

# 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

VOL. 27, NO. 2 RUSSELL, KENTUCKY, FEBRUARY 8, 1958 WHOLE NUMBER 1024

## The Humanity Of Christ Jesus

By ROY MASON  
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The Modernists of this day specialize in trying to do away with the full Deity of Jesus Christ. They seek to reduce Him to a man—a man different from other men in DEGREE but not in KIND. They would have us believe that there is divinity in all of us, and that Jesus just manifested a bit more divinity than other men. That is why they admit the "divinity" of Christ, while rejecting His DEITY.

However, not all heretics have been deniers of the Deity of Christ. Some have been deniers of His humanity. A sect called the Gnostics of the early centuries denied the full Humanity of Christ. The apostle John combated the Gnostics in his writings. In his first epistle (I John 1:1), he says, "Which we have seen with our eyes, which

we have looked upon, and our hands have handled. . . ." He was combatting the Gnostics with first hand evidence—his personal knowledge that he had seen, heard and touched Jesus while in His earthly body of flesh.

The Devil is not concerned about what kind of lie people believe, just so they believe a lie, and if he can't get people to believe a lie concerning the Deity of Christ, he is willing to have them believe a lie concerning His humanity. Either lie is undermining.

Let us note some of the Scriptures that reveal His true humanity:

1. He had a human parent. Luke 2:7—"And she brought her first-born son, and wrapped him in swaddling clothes." (See also Acts 2:30; 13:23).

2. He had physical limitations. John 4:6—"Being wearied with his journey." Matthew 21:18—"He

hungered." John 19:18—"I thirst."

3. He had intellectual limitations. Luke 2:52—"Advanced in wisdom and stature. . . ."

4. He could be killed. He was actually put to death. I Cor. 15:3—"Christ died. . . ."

Only as He was truly human could He be the proper Mediator. Note some Scriptures that make plain why He, God the Son, became the Son of Man. See Heb. 2:17; Phil. 2:5-8; 2 Cor. 8:9; 2 Peter 1:4.

How Reconcile His Humanity With His Deity?

The answer is, we do not have to reconcile the two. We are dealing with the mystery of the being of God. Our human limitations are such that we cannot fully explain everything that the Bible reveals to us. God has given us REVELATION, and revelation is not something that we can all (Continued on page three)

## Distinctive Principles Of Baptists

By The Late J. M. Pendleton  
Author of Church Manual, Christian Doctrines, etc.

EDITOR'S NOTE: In the coming year, THE BAPTIST EXAMINER intends to continue its emphasis upon the two great doctrinal themes of the Bible, Salvation by Grace and Church Truth. Throughout the publishing history of the EXAMINER, it has steered its course along these two tracks of truth. It has not exalted one to the exclusion or expense of the other, and it is the purpose of the editors to continue this emphasis. Among present-day Baptists, there seems to be a lack of emphasis on one or the other of these two great themes. Many brethren are strong on church truth, but are weak on grace. On the other hand, there are some strong exponents of grace who have no place, seemingly, for church truth. And there are still other Baptists who are weak on both.

Baptists need to be continually reminded of the Scriptural teaching as to the church, baptism, the Lord's Supper, church discipline, church independence, missions, church government, and such doctrines of like nature. It is with this view in mind that we are presenting this present series of articles by J. M. Pendleton. These articles compose a book that is now out of print and not available to the Christian public. They will

be a great blessing to all Baptists, and will strengthen Baptists in their faith. They will show the errors of alien immersion, "open" communion, universal churchism, pedobaptism, and other heresies. If you are a lover of Baptist truth, you will enjoy each article. And if you are not too strong of a Baptist, or if you are not a Baptist, these articles will be a challenge to you to search the Word of God whether these things be so. —BLR

BAPTISTS REGARD THE BAPTISM OF UNCONSCIOUS INFANTS AS UNSCRIPTURAL, AND INSIST ON THE BAPTISM OF BELIEVERS IN CHRIST: AND OF BELIEVERS ALONE.

Before showing wherein Baptists differ from other Christian denominations, it may be well for me to say that in many things there is substantial agreement.

