here at Macedonia, we have about got the "cow-

(Continued on page eight)



# The Baptist Examiner

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## Examiner Editorials

By Bob L. Ross



### A Further Word Regarding Acts 20:7-11

Since we have received a few letters from various readers commenting with regard to the article on Acts 20:7-11 (December 28, 1957, issue), I think that it might be profitable to take notice of these comments.

(1) II Corinthians 2:12, 13, has been offered as proof that the Gospel was preached in Troas and that there were disciples at Troas before Acts 20:7-11. Let us read this passage:

"Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia."

Many take the position that this passage refers to a visit Paul made coming from Ephesus on his way to Macedonia, while on his third missionary tour. However, such is not recorded in the book of Acts (see Acts 20:1, 2). But we admit that the arguments in favor of such a visit are plausible. However, in so doing, we do not admit the inferences that accompany this position, to be true. We mention these as follows:

(a) There is no ground whatsoever for concluding that on such a visit Paul preached to anyone. The word "preach," printed in italics in the King James Version, is not in the Greek text. Thus, there is actually no reference whatsoever to preaching in II Corinthians 2:12, 13. Therefore, since there was no preaching, there evidently was no one saved, no church established.

(b) The "door" that was opened to Paul was not in Troas. Read the passage again carefully, and you will find that the "door" was not in Troas, but evidently in Macedonia. Other Scriptures bear this out also:

"And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and DEPARTED FOR TO GO INTO MACEDONIA. And when he had gone OVER THOSE PARTS, and had given them much exhortation, he came into Greece." (Acts 20:1, 2).

"Now I will come unto you (Corinthians), when I shall pass through MACEDONIA: for I do pass through MACEDONIA." Later in this same chapter (verse 9), Paul says: "For a great DOOR and effectual is opened unto me, and there are many adversaries." (Read carefully the context of

these verses).

So the "door" was not in Troas, but evidently in Macedonia.

Any argument built on II Corinthians 2:12, 13 not only must infer, but grossly infer. We have no doctrine that depends upon inference. We will leave speculations to the speculators and inferences to the inferers. It is not always wrong to infer with regard to minor details that are not important, but to build a doctrine on inference is wrong. We must believe that what is important for us to know was inspired by the Holy Spirit, and is written in the Bible.

(2) Acts 19:10 and 19:26 have been referred to as proof that there were disciples in Troas. But note, neither of these verses states that Troas in particular heard the Word; but even if the word "all" includes Troas in its reference, there is absolutely nothing said with regard to souls being saved. As for 19:26, these are the words of a wicked man who is seeking to stir up a mob against Paul, and are not the words of Luke or someone who is giving actual fact with regard to those saved under Paul's preaching in Asia. But even if this man's report were true, it adds nothing to the theory. The man says that "almost throughout all Asia" Paul had "turned away much people." This, certainly, does not necessarily mean people in Troas.

So again we see that all that is furnished by these passages to the opposite view is an inference.

(3) It has been pointed out that some Greek texts include the definite article "ton" before "arton" in Acts 20:11. This is admitted, but does not validate the article's appearance in the verse. The late George Ricker Berry, in his Greek-English Interlinear, notes that the leading Greek textual scholars, Lachman, Tischendorf, Tregelles, Alford, and Wordsworth consider the article as being "doubtful." In other words, they have reasons for believing that the article is not authentic, but was added later on. (Of course the original Scriptures are not known to be in existence today, so we do not have the original texts by which we could definitely know the truth in this matter.) The text of Mr. Berry's Interlinear was selected in consideration of the texts of six different editors of the Greek Testament, and his note on Acts 20:11 indicates that all of them consider the article as doubtful. Furthermore, Berry does not include the article in his text.

As for the occasion of the article's appearance, we can only speculate, which of course means that we can not believe anything definite. However, I wish to offer a possible reason for the article's appearance. From my study of the matter, I have found that some scholars take the position that the early churches ate a meal before they ate the Lord's Supper. The meal was called "Agape" (love-feast) and the Supper, "The Eucharist." However, in Acts 20:7, 11, there was no article to distinguish

the one from the other. Therefore, it may be that, proceeding upon the theory just explained, the article was added in 20:11 to make such a distinction.

Of course, the foregoing is my own unsettled opinion, which is not definite, and no one is asked to believe it. You might, however, remember it in your own investigation.

Now, these three foregoing items are the only ones with a seeming significance that have been offered. No one has endeavored to prove that (1) there were saved people in Troas; (2) that such people are referred to in Acts 20:7-11; (3) that there was a church in Troas; and (4) that either verse 7 or verse 11 refers to the Lord's Supper.

### Eminent Quotations

"An ordinary preacher may be an excellent theologian, and another, though he has studied all the languages, God knows what other things besides, may not even be worthy of the name of theologian. Not man, but God, makes theologians. If you think this statement goes too far, you are still blind."—C. F. W. Walther.

"May I beg you carefully to judge every preacher, not by his gifts, not by his elocutionary powers, not by his status in society, not by the respectability of his congregation, not by the prettiness of his church, the grandeur of ceremonial, or the peculiar beauty of his vestments, but by this—does he preach the Word of truth, the gospel of your salvation?"—C. H. Spurgeon.

"The reading of the Scripture as such, without more, will never be able to bring one single soul from death unto life. The Scripture by itself is as dull as a diamond in the dark; and as the diamond glistens only when entered by a ray of light, the Scripture has power to charm the eye of the soul only when seen in the light of the Holy Spirit. Christ lives, and by His Holy Spirit, He still works upon the heart and in the consciousness of God's elect."—Abraham Kuyper.

"Men nowadays cheerfully give up the substance, but never the name of Christianity."—B. B. Warfield.

### The Doctrine of the Blood, No. 9—

## Redemption By The Blood

(THE BLOOD IN THE NEW TESTAMENT)

In the preceding article, a definition was given of the word "redemption." The word was defined as meaning "to deliver by paying a price," or to purchase with a price. And when we speak of redemption by blood, we mean that we have been bought by the ransom price—Jesus Christ.

We read in Revelation 5:9, 10: "And they sung a new song, saying, Thou art worthy 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 hast made us unto our God kings and priests: and we shall reign on the earth."

Now, from what have we been redeemed?

1. First, we have been redeemed from the punishment due to our sins.

The Bible refers to "the curse of the Law," and states that we are all under that curse. Now what is the curse of the Law? It is the law's demands against sin. The wages of sin is death. The Law demands the death penalty of all offenders. That death penalty is separation from God, separation from God in Hell. This is the punishment due to our sins.

But we have been redeemed from that curse. We have been purchased with a price. Our sin-debt has been paid by another. It has been paid in full. What Christ suffered on the cross is equal to the exact punishment that all that go to Heaven would have had to suffer in Hell. I want to say that again: The sufferings of Christ on the cross are exactly equal to the sufferings that all that go to Heaven would have had inflicted upon them in Hell.

## "I Should Like To Know"

1. Is the Sunday School a Supper to such a one?

branch of the church?

If so, we find nothing in the Bible of its so being.

2. What position does it bear toward the church?

We do not know what you mean by "position." If you again have reference to a "branch" or something similar, then there is no such thing that we know of. The modern Sunday School with its "departments" and "superintendents," etc., is the invention of carnal man and is a curse to the churches and God-ordained preaching. We discussed the Sunday School at length over a year ago. If you don't have those copies of TBE, we might be able to scrap up some, if you want them.

3. If a church member is sick and an invalid, is there any way by which he could partake of the Lord's Supper other than in the church?

In such a case, the only Scriptural way that we can think of would be for the church to meet in the home of the invalid person and all the church observe the Supper there. This would be altogether Scriptural, for nothing is changed or altered, saving the place where the church observes the Supper.

4. Would it not be all right for the church to authorize the pastor of the church to administer the

No, not if we accept the Bible as our guide in such matters. There is neither example nor precept of such in the Bible. We know that this has been done before, but no one contends that it is Scriptural. Sentiment is back of such practices.

5. Has Revelation 12 been fulfilled?

So far as we are able to understand, the first few verses, at least into verse six, have been fulfilled. Brother Gilpin gave an exposition of this chapter in the January 15 issue of 1957. If you have that copy, then it might be well for you to read it.

6. Why is it that often in the Bible God is described as we would describe the actions of men? I have heard some say such things are literal.

The Scriptures use many methods whereby to convey to us the truth which God wishes to impress upon us. Of course, all allusions to God which also apply to man are usually used figuratively. For instance, Jeremiah 7:13 speaks of God as "rising early"; but such an expression is employed, evidently, to impress the people with the fact of God's continued presence with them, though they disregarded Him and His Word. To assert that God sleeps and rises early in a literal sense, is mere ignorance.

7. One preacher said that God had literal hands, feet, fingers, and the such-like. Please comment.

This needs no comment.

8. Who started the Episcopal church?

The Episcopal church is the same as the Church of England. It was started by Henry the Eighth in 1534.

9. Who started the Congregationalists?

Robert Brown in 1580.

10. Who started the Seventh-Day Adventists?

The movement is usually traced back to the early 1840's to William Miller, but it developed under Ellen G. White's "ministry."

### PROTESTANT PERSECUTION OF BAPTISTS IN EARLY AMERICA

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## If You Have Spare Cash, You May Be Interested In This

Dear Brother Gilpin:

I personally own \$1750.00 worth of Broadway Bonds issued upon the East Side Baptist Church here in Topeka, and I am very desirous of selling these bonds. They are in the following denominations: 3 are \$500.00 and one is \$250.00. Of course, they yield 5% interest semi-annually on October 1 and April 1 of each year. They mature in ten or eleven years.

East Side Baptist Church revenues have averaged just about \$650 per week for the past two years, and the church is 17 years old. To retire the entire bond issue (which is the only indebtedness on the church) requires only \$92 per week. So you see the stability of the church and the consequent soundness of the bonds as an investment.