If, however, the distinctive principles of Baptists have their foundation in the Word of God, they should be not only earnestly espoused, but maintained with unswerving fidelity. No truth taught in the Scriptures can be considered unimportant while the words of Jesus are remembered:

"Whosoever therefore shall (Continued on page eight)

## Our Lord Jesus Is Coming Again

By RAY WAUGH  
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Luke, the writer of the third Biblical Gospel, in his recounting of the words of Jesus, the Christ, has a message which is a real prophecy of a day such as ours:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads for your Redemption draweth nigh." (Luke 21:25-28).

How exactly Luke has prefaced our day may be read in the head-

### BE CAREFUL IN BUYING BOOKS

Preachers since the days of Paul have been pretty universally of his mind with regard to the value of a library. The average dominie may wear a threadbare coat and be in debt to the grocer, but, however low his fortunes, he must needs possess a few parchments. Herein, too, lies a tragedy. Certain sons of Belial in the printing craft, knowing the minister's thirst for literature, beguile him with glittering enticements and separate him from his shekels without deigning to give an adequate exchange. Volumes of sermon piffle are ruthlessly shoved upon him, and he is generously permitted to pay for them by pawning his salary for half a lifetime on the installment plan. Many a preacher has groaned in spirit after he has received a barrel of literary junk, and then each month is compelled to live on bread and water for certain days in order to meet the installments due Bunk & Junk, or some other enterprising dealer in spiritual antiquities. Patient indeed and filled with the spirit of meekness is the brother whose temper does not occasionally get the better of him under such circumstances. Selected.

lines of most of our newspapers, in the feature articles of our magazines, heard over the radios, and seen on the screens of our television sets. Sputnik I and II have more scanning of the skies than any previous invention or human device. And in this very hour there is a mildly-wild scramble to gain the supremacy in other satellite programs. Our own scientists have sent pellets screaming toward the sun at speeds greater than most would have dreamed possible ten years ago. Earth's two greatest nations have launched atomic-powered submarines which can roam the seven seas at will for many months. Many nations are capable of sending jet-powered planes at speeds greater than that of sound to practically any spot on earth. Now there is the cry on every side for an advance in missile efficiency and hydrogen war-head production which many think could turn earth into a seething cauldron. A civilization which once considered it quite inhumane to burn an individual at the stake has progressed to the place where it is possible for men to stake-out a city of teeming thousands or mil-

lions for burning and utter destruction.

The speed and reckless abandon of humanity's advance can be read easily in the faces of the masses as they move in the midst of their seemingly routine labors. And the apparent consternation and perplexity issue often in the seemingly unanswerable query, "What does it all mean?" Tragically, this cry also issues from the throats of God's own almost as often as from the throats of the world of lost men and women.

As the nations of earth strive to exceed one another in their means of destruction, there is the universal fear of the holocaust which shall be known as World War III. Part of the time this fear is deemed a "cold war." In the moments when the fear is climaxed by local hostilities, it is called a limited hot war. At still other times the disturbance of earthly peace, the rattling of machine guns and bayonets, the roar of fighter planes, the boom of artillery is called a "police action." But louder than the artillery and sharper than the scream of aerial battle is the cry of the people of earth, "What does it all mean?"

For all who are God's own through faith in God's only begotten Son, "The Lamb of God without spot," the answer is fourfold: (1) "See that ye be not troubled;" (2) "The end is not yet;" (3) "Look up;" (4) "Lift up your heads for your Redemption draweth nigh," for Jesus is Coming Again.

### I. "See that ye be not troubled."

We need not be troubled for our Lord, who was before all and who shall be when things are no more, created the earth, the universe and every living thing in the universe. Further, He not only created all, He also is the sustainer of the universe and every particle of its mass. David grasped this wondrous truth when he cried, "The heavens declare the glory of God and the firmament showeth His handiwork." (Psalm 19:1). And again he manifested unearthly wisdom when he said, "Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands." (Psalm 10:25). If we are the Lord's we need not be troubled by all the things we see com-

### II. "The end is not yet."

Too, on every side we hear the fear expressed that man will destroy himself with atom or hydrogen bombs. Even some of our most learned scientists have warned of the danger of man's destruction of the earth and all living things upon it. Some of our preachers and ministers likewise have read into the lethal weapons of human destruction a chain reaction which could bring about a seething flame which (Continued on page five)

### CHRISTIANS IN NAME ONLY

The ice-cold Christian may be a member of the church "in good standing." Yes, and a contributing member, too. He attends church quite regularly, and sings in the choir. When he gets his "Sunday best" on, he looks quite like a Christian; but how does he live?

- No Bible reading.
- No blessing asked at the table.
- No family prayers.
- No Bible instruction for the children.
- No religious conversation in the home.
- No private prayer.
- No attendance at the week-day services.
- No attendance at Sunday school.
- No Christ in his choice of reading matter.
- No Christ in his favorite amusement.
- And only a little Christ in his head.

Well, what has he, then, which the commonest sinners have not?

- 1. He has his name on the church roll.
  - 2. He has his name on the list of contributing members.
  - 3. He has a pew or an occasional sitting in church.
- These three things, and nothing more, to entitle him to the glorious name of Christian!—Selected.

## The Baptist Examiner Pulpit

### "Some Scriptural Reasons Why Peter Was NOT The First Pope"

(Reprinted from THE BAPTIST EXAMINER, February 26, 1939.)

By JOHN R. GILPIN

"For there is one God, and one mediator between God and men, the man Christ Jesus."—II Tim. 2:5.

The present Pope, Pius XI, inaugurated into office in 1922, is the 261st successor of Peter, according to the claims of the Catholic Church. He was crowned with imposing ceremonies in the great basilica of St. Peter's at Rome. 10,000 people packed the edifice. A similar number filled the space in front, extending through all of the adjacent streets.

He was brought from the Vatican, his palace of 1,100 rooms to sit upon the chair of state. He wore the three-fold crown, proclaiming his power and authority in Heaven, Earth and Hell. He was preceded by the Vatican guard in their sixteenth century costume, bearing long and gleaming pikes. Knights with white tunics and crested helmets, stood facing each other, forming a double row as a living pathway, along which to welcome him as the "Prince of Peace." The censers swung before him, until the air was filled with incense, 100,-

000 people fell on their faces and called him "Our Lord God, the Pope." Then he was taken to the high altar and enthroned above the tomb, which is said to contain the bones of Peter, the first Pope. As he offered mass, the vast multitude worshipped, adored, and prostrated themselves before him. From this inner service, he went forth to the outer balcony to show himself to the emotion-filled throng in the square. The soldiers presented arms, and the cannon thundered, and the bells of all the churches rang. (Continued on page four)



# The Baptist Examiner

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Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION PRICE (anywhere in the world) 50c per year

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent.

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

## Examiner Editorials

By Bob L. Ross

### A Word About Contributed Articles

Naturally, a religious paper is continually receiving material that is contributed for publication. Some is used, and some is not. There are several things which determine whether or not an article or item is published. We shall not go into detail in this regard but we do want to pass on a thought for your consideration.

Many articles we receive are hand-written. Others are typed single-spaced. The odds are against these articles. They are difficult to read, and most difficult to edit. Therefore, if you want us to give full consideration to some article, please type it, double-spacing the lines. Also, proof-read it for corrections. Some articles are sent to us containing so many typographical and grammatical errors that it is quite evident the article has been typed and mailed without a moment's time spent in proof-reading for errors.

You will make it easier on us and also increase the possibility of getting your material published, if you will fulfil these requests with regard to contributing articles to TBE for publication.

### Methodist Church Government

For some 33 years, Trinity Methodist Church of Los Angeles was pastored by R. P. (Bob) Shuler. Several months ago, the bishop of the local conference appointed a modernist as pastor, after the aged Shuler had resigned. According to Shuler, in his magazine, *The Methodist Challenge*, a great number of the people in the church do not want this modernist as pastor, but want another man, one not a modernist.

"Over a year ago, the Official Board of Trinity, by a vote of approximately two to one, expressed itself as opposed to the re-appointment of the pastor." In the same article from which this quotation is taken, Shuler says that a great number of people have left the church to join other churches. He speaks of the "decreasing membership" and "dwindling congregations" and "empty pews." If what Shuler says is true, then it is quite evident that the people of this church do not want the present pastor in the pulpit.

But what can they do about it? What have they been able to do about it? Nothing! Absolutely nothing! Writing with reference to the above mentioned vote of the Official Board of the church,

Shuler says, "This action of the Board was ignored by the Bishop, who has the power of appointment."

This is the curse of the episcopal form of church government. The voice of the church membership is of no authority whatsoever. Regardless of the people's wish, the Bishop does as he pleases. Of course, Methodists have some "freedom"; they can sweep their church floors, empty their waste cans, paint the woodwork, etc., but they have no authority as to who their pastors shall be. Let the Holy Spirit lead as He will, the Bishop is sovereign over His leadership! Regardless of what the Holy Spirit leads the church to do, the Bishop must approve it!