If you, through your contacts, Brother Gilpin, know some one or more persons who might be interested in this kind of investment, it would certainly be a great help to me at this time. Also, I think it would be a good thing for them, if they have spare cash.

Moreover, if and when I sell the bonds I intend sending a \$100.00 contribution to TBE. I wish that I could have done it for the Thanksgiving offering.

Your friend,

FRED W. PHELPS,  
3451 Tara  
Topeka, Kansas.

Brother Phelps is personally



PASTOR FRED PHELPS

known to the editors of this paper. We love him for what he stands for and consider him one of the most outstanding young men in the ministry today. He is a great believer, teacher and exponent of the doctrines of grace, and we can most heartily commend him personally.

It could be that some of our friends might have money to invest, and if so, we invite you to write direct to Brother Phelps.

We are always happy when we can bring together our friends for a mutual advantage to each.

vah when He made the Heavens? Who was with God when He raised the arches of azure? Who, beside the Lord Jehovah, poured out the wide and open sea into its mighty channels? Is there a single flower that had an angel to help God to make it? Can you find even one blade of grass that owes its origin partly to the divine and partly to the human? Never! God was alone in creation. Even so, God is alone in the greater work of salvation and redemption.

Who helps the Almighty God in providence? Those ponderous wheels that are so high, and terrible, are ever rolling on; who is that that makes their axles stand fast, and guides the wheels in their wondrous revolutions? Is there any man who controls the clouds? Have you heard of any king or potentate who manages the storms? Is not the Eternal the only One who puts a bit between the teeth of the winds, and stands as the Almighty Charioteer who can rein them up at will? Will He let a puny creature, whom He has made, take part with Him in the workings of providence? Is it likely that He will suffer a sinner to become a shareholder in the mightier work of grace and salvation? No. The Messiah comes alone from the winepress, with His garments red with His own blood, "traveling in the greatness of His strength." He that speaks in righteousness, "mighty to save," trod the winepress alone; and of the people there was none with Him.

Upon Calvary's cross, no other blood than that of Jesus Christ contributed to His people's redemption. The glorious Lord will not yoke Himself with thee, sinner, in order to secure thy salvation. Yoke an angel with an emmet, link an archangel with the tiniest gnat which ever fluttered in a summer's eve; but never think of joining the Omnipotent Jehovah with man's nothingness. The Almighty God yoked with the sinner's feebleness, the Everlasting, the Infinite Maker of all, to be simply a co-worker with us,

"There is life in a look at the Crucified;  
There is life at this moment for you."

and we labouring together with Him, and helping Him to do what He could not do without us in procuring our salvation—is not the very thought arrant blasphemy?

### Not By Baptism And Lord's Supper

Even ordinances which God Himself ordained must never be trusted to as a means of salvation. Jesus Christ is "the Way," not baptism; not the Lord's Supper.

As for those things which God did not ordain—infant sprinkling, human ceremonies, ritualistic observances, confirmation of the ungodly, wax images, gilt crosses, artificial flowers, fine music, intoning, fasting communions, and so on—these are sins in God's sight; put instead of Christ's work, they are idolatry. You might as well trust to the ordinances of an old hag as to the ordinances of any priest, Romish or Anglican, who pretends that he has more power with God than you have yourself.

We are all alike in the sight of God in this respect; if we come before Him as sinners, He accepts

## Jesus Considered As Prophet, Priest, And King

By ROY MASON

Buffalo Ave. Baptist Church  
Tampa, Florida



PASTOR ROY MASON

The Lord Jesus Christ fulfills a threefold role of Prophet, and Priest and King. These offices were all foretold of Him, and to avoid error one needs to know the period during which He successively performs the duties pertaining to each one. Let us consider each of these—and the fulfillment:

### The Office Of Prophet

The great Messianic prophecy of the early part of the Old Testament refers to Jesus as a prophet "like unto Moses." (See Deut. 18:15). Acts 3:22, 23 makes plain that this prediction did refer to Jesus. When the Jewish leaders said to John the Baptist (John 1:21) "Art thou THAT prophet?" reference was to the promise of Deuteronomy. Jesus was like unto Moses in several different ways:

(1) He was the leader of a people out of bondage to sin, as Moses led Israel out from the bondage of Egypt.

(2) He was the "Lawgiver" of God's people. (Note Matt. 28:20). Moses gave the Ten Commandments—Jesus gives us the teachings that we Christians are to go by.

(3) Moses foretold the future. Jesus uttered prophecy in more instances than we have time to mention. One example is Luke 21:24.

### The Office Of High Priest

Jesus fulfilled the Old Testament type of the high priest. (See

us in Christ. If any assume priestly power over their fellow sinners, let such men tremble for themselves, and remember the fate of Korah, Dathan, and Abiram. He who talks about conferring salvation on others, should look at the dreadful condemnation which awaits his own soul, unless he repents of his great sin. God will yet cause His judgments to come forth, and utterly destroy those who would trench upon the priestly prerogatives of the one and only Great High Priest, our Lord and Saviour Jesus Christ.

### Not By Feelings

He who rests upon his feelings will be as much deceived as he who rests upon his works. The blood of Jesus saves; not my sense of guilt, nor my consciousness of depravity, nor all my knowledge of my guilt. Salvation is all in Christ Jesus from first to last; putting His pierced hand on all our doing, believing, seeing, feeling, experiencing, He covers it all up, and says, "I am the Way." Therefore, I must rely on Christ alone, for—

"None but Jesus, none but Jesus, Can do helpless sinners good."

### II. JESUS IS THE PERSONAL WAY OF SALVATION: "I AM THE WAY"

The way of salvation rests entirely upon the person of our Lord Jesus Christ. We do not think enough, honor enough, preach enough, about the person of Christ. We must be clear about the merit of the precious blood of Christ; we do well to meditate much upon the sponge, the vinegar, the nails, the five wounds, the bleeding side, the dying cry, "It is finished," the resurrection, and the ascension of our Lord; but we must not forget "Jesus Christ Himself."

We want not so much doctrine about Christ, as Christ Himself. Doctrine is the throne on which Christ sits; but we must have Christ upon the throne. If we are to have our churches full of life and power, we must have more preaching of Christ, talking to Him, dwelling with Him—a bleeding Saviour visibly crucified among the people.

We want the Incarnate God, the real Christ; we do not want a picture. (Continued on page four.)

Heb. 9:11-15 and 25-28). As the high priest entered into the holy of holies, so Jesus bearing His own blood entered into the throne room of Heaven, typified by the holy of holies.

The priesthood of Old Testament times was an ever changing priesthood due to death, but Jesus is different in that He is an ever living priest. (See Heb. 7:23-28). The eternal security of the believer is argued upon the basis of the unchanging priesthood of Christ, "who ever liveth to make intercession for us." (Heb. 7:25).

Since we have in Christ a perfect priest, there is no need whatsoever for any human priest. A human priesthood became obsolete when Jesus died and entered into Heaven. The existence of a human priesthood is a dishonor to Christ, indicating as it does, that He failed to do the work that was outlined for Him.

### The Office Of King

The prophet foretold that He should be King. (See Is. 9:7). The angel in announcing His birth (Luke 1:32-33) foretold that He would be King. It was recognized by the first Christian council (Acts 15:16) that Jesus would return and reign as King. Jesus Himself foretold that He would return and reign as King (Matt. 25:31). WHEN WOULD THIS BE? Jesus foretold clearly. He said, "When the Son of Man shall come in his glory and all the holy angels with him, THEN shall he sit upon the throne of his glory." Is this the things that are taught today? No, it is being taught by Baptist leaders and leaders of other religious groups that Christ is NOW King, ruling over some sort of "spiritual" kingdom. The denominations are to "bring in His kingdom by means of their ecclesiastical schemes. In the light of the plain teachings of Scripture, we are warranted in exclaiming, "WHAT A LIE!"

Any seminary professor who doesn't know enough to know that Christ will return and will "bring in" His own kingdom, ought to be fired as a Scriptural ignoramus. The high-up clergy in America is biased toward Communism because they believe that men are to "bring in the kingdom" of Christ by their social schemes, and Communism purports to be the scheme that will make the earth a paradise. The truth is—it produces an earthly hell.

This is not the day nor the age of the Prince of Peace. This is the age that shall end in Anti-Christ and the Great Tribulation. We are headed toward the chaos of that time as fast as the clock ticks. Modernistic fools ridicule the Scriptural teaching about these things. "Fools" is the right term. Did not Jesus say, "O fools and slow of heart to believe all that the prophets have spoken?" The greatest fools are still those who refuse to believe "all that the prophets have spoken," and they spoke of the return and the earthly visible reign of Christ on the throne of David!

THE BAPTIST EXAMINER

PAGE THREE

JANUARY 25, 1958

## The Way To Heaven

(Continued from page one)

right." No, He righteously condemned them, and cried, "Woe unto you!" He preached against every doctrine except that which He Himself taught.

There seems to be growing up amongst us an idea that a man is of a persecuting spirit if he does not think that the one who flatly contradicts him is as right as himself. If we do as some wish, we shall in time reach that blessed state of charity which had been attained by the courtiers of the Sultan, who, when he said at mid-day, "It is midnight," replied, "Yes, sire, there is the moon, and there are the stars."

Today, we are expected not to protest against Popery, lest we should be considered bigots; we must subscribe to all that men teach, if only they are sincere.

Suppose a man, traveling due North, was sincere in thinking he would get to the South, do you think his sincerity would bring him to the desired destination?

If a man were sincere in thinking that prussic acid was a wholesome food, would the poison do him no injury?

If a man starved himself while he sincerely believed he was feasting, how long would it take him to get fat?

You say, "These things are contrary to the laws of nature." Just so, and the laws of God's gospel

are as fixed and true as are the laws of nature. If you are honest and sincere in keeping to the road of ruin, you will reach the natural end of that road—eternal destruction. Sincerity in believing a lie does not change the lie to the truth.