This kind of church government "came from Rome and leads thither again."

### Who Really Limits The Atonement?

In reality, it is the Arminian who truly limits the atonement. He teaches that it is universal, yet denies that the atonement actually saves all for whom it was made. He thus limits the atonement of Christ, for he teaches that it is "worse than worthless" (Robert L. Sumner) apart from some action on the part of the sinner. It cannot possibly save without the sinner's doing some part. Thus, we see, then, how the Arminian truly limits the atonement. It must have a sinner's co-operation before it is any better than "worse than worthless!"

On the other hand, the Calvinist fully honors the atonement, for he holds that all for whom the atonement was made shall receive the benefits purchased for them. He holds with Paul that God, who gave us the Son, will likewise "freely give us all things" with Him (Rom. 8:32). The Calvinist not only teaches that Christ purchased our redemption, but that He purchased "all things" necessary to the enjoyment of that redemption. Thus, the graces of repentance, faith, and perseverance are given by the Holy Spirit to the elect as a benefit purchased by Christ for them.

So it is not the Calvinist who truly and properly limits the atonement, but it is the Arminian who teaches that it is "worse than worthless" unless the will of man be added thereto. "So that the quarrel," says John Owen, "is directly between Christ's merits and our own (supposed) free-will," as to which is the true Saviour of souls. If "free-will" turns the point, then "free-will" is both Lord and Saviour. Thus, to his majesty "free-will" the Arminian must bow as Saviour!

### Concordance Or Dictionary?

"How do you like your new preacher?" said one man to another. "I like him, but he does not help me as did our former pastor. 'Why, what do you mean?' said the other. 'Well, you see it is this way, when my former preacher had finished I wanted to go home and study my concordance, but with this, my new pastor, I want to go home and study my dictionary.'"

## Evang. T. B. Freeman To Hold Tent Meeting In Melbourne, Fla.

Elder T. B. Freeman, as an evangelist of the New Testament order, is keeping busy in the service of our Lord. Ever since he entered the evangelistic field late last summer, God has kept him busy in His work.

Beginning Sunday, March 2, and continuing for at least three



T. B. FREEMAN

weeks, he will be in a tent revival meeting in Melbourne, Fla. The tent will be located on the Kissimmee Highway at Minton's Corner. We would like to urge all our readers who know the worth of prayer to remember this revival effort definitely with prayer, especially since there is need of a sound church being established in this place. Some of our dearest friends and warmest supporters of THE BAPTIST EXAMINER live in this section. Please remember this meeting in prayer, and if any of our readers live within going distance, then be sure to attend and encourage the hearts of the saints with your presence.

It is Brother Freeman's desire to go from place to place doing evangelistic work of this type—that is, work not already supported by some church, but rather work of a mission nature. If enough support can be had in his behalf, he will give all of his time doing this

## "I Should Like To Know"

1. In the gospel of John, chapter 1, verses 1, 2, God's Word says, "In the beginning was the Word, and the Word was with God, and the Word WAS God. The same was in the beginning with God."

In his daily newspaper column entitled "My Answer," Billy Graham was asked the following question, "Will you tell me if there is any proof for the existence of God in the Bible and also explain God to me so I can believe. I want to believe in God." Billy Graham answered the question as follows, "ACTUALLY the Bible does not offer formal proof for the existence of God, God is not found at the end of a logical process, but rather the Bible ASSUMES His existence," etc.

If this answer is correct, that the Bible does not offer any proof for the existence of God, does it knock the props right from under Christianity and the Inspiration of the Bible, leaving us without any real hope for a future eternal life beyond the grave? Billy Graham's answer to this question is pretty hard to swallow. What do you have to say about it?

I would have to read the remainder of Mr. Graham's article before I could say whether or not I agree with him. Certainly, there

kind of work. Brother Wayne Cox and the Woodlawn Terrace Baptist Church were the first to come to his assistance with a regular monthly contribution. They give \$50 each month toward Brother Freeman's work. Now the Macedonia Baptist Church of Chicago with Brother Fred Halliman as pastor is supporting him and will be giving him an average of at least \$75 per month. If only a few more churches might see the need of this type of work, Brother Freeman could give his time entirely to evangelistic work in areas where there is no church at present, which, after all, is the primary work of an evangelist.

Our little church, Calvary Baptist Church, is happy to support this revival effort in Melbourne, Fla. We are sending the advertising placards and posters to them at no cost. It is a joy to have a part in helping along a work such as this.

is proof in the Bible for God's existence; but in a sense, there is no "formal proof," that is, the Bible does not endeavor to prove God's existence. It offers plenty of evidence for His existence, but it is not presented for the express purpose of proving such. Things, same may be said with regard to other things, for instance, the verbal inspiration of the Bible. There is an abundance of proof for such, and the Bible claims such, but the writer sets out to prove it. It can be proven, however, just as God's existence can be proven from the Bible.

2. Do you hear Herbert Armstrong, and do you agree with him?

I have heard him a few times and have read some of his articles. He is a British-Israelite, which means that he teaches that the Anglo-Saxon peoples are the "lost tribes of Israel" (which were really never lost). Great Britain is supposedly Ephraim, and the United States is Manasseh, and David's throne is the British throne. We have also heard that Armstrong claim to be the only preacher who has preached the truth since Paul! Now, in the last days, according to Armstrong, God raised him up to once again preach the truth to the world. Paul did! But Mr. Armstrong is about as near to Paul's gospel as was "Pastor" Russell. He demerit hell, mixes law and grace (?), adds a volley of other errors, his pot of necromantic soup.

3. If I Corinthians 12:13 means water baptism into the one church, was Paul a member of that church of Corinth, seeing said, "We are all baptized in one body"?

The expression, "one body," used in I Corinthians 12:13, does not refer to number, but to unity. It is similar to the "one baptism" referred to in Ephesians 4:5. There is but one baptism—water baptism; but many baptisms have been taken place. Now, there is one body, one church—one assembly of all naturally baptized believers, dwelt and led by the Spirit, Christ as Head over all things.

(Continued on page three)

### The Doctrine Of The Blood, No. 12—

## Justification By The Blood

(THE BLOOD IN THE NEW TESTAMENT)

Many hundreds of years ago, even thousands of years ago, a man by the name of Bildad asked Job the question: "How then can man be justified with God?" (Job 25:4).

That question faces the entire human race—"How then can man be justified with God?"

Romans 3:24 answers: "Being justified freely by his grace through the redemption that is in Christ Jesus." And Paul continues in Romans 5:9, saying, "Much more then, being now justified by his blood."

In these verses of Scripture, we have man's problem stated, and God's solution given. The problem is how man may be justified with God; the solution to the problem is the blood of Jesus Christ.

### The Problem

Man's problem as to how he can be justified with God is two-fold, with respect to God's Law. (Understand, of course, that the problem of spiritual inability is very much a problem for mankind, but this we do not here consider, for it has not so much to do with the Law as with the work of the Holy Spirit in applying what we are now to discuss).

First, the Law demands an absolute righteousness, and man is void of such.

The Law speaks to mankind in these words: "There is none righteous, no, not one." (Romans 3:10). Though man might endeavor to work righteousness, the Law scrutinizes his efforts, the motives behind those efforts, and says, All man's righteousnesses are as "filthy rags" (Isaiah 64:6). And though man is not righteous and cannot work righteousness ac-

ceptable to the Holy Law, that Law continues to hound him. It says, "Cursed is every one that continueth not in all things which are written in the book of the Law to do them" (Galatians 3:13). Even when man reaches peak of effort, the Law mercilessly declares, "Except your righteousness shall exceed righteousness of the scribes and Pharisees, shall in no wise enter into the kingdom of Heaven." (Matthew 5:20).

Thus, man is stripped before the Holy Law. He is left void of righteousness, and a helpless creature to work righteousness. He consents to the Law that it is good, but he himself is void of that which the Law demands, and spirit of righteousness is not within him. This is the first phase of man's problem—he is void of the righteousness demanded by Law.

Secondly, because of his lack of righteousness, his failure to meet the requirements of the Law, man has fallen short, far short, of glory of God, and is under the curse of the Law.