There is but one way to Heaven, there is only one Saviour, Jesus Christ is exclusively "the Way." This excludes all by-paths, all cross-roads, and all short cuts. Scripture knows nothing of the new theory, that we may be all right though we are in direct opposition to the Word of God.

### Not By Works

The way of good works does not lead to Heaven. We must still have decided, faithful preaching upon justification by faith. There is as much need today for us to declare this elementary doctrine of the Christian religion as there was in the days of Martin Luther. We must explain, and expound, and enforce, the doctrines of grace, and the absolute necessity of trust in the finished work of the Lord Jesus Christ. We must be saved by His doing and dying, and not by anything of our own; we must be justified by His righteousness, and not by our own, for indeed, we have none.

The canker of self-righteousness is everywhere. As ministers of Christ, it is necessary for us to come back to the old cry, "Salvation is not of ourselves. Salvation is of the Lord. Jesus is the only way; there is none other."

Jesus Christ is the Substitute of His people. He bore their sins in His body on the tree; and now, those who are "His people" are saved by Him "from their sins." Their sins were laid on Jesus; and that which He did on their behalf, saves them; not anything they can do. We might as well expect to sail to America on a millstone, as expect to go to glory by our own doings. There is no way to Heaven other than Jesus, trusting His merits, resting on His atoning sacrifice.

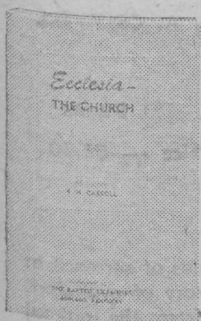
### Not By Works and Grace Mixed

The way of salvation is not by works and partly of grace. The way of salvation is all of grace. None can assist Christ in the work of saving guilty men. God does not take a composition from bankrupt debtors and then let His Son, Jesus Christ, make up the deficiency.

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## Spurgeon On Baptists

We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up to the apostles themselves. We have always existed from the very days of Christ, and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents. Persecuted alike by Romanists and Protestants of almost every sect, yet there has never existed a Government holding Baptist principles which persecuted others; nor, I believe, any body of Baptists ever held it to be right to put the consciences of others under the control of man. We have ever been ready to suffer, as our martyrologies will prove, but we are not ready to accept any help from the State, to prostitute the purity of the Bride of Christ to any alliance with Government, and we will never make the Church, although the Queen, the despot over the consciences of men.

(From **The New Park Street Pulpit**, Volume VII, page 225. Sermons preached by C. H. Spurgeon in 1861.)

(Continued from page five)

ture of the crucifixion on the wall, we want Christ in the heart. We do not want the portrait of the Saviour on stained-glass windows; but we do want the image of Christ portrayed in living lines upon our souls. We must have the blessed person of Christ, the real, living Christ, still giving the shout of a King in the midst of the camp of Israel. This is the power to save the soul, this is the power to move the world.

When we live, it must be Christ living in us. When we are fed, it must be upon Christ, the Bread of God coming down from Heaven. When we reach Heaven, it will be to be where Christ is, beholding His glory. Our pardon comes from Christ Jesus the Lord. We are accepted in Christ, the Beloved.

Our salvation is all in Christ; Christ our wisdom, Christ our righteousness, Christ our redemption, Christ our sanctification. The very real, personal Christ must be our Saviour. "I am the Way." Jesus Christ did all that was necessary for the salvation of all sinners who trust Him. The blood which streamed from His veins, from His heart, cleanses from all sin. The perfect righteousness of Jesus is the believer's justification. Christ is all believing sinners need.

### II. JESUS IS THE PERFECT WAY OF SALVATION

He is not part of the way, but He is the whole of the way. Christ is the way from the place where the sinner is, as a sinner, right up to Heaven. Jesus Christ comes to the sinner just where he is; He is to the sinner, as a sinner, where he is, an all-sufficient Saviour, to bring the guilty one to glory. As

"Return, O wanderer, to thy home,  
Thy Father calls for thee;  
No longer now an exile roam  
In guilt and misery: Return,  
return."

a sinner, hopeless, senseless, dead, you are to believe that Jesus Christ is the Saviour for just such as you are. The way to Heaven is the way which begins from where you are, and goes straight to Heaven.

"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

"He that believeth on the Son hath everlasting life,"—insurance against sin, and insurance against terror. (John 3:36).

Those who believe on Christ shall hold on their way, and in Christ the righteous shall wax stronger and stronger. The believer is really, vitally, personally, and spiritually, one with the Lord Jesus Christ.

### IV. JESUS IS THE PRESENT WAY OF SALVATION

Jesus does not say, "I will be the way." He says, "I am the way." Not, I may be, but "I am." That is, presentness.

You have not to feel your need before you come to Christ. Come

### THE BAPTIST EXAMINER

PAGE FOUR

JANUARY 25, 1958

## "The Six If's"

(Continued from page one)  
"if" we get a picture of a different class of Christian in every instance.

I

### THE LYING CHRISTIAN.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."—I John 1:6.

How does an individual say that he has fellowship with the Lord Jesus Christ?

Well, beloved, when you joined the church, you said then that you had fellowship with the Lord Jesus Christ. The very fact of joining a church, making a public profession, and asking to be received as a member of a church—that in itself says that you have fellowship with Him.

Likewise, beloved, the day that you were baptized, when you went down into the waters of the baptism, the administration of that ordinance was a bold declaration that you were making of your fellowship with the Lord Jesus Christ. Furthermore, every time you have partaken of the Lord's Supper from that time down to this, the eating of the bread and the drinking of the wine likewise says that you have fellowship with Him.

I might say also that even your church attendance, if you are a regular church attendee—this says that you are in fellowship with Him. However, you may not be. It may be that you have never made a profession of faith, but in the eyes of the world it looks as though you are in fellowship with Him if you are a regular attendant at the house of God.

"Father, I will wait thy daily will:

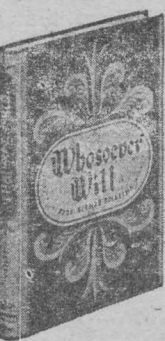
Thou shalt divide my portion still.  
Grant me on what seems Thee best,  
Till death and Heaven reveal the rest."

Then, too, beloved, we say that we have fellowship by our own lip testimony.

Here, then, are five ways whereby we say we have fellowship with Him. We say it by our profession of faith, we say it by our baptism, we say it by the fact that we have partaken of the Lord's Supper, we say it by our church attendance, and we say it by our lips. We, in these five ways, testify to the fact that we have fellowship with Him.

My text says, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." This Scripture literally means that the individual who says that he is in fellowship with the Lord Jesus Christ but has no prayer life and a worldly walk characterizes his life from day to day, that individual may say that he is in fellowship with the Lord Jesus Christ, but actually he is a lying Christian. In other words, he gives his profession a lie by the life that he lives.

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## The Gospel Of The Devil

"Ye shall not surely die."—Genesis 3:4.

(Note: I found the original skeleton of this outline in a copy of Spurgeon's magazine, "Sword and Trowel." I have forgotten who the author was, but it is here presented with changes and additions by myself.—Bob L. Ross)

THE DEVIL'S GOSPEL—God will not punish sin in the way He says He will.

### I. WHAT THE DEVIL'S GOSPEL IS—

1. Be Assured, He Has A Gospel.  
A false "good news" to the sinner.
2. It Is An Ancient Gospel (John 8:44).  
It's nothing new for men to scoff at Hell.  
It's nothing new for men to mock at the idea of sin's being punished by God.
3. It Is A Plausible Gospel.  
That is, to the carnal mind (I Corinthians 2:14).  
"Would God punish forever?" some ask.  
"Will a loving God damn a soul in Hell?"  
Such people are ignorant of Holiness and Justice (Heb. 2:2).
4. It is a Lying Gospel.  
Either it is a lie, or God, Christ, and the Bible are liars.  
Adam's case proves it's a lie.

### II. WHAT THE DEVIL'S GOSPEL DOES—

3. It Comforts the Wicked (Ecc. 8:11).  
Evolution comforts the wicked.  
Modernism comforts the wicked.
3. It Encourages Men In Their Sins.  
It did so for Adam and Eve.  
It does so today.
3. It Denies God's Word.  
"Ye shall not," it says.  
As if to say, "God lied!"
4. It Causes Men To Persevere In Sin.  
Diverts the mind from thoughts of eternity.

### III. WHAT THE DEVIL'S GOSPEL LEADS TO—

1. To Thoughtlessness as to God.  
Adam is a good example.  
This doctrine leads to outright infidelity.
2. To Transgression of God's Law.
3. To Dislike of God's Presence.  
Adam hid.  
One day, sinners shall try to hide (Rev. 6:15-17, 20:11-15).

### IV. THE END OF THE DEVIL'S GOSPEL—

1. Separation from God.  
Adam cast out.  
The Wicked cast out (Rev. 20:15).
2. Shameful nakedness.  
Billions shall see their naked unrighteousness on judgment day.
3. Irremediable and incurable misery.  
Example—the rich man (Luke 16:24).

Oh, the thought of an eternity in Hell!  
Oh, sinner, flee this wrath to come!

There's another individual who comes to my mind, who one night, although there was a revival meeting in progress, drove by the church where the meeting was being held, dropped his head and turned his face in the opposite direction so that his pastor might not see him, in order that he might go fox hunting, rather than attend the services.

There's another individual who comes to my mind, who one night, when I was just a boy, walked by the church when a revival was in progress and went on down the street to a movie and spent the evening at the movie rather than in the revival meeting.

Here's another individual who comes to my mind, who one night went to a lodge meeting rather than attend a revival meeting that was going on in his church. When his pastor would rebuke him for his inconsistency in the matter, he said, "Well, there was an important meeting of the lodge and I figured that the revival meeting wasn't as important as the lodge meeting."

All I have to say, beloved, is that such an individual who professes to know the Lord Jesus Christ and does not live in the light of his profession, that individual is giving a lie to his profession. It doesn't matter how much he might say that he has fellowship with the Lord Jesus Christ, if his life doesn't back up the profession he has made, it just literally says that he is a lying Christian.