He is cursed with the curse of death, eternal separation from God in Hell. The Law says, "Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of death." Romans 6:23 tells us that the wages of sin is death. One offense, then, brings upon the curse of the Law—death. This curse, been hanging over the head of mankind since our first father, Adam, sinned away the innocence of human nature. It was "by man's disobedience that many were made sinners." (Romans 5:19). It was "by one" (Continued on page eight)

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## Mr. Kamel Kough Tells Why He Smokes In Front Of Church Building

Mr. Kough: There are several reasons why I smoke in front of the church building. They are as follows:

1. We should all be on fire for the Lord, one way or another.

2. Each church member should endeavor to let others know that the church of which he is a member is on fire for the Lord. By smoking in front of the church building, I am testifying to this fact.

3. Furthermore, some bum might stop and ask for a smoke, then I would have the opportunity to invite him to church.

4. A church should not leave the impression upon outsiders that it is a cold, formal church. When I smoke in front of the church building, I am showing that our church is not cold and formal.

5. Smoking is a social practice, and we all, church members especially, should be sociable.

6. Smoking in front of the church sanctifies the practice of smoking. In other words, it makes it holy. We shouldn't let this

practice continue to be identified with beer joints, gambling halls, and pool halls.

7. Also consider this: It used to be that dancing was considered evil simply because the harlots and the lascivious folk danced in taverns, night clubs, and such dives. But now we have showed, by bringing it into the church, that it is not dancing itself that is bad. Now, why not do the same for the practice of smoking? And why not begin by smoking in front of the building?

8. If smoking is right in one place, then it is in another. And whatever we do should be for God's glory, so why not do it where we can especially glorify Him?

9. We do not want people to think that we are puritanical Christians, so narrow that we don't approve of smoking.

10. My last reason is a personal one: I like to smoke, can't help it, and must smoke to satisfy myself. And to be frank, if it weren't for this, the foregoing reasons would not need to be given.

### "Some Scriptural Reasons First Pope"

(Continued from page one)

Thus, the world had received and owned the most powerful sovereign on any throne. Thus, mortal man was given Divine honors, worshipped, and adored as the Vicar of Christ, the Sovereign Pontiff of the world. Some 300,000,000 people thus recognize him, and count allegiance to him superior to that of Kings, Presidents, and rulers of any kind.

On Feb. 12, 1939, through a hook-up of 157 stations of the National Broadcasting Company and the Columbia Broadcasting Company, Pope Pius addressed the world. He began his message by saying, "We being through the high esteem of God, successor of the Prince of the Apostles of Him that in whose doctrine and preaching is destined through Divine command for all peoples and of every creature." Thus beloved, a human person made the claim of being a personal representative to God on earth. This claim of personal representation is based upon the decree of Papal Infallibility, which was passed by the Vatican Council in 1870, and which is the capstone of Catholicism.

"Wherefore faithfully adhering to the tradition receiving from the beginning of the Christian Faith, for the glory of God our Saviour, the exaltation of the Catholic religion and the salvation of the Christian people, we the Sacred Council approving teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks EX CATHEDRA — that is, when discharging the office of Pastor, and Teacher of all Christians, by reason of his supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the Whole Church — he, by the Divine assistance promised him in Blessed Peter, possesses that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding Faith or Morals: and that therefore such definitions of the Roman Pontiff are of themselves unalterable and not from the consent of the church."

It is the belief of all loyal Catholics today, that the Pope is God's personal representative on earth. James Cardinal Gibbons in "Faith of Our Fathers" says: "The Catholic Church teaches also, that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of His whole Church, and

the same spiritual supremacy has always resided in the Popes, or Bishops of Rome, as being the successors of St. Peter. Consequently to be the true followers of Christ, all Christians, both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successor."

Thus we see, beloved, the Catholics declare that Peter was the first Pope. It is my purpose to show that Peter was not the first Pope. When I show that this is un-true, then the Pope's claim to be a successor of Peter, is false, and his claim to be God's official representative on earth, is false at the same time.

**PETER WAS NOT THE FIRST POPE BECAUSE OF THE MEANING OF THE GREEK WORDS OF MT. 16:18.**

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

In this verse, you have two similar words, "Petros" and "Petra." "Petros" is translated Peter, and it means literally, "a piece of rock." "Petra," which is translated rock, means literally "a whole rock." Christ thus said, "Thou art Peter, a piece of rock, and upon this rock, myself, I will build my church."