You say, "Brother Gilpin, those are harsh words." Now, beloved, I didn't write the Bible. I am just God's messenger and I am only giving you what God says. God says that the individual who says that he is in fellowship with the Lord and does not the truth, but

rather walks in darkness, that individual gives his profession the lie by the life he lives.

I think of so many individuals that I have known in my life, and in my ministry—individuals who have come under my observation, who have said that they were in fellowship with the Lord Jesus Christ, but their life certainly didn't back up their testimony. I think of the great number of people who are professing Christians who never attend services in any wise at all. I think about the great number of people who in all probability attended church during the Christmas season, who probably had not been to church since

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## What Is An Evangelist?

In the past few years, people have held some warped ideas as to what an evangelist is. The majority of folk think that an evangelist is an individual who holds big union meetings, with all the different denominations united in support. Such an idea is completely foreign to the New Testament.

Actually, an evangelist in the Bible is nothing more than what we call a "missionary." Philip (Acts 21:8) was such a man. We have heard many modern "evangelists" refer to Philip's preaching in the city of Samaria as "a great city-wide evangelistic campaign," as if Philip's evangelism were similar to modern "evangelism." But such is a farce. There were no churches in this city to back such a "campaign." This work was identical to the work done by what we call a "missionary." The word "missionary" is not in the Bible, but the word "evangelist" is. Today, folk call men who are truly evangelists, "missionaries," and men who are actually in no wise evangelists, but parasites and leeches, are called "evangelists."

God gave evangelists to the church (Ephesians 4:11). Churches are to send them forth to perform

their work (Acts 13:1-4). Churches are not an evangelistic field, and I challenge Bob Jones or any of his kind to prove that churches are, in the Bible sense of evangelistic work, but churches are not evangelistic fields.

God says for pastors to do the work of evangelists (II Timothy 4:5). Pastoring a church and doing evangelistic work are two different things. One has to do with the saints, the other with sinners. Therefore, pastors have a two-fold work to do.

Any evangelist who is not working under the authority of a New Testament church is not a Scriptural evangelist. You can find no such evangelist in the Bible. Any evangelist who yokes up with all denominations is not a Bible evangelist. Any evangelist who cuts the corners on God's Word with regard to church truth is not a Bible evangelist. All New Testament evangelists baptized converts and organized churches, declaring all the counsel of God.

The "mass evangelism" of our day is not Bible evangelism, but is simply "mess evangelism." It is not the church-sponsored, church-controlled evangelism of the New Testament.—Editorial.

### "The Six If's"

(Continued from page four)

fast Easter. I tell you, beloved, those individuals who just go to church when the mood strikes them who attend services only now and then, if they are saved, they are certainly giving their profession the lie by the life they live in their carelessness of non-attendance at the house of God.

#### II

#### THE NORMAL CHRISTIAN

"But if we walk in the light, as he is in the light, we have fellowship, one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7.

This is just the normal experience of every truly, born-again, spirit-begotten child of God. It says, "If we walk in the light, as he is in the light." Now this doesn't mean that you are living perfectly as God. In fact, I will

The epitaph of the Christ-rejector is, "Thou fool!"

Now you presently that you do not live as perfectly as God and that there is sin within your life every day, but it does mean that we have honest obedience to the known truth of the Word of God. Beloved, I believe with all my heart that there can be an honest obedience to all the known truth of the Bible. I do not believe that any individual ever lives a life of absolute perfection in this world, but I do say that there can be an honest obedience to the known truth of the Word of God. Many an individual knows a whole lot more than what he is doing. Many an individual knows far better than the way he is living. I say, beloved, there can be an honest obedience to known truth.

Beloved, this ought to be the normal experience of every Christian. It is not a normal experience for you to live above sin. It is not normal experience for you to be completely perfect, but it is a normal experience to have an honest obedience to the known truth of the Word of God.

If you know the Bible teaches anything at all, then it is your business as a child of God to try to bring your life into conformity with the Word of God. If there is anything at all in the Bible that is contrary to your life, you need to rectify and change your life to make your life come into conformity to God's Word. If there is anything in the Bible that you

have not seen before and you come to realize that it is the truth of the Word of God, it is your business to bring your life into conformity thereto. When you see the truth, when you understand the truth, and when you come to observe what the Word of God says, if you are a normal Christian, you will do your best honestly to obey what God says within His Book. That, beloved, is what I call honest obedience to the known truth of the Word of God.

My text says that you can have that experience if you walk in the light, as He is in the light. Now don't tell me that you can't live up to the light that God has given to you in His Bible. Don't tell me that you can't have that experience. I say this, it is just the normal experience of the child of God. It is not abnormal. It is not sub-normal. Rather, it is the normal experience of the child of God. If you know what the Word of God says, you can bring your life into conformity to the Word of God.

My text tells us that if we do that, there are two outstanding experiences that shall be ours. First of all, it says that we can have fellowship one with another. Beloved, that is when we do have fellowship one with another. When I bring my life into conformity to the known will of Almighty God, it is then that you and I can have perfect fellowship together. If your life is lived in the light of the Bible and you are honest to the best of your ability to the teachings of the Bible, and if I, myself, am honest to the

"When trouble, like a gloomy cloud,  
Has gathered thick and thundered loud,  
He near my soul has always stood,  
His loving kindness, oh, how good!"

teachings of God's Word and am living in the light of God's Book to the best of my ability, beloved, you and I can have fellowship together. The fact of the matter is, we have much fellowship one with the other when your life and my life are being lived in obedience to God's Book.

My text goes further and tells us that we not only can have fellowship one with another, but we can have the assurance that the blood of Jesus cleanses us from all sin. I tell you, my brother, my sister, I thank God for the daily cleansing—yea, the hourly, and the moment by moment cleansing that we have from the Lord, because it says that the blood of Jesus Christ cleanses us from all sin. If you are saved and if you are walking in fellowship with

Him and with your brothers and sisters in Christ Jesus, then you have the promise that the blood of Jesus Christ cleanses us from all sin.

I am glad that there is never a sin that comes into my life without my having assurance that God cleanses me from it, for He has given His Son, Jesus Christ, to be my High Priest. As my High Priest, acting in my behalf, He intercedes and presents His blood as a means of keeping me cleansed, cleansing me in the presence of Almighty God.

#### III

#### THE DECEIVED CHRISTIAN.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."—I John 1:8.

Is it possible for the Devil to deceive us? Yes, he does. I think that there are some few individuals who talk in terms of having gotten rid of their Adamic nature, who are deceived Christian people. I think that the most of them though have never been saved. I think that the majority of that crowd of Holy Rollers who tell you that they live above sin and that there is no sin within their lives—I think the majority of them have never come to a saving knowledge of the Lord Jesus Christ and they just stand up and lie—knowing they are not telling the truth.

It could be that some people who have been saved, have been misled and mistaught and they might not realize what sin is, and they say, "We have no sin." John said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Let me remind you that sin is of the old nature. You and I and everyone of us have an old carnal, fleshly nature. That carnal, fleshly nature is just as capable of sin today as it was before we were saved. The fact of the matter is, our old carnal nature is just as devilish and just as depraved today, and we are subject to just as much sin today as we were before Jesus Christ became our Saviour. The only difference is that now we have a new nature on the inside which acts like a bridle on a horse—it helps to curb and control the old nature that we have. While it is true that the new nature which we have, which we have received from God, helps to curb and control the old nature, the fact remains that the old nature persists. It is still there, though we have the new nature of God given to us.

I ask you, as a child of God, do you know what it is to have temptations and yet the new nature of God won't allow you to go on with that temptation? Do you know what it is to have the old nature and the new nature buffeting and warring against the other? Well, beloved, that is what Paul is talking about when he says:

"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."

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## EVANGELISTIC OUTLINES

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Title: "LOOK AND LIVE FOREVER"

Scripture Reading: Numbers 21:5-9; John 3:1-16

A note to the readers: We greet you again, beloved preachers and whoever else may study these outlines from week to week. Again, I remind you that we give you (we trust) more than you can use in an ordinary or average sermon. We feel that too much is better than not enough. It was our hope to present this outline to you in golden buckets, studded with sparkling gems, but the water of life is just the same, even though it come in tin containers (we hope the homiletical buckets are not too rusty).

\* \* \*

INTRODUCTION: Did you ever look at an object that thereafter changed your life? It may have been a person (it led to marriage!), a picture, a book, a house (you bought it). How much more when a regenerated soul has its first real glimpse of Jesus Christ!

(A brief historical introduction might be needed with this message. But we dispense with such in this outline.)

The bitten children of Israel we present as a picture of the sinner bitten by the serpent Satan and poisoned by sin; but looking to the crucified Christ appearing as made sin in our stead, the sinner lives eternally.

#### I. THEY WERE LOST.

A. The cause. Rebellion, murmuring, dissatisfaction. (Ps. 43:5; Phil. 2:14). Sin causes death (Ezek. 18:4; Rom. 6:23).

B. The course.

1. Sin is intermingled. "Among the people" (v. 6). Sin is everywhere, in all nations. Even in the convents, in pastors' studies, in choirs (Rom. 3:9). Even one of the apostles, John 12:6.

2. Sin is inward, internal. "They bit the people" (v. 6). Inward injection. "The heart is deceitful (Jer. 17:9). No good thing in me, in my flesh (Rom. 7:18).

C. The conclusion: Death. "Much people of Israel died" (v. 6).

1. The number: "Many." How much more with sin's scourge! (Matt. 7:13-14); "all die" (I Cor. 15:22), "all dead" (2 Cor. 5:14). Compare: "Man is incapable of sin" (Mary Baker Glover Patterson Eddy, Science and Health, p. 475). "There is no death" (Ibid., p. p. 427-428).

2. The nature: Death. Not only physical (Jas. 2:36), but also spiritual (Eph. 2:1) and eternal (Rev. 20:11-15).

#### II. THEY LOOKED.

A. Repentance. Confession: "We have sinned" (v. 7). (Rom. 3:22-23). Consideration: "We have spoken against the Lord, and against thee." They were already bitten by worse serpents than the physical ones! (Gen. 3:1 and Rev. 12:9). Confidence: "Pray unto the Lord" for us. A change in attitude toward God's servants. (I John 3:14). Let us trust a greater than Moses! (Heb. 7:25; Acts 16:31; Job 33:27-28).

B. Remedy.

1. The means. "A serpent of brass" (v. v. 8-9). In sight, fiery. Referring especially to their sting (see Hebrew), more than their mere appearance. In shape, like a serpent. Christ borri in the likeness of sinful flesh (Rom. 8:3) and sinners (John 1:14, the Son of Man, Luke 19:10). Made sin for us! (2 Cor. 5:21). In substance, brass. The metal symbolizing (it would seem) judgment! The sacrificial altar was brass (Ex. 27:1-4). Christ comes to judge His churches with feet like brass (Rev. 1:15). In situation, it was lifted up upon a pole. Nailed to the tree. Crucified! (John 3:14, 8:28, 12:32).

2. The ministry. A certainty: "And it shall come to pass." No doubt. (I Kings 8:56; Num. 23:19). "And it came to pass" (v. 9). State: "Everyone that is bitten." Welcome to all of them. No one else invited to look and live. Simplicity: "When he looketh upon it." Look to Jesus now and live! (Isa. 45:22, John 1:29). John 3:14-15—faith is the same as looking to. Many there are who apply the mustard patches or take the needles of sociology, psychiatry, philosophy and even religion to offset the serpent's deadly bite. No avail. (Job 13:4). Here is an active faith. Not just a creed but deed. He must believe enough to look (Jas. 2:20). Here an acquiescent faith. No argument about: Now can that be scientific? The faith of Abraham (Rom. 4:18-21; and for us—Rom. 4:22-5:1). Here is an attentive faith. Fixed on the brazen serpent. Not to look to Moses, your good deeds, your amount of faith, feelings; look to Christ alone!

#### III. THEY LIVED.

A. Salvation. "They lived." Eternal life (John 3:15-16; 36).

1. Experienced. Personal experience needed. "We know that we have passed from death unto life" (I John 3:14). John 9:25.

2. Expressed. If any man looked to the serpent of brass "he lived." "He that believeth on the Son hath everlasting life" (John 3:36; 6:47 and 10:27-30). You cannot hide such a life. You cannot so hide Christ (Mark 7:24). "Christ liveth in me" (Gal. 2:20).

B. Sovereignty. They lived because they looked, and they looked and they looked because God willed it and worked it. To Him be all the glory!

1. God willed it. (Acts 17:28; Rom. 11:36). We cannot look to Jesus Christ if we are blind, and blind we are at birth and from birth (spiritually) until we are "born again" (John 3:3). It is God who gives the new birth (Jas. 1:18) and opens the eyes of the blind (Matt. 16:17).

2. God worked it. (Phil. 2:12-13, Rom. 1:16). By providence, serpent's bite driving us to Christ, seeing death working in ourselves and others (Luke 8:40-56; Heb. 9:27—how many times the elect are made to think of that "appointment"). By preaching (I Cor. 1:21; 1:23). "Blessed are your eyes, for they see" (Matt. 13:16). We look and live because Christ gives spiritual sight and life to whom He will (John 5:21).

Here we are in the wilderness of this world. Is there anyone made to feel the terrible sting of the serpent Satan in his life? Do you realize the terrible death awaiting you? See now the crucified Christ nailed to the pole of the tree and lifted up for our salvation. Look to Him in faith now and live forever!

This outline can be reduced and perhaps made more effective by omitting this third part of the sermon. (F.B.B.).

But the fruit of the Spirit is love, we are deceived Christians.

peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Galatians 5:1-23.

Now, beloved, that is the old carnal nature that is on the inside of us, and John says that they were baptized of the Holy when we say that we do not sin,

I know some people who tell you that they have had a great and marvelous and miraculous experience. I know folk who tell you that they have received baptism of the Holy Spirit, and when they were baptized of the Holy when we say that we do not sin,

(Continued on page seven)



"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

### Blood-Shedding

Most people hate redemption by blood. The Christian loves it. True, it does not "appeal" to the natural man. With a self commending, spurious sensitiveness he recoils from the idea of bloodshedding. With intellectual "refinement" and superiority he condemns the idea that it was necessary for the blood of Jesus to be shed in order that we might be washed clean, whiter than snow, in the blood drawn from Immanuel's veins. He calls it, in indignation, the "slaughter house theory" of the atonement. He says it makes a shambles of the Christian religion. But the startling fact is that those who reject God's plan of blood shedding atonement are themselves the cause of all the shedding of men's blood in this world.

A missionary in China, studying the tragic situation in the world today in the light of the atonement and the prophetic Scriptures, writes: "Genesis has taught me that war had its beginning in the heart of a faithless

man; the first man to revolt against a blood theology was the first to shed his brother's blood." Cain "knew better" than Abel as to how to sacrifice to God; Cain "knew better" than God; and Cain was the first murderer. So long as there is war between men and God through man's rejection of God's love in the death of Christ, so long will war between man and man continue.—S. S. Times.

#### STEP BY STEP

He does not lead me year by year

Nor even day by day.

But step by step my path unfolds;

My Lord directs my way.

Tomorrow's plans I do not know,

I only know this minute;

But He will say, "This is the way,

By faith now walk ye in it."

#### Infant Baptism

(Continued from page one)

TERTULLIAN is the first who mentions the custom, and he opposes it. This was at the close of the second century, or about A.D. 200. His opposition to it proves two things: **First**, that it was in occasional use, at least. **Second**, that it was of recent origin, since had it been long used some earlier record of it could be found. (Nander, C. Hist., Vol. I, p. 311).

BINGHAM could find no earlier allusion to it than that of Tertullian, though he believed it arose earlier. It must, therefore, as is generally agreed, have had its origin about the beginning of the third century.

CURCELLAEUS says: "The baptism of infants in the two first centuries after Christ was altogether unknown; but in the third and fourth was allowed by some few. In the fifth, and following ages it was generally received" (Inst. Christ. Religion, B. I, Ch. 12).

SALMASIUS says: "In the first two centuries no one was baptized, except, being instructed in the faith and acquainted with the doctrines of Christ, he was able to profess himself a believer" (Hist. Bapt. Suicer. Thesaur., Vol. II, p. 1136).

Such testimony is conclusive, and quite sufficient, though much more of a similar character might be added.

But observe: That when the baptism of children began, it was not that of unconscious infants at all, as is now practiced, but, as Bunsen declares, of "little growing children, from six to ten years old." And he asserts that Tertullian "does not say one word of new-born infants." Cyprian, an African bishop, at the close of the third century, urged the baptism of infants proper, because of the saying efficacy of the ordinance; and he is called the inventor, or father, of infant baptism. (Bunsen's Hippol. and His Age, Vol. III, pp. 192-5).

#### Why Did It Rise?

There is even less difficulty in tracing the cause than in finding the origin of infant baptism. It originated in a perversion of Christian doctrine, and was itself the perversion of a Christian ordinance.

All students of ecclesiastical history know that at an early period corruptions perverted Christian faith and practice. Among these, one of the earliest

was that of an undue efficacy attributed to baptism. Its sanctity was so exalted that it was believed to have power to wash away sins, and cleanse the soul for Heaven. By it the sick were supposed to be prepared for death, and salvation made more certain by its efficacy. Anxious parents therefore desired their dying children to be thus prepared — "washed in the laver of regeneration," as it was termed — that they might be sure of salvation. And here came in that pernicious error of "baptismal regeneration," which gave rise to infant baptism, and which has through all these ages clung with more or less pertinacity to the clergy and laity of all churches which have practiced it.

SALMASIUS says: "An opinion prevailed that no one could be saved without being baptized; and for that reason the custom arose of baptizing infants." (Epist. Jus. Pac. See Booth's Pedo. Exam., Ch. III, Sec. 3).

VENEMA declares that "the ancients connected a regenerating power with baptism." He cites Justin Martyr, Irenaeus, Clemens, Tertullian, and Cyprian as holding that opinion. (Eccl. Hist., Vol. 4, p. 3, Eccl. 2, 3, 4).

CHRYSOSTOM, writing about A.D. 393, as cited by Suicerus, says, "It is impossible without baptism to obtain the kingdom."

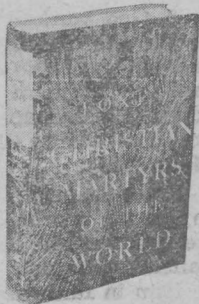
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And I am glad that it is so.  
Today's enough to bear;  
And when tomorrow comes, His grace

Shall far exceed its care.

What need to worry then, or fret?  
The God who gave His Son  
Holds all my moments in His hand  
And gives them, one by one.

—Barbara C. Ryberg.

#### SACRIFICE

During the Japanese-Russian War, a Japanese boat, loaded with destructives, was to be sent among the enemy's ships. It meant death. The men were drawn up in order that the choice might be made of those who were to be sent in. As they were about to begin the selection, a man stepped out and said, "Please send me." They inquired of him why. He said, "I am a Christian. If I die, I go to glory, the man whose place I take will have a chance to hear the Gospel."

and as cited by Wall he says: "If sudden death seize us before we are baptized, though we have a thousand good qualities, there is nothing to be expected but Hell" (Suicer., Thesaur., Eccl., Vol. I, p. 3).

WADDINGTON, in his Church History, says, in reference to the third century: "A belief was gaining ground among the converts, and was inculcated among the heathen, that the act of baptism gave remission of all sins committed previously" (Hist. of Church, Ch. II, p. 53).

PROFESSOR FISHER says "Very early baptism was so far identified with regeneration as to be designated by that term. This rite was considered essential to salvation. A virtue was believed to reside in the baptismal water itself" (Hist. Christ. Ch., p. 83).

Do its advocates and supporters hold the same view now? Do parents and ministers still believe that the baptism of unconscious infants secures, or makes more sure, their salvation? If not, why do they practice it?

PROFESSOR LANGE's words are weighty, and should be carefully pondered by Protestant defenders of this Papal emanation. He says: "Would the Protestant church fulfil and attain to its final destiny, the baptism of new-born children must of necessity be abolished. It has sunk down to a mere formality, without any meaning for the child" (History of Protestantism, p. 34).

Many good people, familiar with infant baptism and surrounded by its influences, have naturally learned to reverence it as of divine appointment, and some of them really believe it is taught or sanctioned by the New Testament. But Baptists are right in rejecting it as something utterly without foundation in the Word of God.

#### Household Baptisms

Much stress is laid by some of the advocates of infant baptism on the fact that in the Acts of the Apostles several cases of household baptism are mentioned. And it is asked with an air of assurance: "If entire households were baptized, must there not have been children among them? And were they not baptized also?" To this it is sufficient to reply, that nothing is said of children, and we have no right to put into the Scriptures what we do not find in them. All inference that such households contained infants, and that such infants were baptized, is the purest fic-

## Shoe Pinched Other Foot

As Bishop Huntingdon says: "No true father scourges his son but to receive him and for the son's sake. It is love's altered voice, the merciful stroke of love's hand, delivered with anguish and pity unspeakable, infinitely reluctant, infinitely sad. I dare say, when our dear and loving Lord spoke those awful sentences, there was a tenderness as of tears, a pathos unearthly in look and accent such as you and I cannot imagine. Nevertheless there is a Throne, there is a Right hand and a Left. The same instinct is lodged deep in human nature. Two ministers, one liberal and the other logical, walking on the street in one of our northern cities during the Civil War, were discussing a question of theodicy, in its bearing on the credibility of

some parts of the Old Testament. The liberal brother concluded that he could never believe Psalmist, who wrote curses God's name upon his enemies, be inspired. Presently they came to a bulletin board where it was reported that a southern city had been set on fire by the Union army. 'Rightly served,' said the liberal; 'it is good enough for rebels who have shot down soldiers and stabbed their country. They ought to be swept of the country into perdition, don't you think so?' 'I am thinking,' said his logical friend, 'of Imprecatory Psalms.' Instantly he agrees with the Law Giver that a righteous judge can 'by no means clear the guilty.' — Gospel on Judgment.

tion in the world. If Christian institutions could be built on so slight a foundation as that, we could bring in all the mummeries of the Greek or the Roman Church, and all the ceremonies of the Mosaic ritual.

One thing is certain: If in those households any children were baptized, they were old enough to receive the gospel and to believe on Christ, and were thus suitable subjects for the ordinance, and for church fellowship. For it is said, "They believed, and gladly received the word." There are thousands of Baptist churches into whose fellowship whole households have been baptized — parents and children and perhaps others connected with them. But all were old enough to believe and to make profession of their faith. So evidently it was in these households.

The more prominent of these households are that of Lydia, mentioned in Acts 16; that of the Philippian jailer, mentioned also in Acts 16; and that of Stephanas, mentioned in I Corinthians 1. Now note what a few distinguished Pedobaptist scholars say of these cases.

NEANDER says: "We cannot prove that the apostles ordained infant baptism; from those places where the baptism of a whole family is mentioned, we can draw no such conclusion" (Planting and Training, p. 162, N. Y. Ed., 1865).

PROFESSOR JACOBI says: "In none of these instances has it been proved that there were little children among them" (Kitto's

Bib. Cyc., Art. Bap.).

MEYER says: "That the baptism of children was not in vogue at that time appears evident from I Cor. 7:14" (Comment. on A. 16:15).

DE WETTE says: "This passage has been adduced in proof of apostolical authority of infant baptism; but there is no here that any except adults were baptized" (Com. New Test., A. 16:15).

OLSHAUSEN says: "There is altogether wanting any conclusive proof-text for the baptism of infants in the age of the apostles" (Com. on Acts 16:15).

BISHOP BLOOMFIELD says of the jailer: "It is taken for granted that his family became Christians as well as himself" (Com. on Acts 16:31).

CALVIN, Doddridge, Heidegger and other commentators declare that in this case the household all believed, and therefore were baptized and did rejoice. Mr. Knight considers the case of household of Stephanas as giving no countenance to the baptism of infants. And with him agree Guise, Hammond, Doddridge, and others.

As to the argument used some, that baptism came in place of circumcision, it is weak and puerile, too far-fetched and destitute of reason, to cloud the serious regard of intelligent and candid minds.

(From The Standard Manual for Baptist Churches, by Edwin T. Hiscox, Chapter XII, page 139. This book sells for \$1.00.)

### Read The Bible By Symbols



little



for

it is

your



good pleasure to give you the



"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32.



The world is not through with the cross, but it will soon be through without it.

## "The Six If's"

(Continued from page five)

Spirit that the Holy Spirit just took all the old nature away. I know of some people who have gone beyond the baptism of the Holy Spirit and have gotten a baptism of fire. They say that they saw a baptism of fire come down like a funnel, and when it came to them and set on them, that it just burned and burned and burned, until presently there was no feeling left, and the old nature was gone, and they couldn't sin, and from that time on, they have lived a perfect life. Yes, beloved, in the main, they have been perfect devils and perfect liars, and nothing short of it. I say to you, that individual who says that he is living above sin and that he doesn't ever sin, he is saved, is a deceived Christian.

I take for granted that it is possible that a person can be saved and be deceived. John was writing to saved people when he said:

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—I John 5:13.

Since John was thus writing to saved people in this fifth chapter I John, then he is telling them that if they say that they have sin, they deceive themselves, and the truth is not in them.

Beloved, the only person that you deceive is yourself. You don't deceive your wife, and you don't deceive your husband. You don't deceive your neighbors. You don't deceive your pastor and your friends that know you. The fact of the matter is, the only fellow that you deceive is yourself when you say that you are living above sin.

## IV

### THE CLEANSSED CHRISTIAN.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9.

A man asked me a short time ago if I believed in praying for forgiveness after I had sinned. I said, "No, I don't have to pray for forgiveness after I have been saved, for the day that I was saved the Lord forgave me, and His blood cleanses me from sin." I said, "But I'll tell you what I do and what I am supposed to do: I confess my sins to Him and when I judge myself and confess my sins, thank God, there is a remedy; and that remedy is that through His work we are cleansed from all our unrighteousness."

Let me say it in this way: Sin breaks our fellowship, but not our relationship. Sin has never altered our relationship with God from the day that we were saved. The day that I was saved, I became God's child, God became my Father, Jesus Christ became my brother, and Heaven became my home. That took place the day that I was saved and nothing in this world has ever altered that relationship. Furthermore, nothing will ever come into my life that will ever alter that relationship. I tell you, beloved, whenever you sin, it alters our fellowship, but not our relationship. You let a mother get a switch and a little bad boy and I tell you, right now, the relationship is changed, but it surely changes the fellowship. She is still a mother and that boy is still a child. The relationship is not changed, but the fellowship is all gone.

Thank God, my relationship to my Heavenly Father has been the same ever since the day that Jesus Christ became my Saviour. I still have a glorious relationship, but, beloved, there have been some days that I haven't had much fellowship. There have been some days in my life that my fellowship was surely all gone.

How are we to get back into

fellowship with Him? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Notice, beloved, there is a remedy—a remedy whereby that you can be cleansed—and what is that remedy? It is to confess your sins to Him.

Beloved, it is a whole lot easier to make excuses than it is to confess. It is a whole lot easier as a child of God for you to say, "Lord, I did this because of the weakness of my flesh." "Lord, I am sorry, but it is just because I am weak. I am not as strong as I ought to be." "Lord, I had so many burdens and so many heartaches and so many problems that I got all worried." Beloved, it is a whole lot easier for you to make excuses than it is for you to confess your sins.

Yet if you want to know the remedy whereby that you can be a cleansed Christian, that remedy comes not by making excuses for sin, but by humbly confessing those sins and pleading the mercy of God and claiming God's mercy.

## V

### THE INSULTING CHRISTIAN.

"If we say that we have not sinned, we make him a liar, and his word is not in us."—I John 1:10.

That is what any person would do who would dare to stand in the face of God and say, "I have not sinned." What is he doing? He is insulting God. What is he doing? He is calling God a liar. What is he doing? He is just literally saying, "God, you have lied." That is the insulting Christian.

The Word of God doesn't say that the Christian will say that, but it does say that if the Christian were to say that he would be calling God a liar. He would be insulting God to His face.

There are a lot of church members who tell you that they do not sin. There are a lot of church members who tell you that they live above sin. I tell you, beloved friends, when I think about the crowd of people that I have dealt with in the past who tell me that they were living above sin, I am reminded of the great number of liars that I have dealt with in my life.

Brother, sister, listen to me, no individual, I don't care who he is, is going to live above sin. You ought to strive to, and you ought to do your best every day to live a perfect life, but you will not do it. The inhibitions of the flesh—your old fleshly nature will hold you back and you will never rise above your flesh. I tell you, the individual who says that he doesn't sin just lies about his spiritual condition.

If there could be found a Christian who would dare to stand up in God's presence and say, "Lord, I have never sinned one time since I have been saved," that man would be an insulting Christian. He would be insulting Almighty God.

## VI

### THE PROTECTED CHRISTIAN.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—I John 2:1.

I am glad for the truth that comes out of this Scripture, that we are protected Christians. Sin may break our fellowship, and it will—but sin can never condemn us. It says that if we sin, "we have an advocate with the Father, Jesus Christ the righteous." The word "advocate" is the word for "lawyer," and if any Christian sins, he has a lawyer, the Lord Jesus Christ, who presents His blood to pay for his sins.

Up yonder in Heaven is the greatest prosecuting attorney that this world has ever known, and his name is Lucifer—Satan—the Devil. We read concerning him:

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our

## LESSON FOR SUNDAY, FEBRUARY 2, 1958

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

# The First Epistle Of Peter

## THE BELIEVER'S LIFE

1 Peter 3

MEMORY VERSE: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."—I Peter 3:18.

### I. The Relation Of Husband And Wife. I Peter 3:1-7.

This is very similar to Paul's discussion of the same subject. Cf. Eph. 5:21-28.

From this passage we see what a woman's position is (V. 1). A part of the curse placed upon woman was that she should be in subjection to her husband. Cf. Gen. 3:16. This is still in force today, for God's Word never changes. Cf. Mt. 24:35.

These verses also show us that the husband is not to lord it over the wife, but to honor her. Homes that today are Hells on earth could be transformed into a little spot of Heaven, if the husband and wife would each take the place in life assigned them by God's Word.

This passage also gives us another reason for unanswered prayer. (V. 7). As long as husband and wife are not living in their proper sphere one to the other, it is impossible for prayer to be answered.

### II. The Way To Live A Happy Life. I Peter 3:8-17.

These verses give us directions for a happy life. In essence, "Watch out what you do; watch out what you pursue." If any one goes about doing evil, with a quarrelsome disposition and seeking trouble, it is impossible for that one to be happy. Peter gives us a reason why this is true. (V. 12). Verse 13 gives us a good rule to follow. If one moves into a new community and does right, he will be well thought of. This is the general rule. However, there are some exceptions (V. 14, 16, 17). Sometimes one might live right and yet he will be ill-treated because of his Christian profession. However, in spite of this ill treatment, God will bless him in his sufferings. Cf. Mt. 5:10-12.

In connection with this passage of Scripture and particularly in connection with Christ's sufferings, Peter gives a statement that each Christian should be ready to give a reason for the hope which he possesses. No one should be a Baptist if he cannot give a reason for the hope which is his.

God day and night."—Revelation 12:10.

Some of these days, Satan is going to be cast out of Heaven for the last time. Then they shall shout that the accuser of the brethren is cast down. Today, Satan hasn't been cast out of Heaven. He still has access into Heaven. He goes there to accuse the brethren, and he brings accusation after accusation against everyone of us. When he does so, then it is that the Lord Jesus Christ presents His blood.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Hebrews 7:25.

Beloved, that is how you and I are protected. I am not protected in any wise at all because of any goodness in myself, but my protection comes because of the Lord Jesus Christ.

Suppose you drive down the street tomorrow and you violate some traffic law and you are summoned into court. You don't have time to go, but you have your lawyer to go for you. Your lawyer goes into court and what does he do? He just pleads guilty for you and pays the fine, and there isn't a court in the world that can say one word against it, for the fine for that traffic violation has been paid. You are free because the fine has been paid.

Beloved, up yonder in Heaven you and I are accused of innumerable offenses every day. The Devil accuses us, but we have a lawyer up there, and what does He do? He ever lives to make intercession for us. Night and day, 365 days out of every year, the Lord Jesus Christ as our spiritual retainer watches after our interests. What does He do when He sees that I have sinned? Does He make excuses because of the weakness of my flesh? No, He says that He sees my sin but that He paid for that sin just as He has paid for all of the balance of my sins at Calvary. He presents His blood to pay for my sins. That is how it is that I am a protected Christian. That is how the Lord Jesus Christ protects and keeps me day by day.

I thank God for the fact that I am kept and protected—not in myself, but kept and protected by the Lord Jesus Christ. May God bless you!

### III. The Vicarious Sufferings Of Christ. I Peter 3:18-22.

In speaking of Christian suffering, Peter uses Christ's sufferings as an example for us. The only difference is that Christ's suffering was for others—the just One suffered for us who are unjust.

In connection with this passage, there arises the question concerning Christ's preaching to the spirits in prison (V. 19, 20). The word "sometime" (V. 20) means "a-fore-time." To whom did Christ preach? When they were disobedient in the days of Noah. How did He preach? By the Holy Spirit. Where are they now? Dead—in prison—shut up unto judgment.

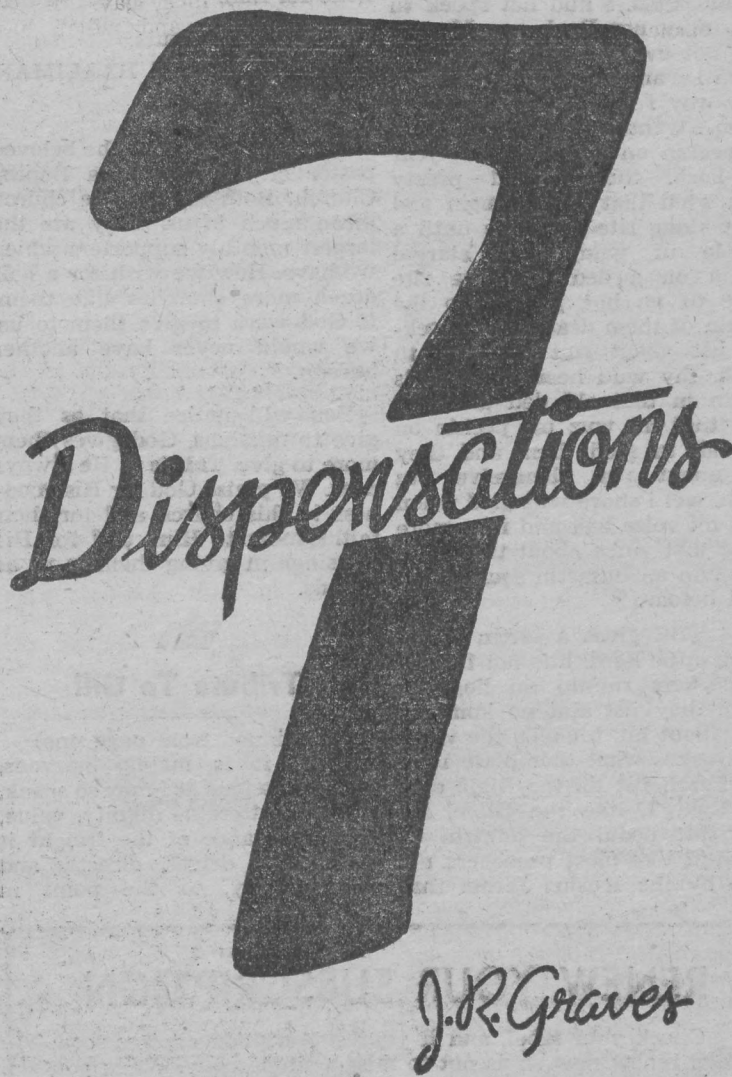
Verse 21 speaks about Noah being saved by water. It tells us that baptism saves by a figure. If baptism saves in a figure, then it cannot save in any other way. That is exactly what it does. It pictures or presents the figure of salvation, for when one is baptized it pictures the death of the old life, the burial thereof, and the resurrection to walk in newness of life. In other words, it pictures to the world what has already actually taken place in the heart.

\*\*\*

## QUESTIONS FOR FURTHER STUDY

1. What is the Scriptural relation of husband and wife?
2. What is the Scriptural relation of the woman to the church?
3. In the light of home life, why do prayers go unanswered?
4. How can we be happy in His service?
5. Should we be ready to give a Bible answer for what we believe?
6. For whom was Christ's sufferings?
7. How did the water save Noah?
8. How are we saved by baptism?
9. How many Scriptural reasons can you give that would teach one cannot be saved by water baptism?
10. What part of this chapter needs the most emphasis in your church?

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JANUARY 25, 1958



## POSSUM RIDGE LETTER

dere bro. Gilpeens—

this past weak i kud not rite as much as i wanted to but hit wuz all Samanthys falt. i tuk her in to the kounty seat tu do sum byin. she jist run around frum wun stoar tu tother all afternunn til all uf a sudden she sed her feet wuz akillin her and she wuz reedy tu go hoam. korse i noed what had happened. she had run plumb out of money and then hit dawned on her that her feet wuz akillin her. Samanthys jist lik other wimmen foakes. ther feet never hurt whil shoppin as long as they hav money tu spend. ef her feet had started hurtin sooner i wud hav got hoam in time tu rite u a long letter.

on mi liddle radio i hav ben listenin tu sum singers frum Looville. hit was a quartet and they wuz singin I'm so tired. when they kum tu the korus, the bass told us that he wuz tired and then the tenor and the soprano and finally the alto told us the same thing. i jist aint sartin whether they wuz singin er practisin. they kal tu mi rekommembrance a band i hear wunce in a whil. i never kan tel whether they air practisin er playin. i gues i am jist 2 old fashioned fer thes modern quartets but i shore do like him singin when i kan onderstand what is bein sung.

wun thing i lik so much about TBE is that all the ritters say things that i kan onderstand. u no the Bible sez if the trumpet give an uncertain sound, who shall prepare himself to the battle? well i lik the ring uf the doktrin preached in TBE. hit sounds genuwine tu me. old Pides bell never wuz klerer. that rikollets tu mi remembrance mi larnitis in this past Oktobur. i plumb lost mi voice. i kud not speek metafurs ner frazes ner syntaxes ner audibil sounds. i jist kud not delivur miself on matturs relating themselves tu facks and konkushuns. i kud not speek tu Samanthys ner Rock ner Mose. i kud not even kall mi meat hogs when i wanted tu feed them. the only way i kud git them tu kum when i wanted to slop them wuz by peckin on a rail with a year uf korn. they lerned preety soon what that peckin ment and i got along rite pert like until a kouple uf wudpeckers started drillin on a ded oak tree rite klose tu mi hog pen. u no the peckin uf them dratted wudpeckers jist about run mi hogs tu deeth. thy wud hear them birds drillin in that old ded tree and they thot hit wuz me peckin on the rail tu feed them and they jist about run themselves tu deeth. wel i shore wuz glad when i got mi voice bak and i no more about that vurse about the trumpet givin an unsartin sound than i did befoar.

wel TBE gives a sartin sound that kan be herd. hits not lik the wudpeckers runnin mi hogs tu deeth. they jist aint no kompromise about hit. hit tells the wimmen foakes what ther plase is in the church jist lik the Bible duz. and then 2, like the Bible, hit dont soft pedul the doktrin uf elekshun like most preachers do. i see by the Kurius Jernel that

the Looville Cemetery is havin a laymens konfurence and i wud judge by the groop uf spekked birds what they hav on ther program that they wil be a lot of kompromisin ther. ef them yung preachers listen to what thes fellers hav tu say and tri tu put hit all in practis, hit wil jist about run them tu deeth lik them wudpeckers did mi hogs.

wel i am glad that our dere old Baptist jernel aint lik that. hit wud be a blessin to all them yung fellers ef they wud reed hit evry weak. hit is a shame they dont quit the Cemetery, buy themselves a prescripshun tu TBE and study hit along with ther Bible. they wud lern a hol passel more than they ever wil at that preacher faktory. what they wud lern that way wud not have no unsartin sound. i tel u this tu encourage u bekaws i am,

yore frend,  
i s hardtufule

### An Appreciated Letter

(Continued from page one)  
ards and careless" weeded out, we stand ready as "front line soldiers of the Cross" to give you whatever assistance we can.

As you will see from the check, this month has been the largest in offerings that we have ever had. But I am not at all surprised for last month we increased our mission money. We voted to start supporting Brother Freeman; he gets the same amount as TBE.

The Lord sure was good to me in 1957. He has blessed my ministry, my home, my health, increased my salary, but most of all on the very last day of the year He gave me the greatest blessing that I have received the whole year. At 6:46 a. m., December 31, God blessed our home and life with a son. He will answer to the name of John Mark.

I will try to get that sermon for you in the near future. I have been extra busy since the Conference and haven't found time to prepare it.

Brother Wyatt says to tell you hello for him. . . Pray for us all.

Sincerely yours,  
FRED T. HALLIMAN.

Brother Halliman is the beloved pastor of Macedonia Baptist Church. Both he and the church mean much to us. They are the largest monthly supporters which we have. How we wish for a half dozen more churches like them. If God were to give them to us, we would never have another burden.

You will notice that as they give to missions, God gives them more to give. This is as He always does. We praise God for His goodness to this church and for their faithfulness to Him, and for His blessings in giving them to us as friends.

### Tribute To Gill

(Continued from page one)  
himself; it is mainly nervous, plain; conscious, if I may so speak, of the unutterable dignity, value, and importance of the freight it conveys; it drives, directly and perspicuously, to the point in

### The Doctrine Of The Blood

(Continued from page two)

and separated from spiritual life, just as much as the soul of a dead man is separated from his body.

But through the death of Christ, we are redeemed from spiritual death. When Christ died, He was fulfilling His covenant obligation in the redemption of those given to Him of the Father. Now the third person of the Godhead, **the Holy Spirit**, also has covenant obligations. His chief work is to **apply** the benefits of the work of Christ to **all** for whom Christ died. Oftentimes, we hear someone speak of a sinner's applying the blood of Christ. But there is no such doctrine in the Word of God. **It is the sovereign work of the Holy Spirit to apply the benefits of the Blood Atonement.** The idea that the sinner does the applying is the heresy that salvation is partly dependent on free-will, not wholly on grace.

But nobody ever yet trusted the work of Christ for salvation without the Spirit of God opening his eyes to the truth. You didn't manufacture your faith; the Spirit gave it to you. Jesus said, "It is the Spirit that quickeneth, the flesh profiteth nothing." (John 6:63). The Spirit quickens to life, and that quickening is a **benefit** purchased by the death of Christ. He died that we might live.

Any man who has never looked to the work of Christ for salvation is spiritually dead. And if you have looked to Christ, it's not because of your own power that you have done so, but it's because of the quickening of the Spirit of God. If He hadn't opened your understanding to the Truth, you never would have embraced it. John 1:13 states: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

### III. We are redeemed from physical death.

If the Lord doesn't come back soon, in a few years you and I will die—our souls and bodies shall be separated. Some people look at this life as if they were going to live here forever. They spend a life-time seeking the fame, fortune, and pleasure of this world, as if physical life were all there is to our existence. But the life we live on this earth is compared to a mere vapor. Listen to the Word of

view, regardless of affected candor, and superior to the little niceties of professed refinement.

Perhaps, no man, since the days of Augustine, has written so largely, in defense of the **system of Grace**; and, certainly, no man has treated that momentous subject, in all its branches, more **closely, judiciously, and successfully.** What was said of **Edward the Black Prince**, That he **never fought a battle, which he did not win**; what has been remarked of the great **Duke of Marlborough**, That he **never undertook a Siege, which he did not carry**; may be justly accommodated to our great **Philosopher and Divine**; who, **so far as the distinguishing Doctrines of the Gospel are concerned**, never besieged an **Error**, which he did not rout from its strong hold; nor ever encountered an **Adversary** whom he did not baffle and subdue.

His learning and labour, if excelled, were exceeded only by the invariable sanctity of his **life and conversation.** From his childhood, to his entrance on the ministry; and, from his entrance on

the ministry, to the moment of his dissolution; not one of his most inveterate opposers was ever able to charge him with the least shadow of immorality. Himself no less than his writings, demonstrated, that the force of the **Doctrine of Grace does not lead of licentiousness.**

Those who had the honour and happiness of being admitted into the number of his friends, can go still further in their testimony. They know, that his moral demeanor was more than blameless: It was, from first to last, consistently **exemplary.** And, indeed, an **undeviating consistency**, both in his views of evangelical Truths, and in his obedience, as a servant of God, was one of those qualities, by which his cast of character was eminently marked. He was, in every respect, a **burning and a shining light**—burning with love to God, to Truth, and to Souls—**Shining**, as an "ensample to Believers, in Word, in Faith, in Purity," a pattern of good works, and a model of all holy conversation and godliness.

## The Wings Of Riches

The Associated Press recently reported that former heavyweight boxing champion, Joe Louis, has signed an agreement with the federal government whereby he hopes to pay his back income taxes that amount to 1¼ million dollars.

It was stated that Louis earned \$4,606,721.69 in his 17 years as a professional boxer. In commenting upon his enormous earnings, Louis said, "I just don't know where all the money went."

How true the Word of God is when it says, "**Riches certainly make themselves wings; they fly away as an eagle toward heaven.**"—Proverbs 23:5.

Proverbs 11:4 states: "Riches profit not in the day of wrath."

Jesus said for us to lay up treasures for ourselves in Heaven, not upon the earth (Matt. 7:20). How foolish we are when we forget that "the world passeth away."

How insane we are to seek for that which will only rust and canker. Many have wasted their lives in seeking riches; yet what have they gained? Bring forth the prince among the rich and let him show us his wealth; what does it amount to in the light of eternity? Let the wealth of the world be deposited at one's feet; what will that wealth mean to that person in even less than one hundred years time, not to mention eternity?

If the Lord has blessed us with some of this world's wealth, let us use it for His glory. Not that He needs any of our money, but He has given us the privilege of using our lives, our money, our various material possessions and all such for Him. Whatever "talent"—whatever wealth we have—may we use it so as to bring honor to the Lord, thereby laying up treasures for ourselves in Heaven.—Editorial.

God: "**For what is your life? It is even a vapor that appeareth for a little time, and then it iseth away.**" (James 4:14).

Let me solemnly voice this fact to reader: **life ends in a short while.** The Scripture says, "It is appointed unto man once die."

Yea, one day, we shall all die. Now, do we as Christians have to look forward? Certainly, the unsaved have only a fiery judgment to look forward to; but we have a blessed future in store for us, if we are in Christ.

I can't put it in any more descriptive words than are given in God's Word:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and doth not yet appear what we shall be: but we know that, when he shall appear, **we shall be like him**; for we shall see him as he is." (1 John 3:1, 2).

And again:

"Behold, I shew you a mystery; We shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Corinthians 15:51-57).

This speaks to us of our resurrection bodies. Now why? Because of the blood. At Calvary, we died in Christ. Our old body was crucified with Him, Paul says. When Christ came out of the grave with a new body, we came out with Him, representative. And just as He had a glorified body, even we, too, shall have a glorified body.

Truly, we have a glorious redemption through the blood of Christ.

The Doctor has been accused of **Bigotry** by some who were acquainted with his real temper and character. **Such a Blind and foolish attachment to any particular principle, or set of principles, disposes us to wish ill to the persons who differ from us in judgment.** Simple Bigotry, therefore, is, the spirit of persecution without the power; and, persecution is no other than Bigotry armed with force, and carrying its malevolence into act. Hence it appears, that to be clearly convinced of certain propositions to be true; and to be steadfast in adhering to them, upon that conviction; nay, to assert and defend those propositions, to the utmost extent of argument, can no more be called Bigotry, than the shining of the sun can be termed temptation. If, in any parts of the controversial Writings, the Doctor been warmed into some little reflections of ceremony toward his sailants; it is to be ascribed, to Bigotry (for he possessed a large share of benevolence and candour), but to the complex sensibility, inseparable, perhaps from human nature in its present state; and from which, it is certain, the Apostles themselves were not exempt.

His Doctrinal and Practical Writings will live, and be adorned, and be a standing blessing to posterity, when their opposers are forgotten, or only remembered in the refutations he has given them. While true Religion, and sound Learning, have a single friend remaining in the British Empire, the Works and Name of Gill will be precious and revered.

May the readers of this inadequate sketch, together with those who (though of a very different denomination from the Doctor) pays this last and unexaggerated tribute of justice to the honour and memory of so excellent a person, participate, on earth, and everlastingly celebrate in Heaven, the Sovereign Grace, which its departed Champion so largely experienced—to which he was distinguished an ornament of which he was so able a defender!