**PETER WAS NOT THE FIRST POPE BECAUSE THE SCRIPTURES TEACH THAT CHRIST IS THE "ROCK" AND NOT PETER.**

"For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). "Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock," (Deut. 32:3, 4). "And he said, the Lord is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust." (II Sam. 22:2, 3). "The God of Israel said, The Rock of Israel spake to me." (II Sam. 23:3). "For who is God, save the Lord? and who is a rock, save our God?" (II Sam. 22:32). "The Lord is my rock, and my fortress and my deliverer." (Psalm 18:2). "Unto thee will I cry, O Lord my rock." (Psalm 28:1). "I will say unto God my rock, Why hast thou forgotten me?" (Psa. 42:9). "Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation." (Psa. 62:1, 2). "Because thou hast forgotten the God of thy salvation, and has not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips." (Isa. 1:170). "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." (I Cor. 10:4).

In our Christian hymnology, we sing,

"My hope is built on nothing less

Than Jesus' blood and righteousness;

I dare not trust the sweetest frame,

But wholly lean on Jesus' name.

On Christ, the solid Rock, I stand;  
All other ground is sinking sand,  
All other ground is sinking sand."

Thus we see beloved, in both the Scriptures and in our hymns, we preach and sing, that Jesus is the Rock and not Peter.

III

**PETER WAS NOT THE FIRST POPE SINCE PETER WAS GIVEN NO MORE AUTHORITY THAN THE REST OF THE DISCIPLES.**

Let us see what authority was given:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Mt. 16:19.

It is plainly an evident fact that He was talking here to all His disciples, for in the next verse we read: "Then charged he his disciples that they should tell no man that he was Jesus the Christ." (Mt. 16:20). A little later, we find Him repeating practically the same words, and this time it is certainly evident that He was speaking to all of the members of His church. "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Mt. 18:18). Still again, we find the same message given to all of the disciples except Thomas who was absent: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit, Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (Jn. 20:21-22). Thus beloved, it appears that Peter was given no more authority than any of Jesus' disciples. In fact, the same words that were spoken to Peter were spoken to each of them, which would lead us to believe that Peter had no supremacy over any of the disciples.

IV

**PETER WAS NOT THE FIRST POPE, FOR PETER SHOWED THAT HE WAS FALLIBLE AND COULD MAKE MISTAKES.**

Just after his memorable confession wherein he says, "Thou art the Christ, the Son of the living God," he made a grievous error. So great was his error that Jesus said to him, "Get thee be-

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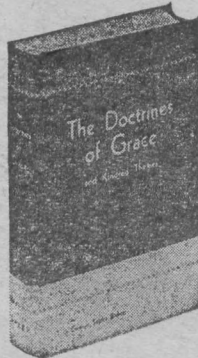
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## DIVINE AID

By Augustus Toplady

The pow'r of Hell, the strength of sin,  
By Jesus shall subdue:  
His healing blood shall wash me clean,  
And make my spirit new.

He will perform the work begun,  
Jesus, the sinner's friend,  
Jesus, the lover of His own,  
Will love me to the end.

No longer am I now afraid  
The promise shall take place,  
Perfect His strength in weakness made:  
Sufficient is His grace.

When thou dost in my heart appear,  
And love erects its throne;  
I then enjoy salvation here,  
And Heaven on earth begun.

Lord, I believe, and rest secure  
In confidence divine;  
Thy promise stands for ever sure,  
And all thou art is mine.

hind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of man." (Matt. 16:23). In this case, Simon Peter evidently did not want to see Jesus killed and buried. Thus he was wrong in regard to both the doctrine of the death and the resurrection of Jesus. Certainly he could not have been a Pope, for the decree of Papal Infallibility, which we have already read to you, declares infallibility in all things, and especially the impossibility of a Pope's making a mistake relative to any doctrine.

V

**PETER WAS NOT THE FIRST POPE BECAUSE OF THE STATEMENTS OF THE APOSTLE PAUL.**

"For I suppose I was not a whit behind the very chiefest apostles" (II Cor. 11:5). In this verse, Paul declares that though he was not an Apostle of Jesus during the days of Jesus' flesh, yet he declared that he was not one bit behind any of them. Literally, Paul said that he was on an equality with Peter and the other Apostles — even the chiefest of the Apostles. This could not have been true if Peter were a Pope, and held supremacy over the balance.

VI

**PETER WAS NOT THE FIRST POPE IN VIEW OF THE FACT THAT HE WAS SENT OUT AS A SERVANT OF THE CHURCH.**

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John" (Acts 8:14). Who ever heard of a church sending a Pope anywhere? If Peter had been a Pope, he would have sent the other Apostles out instead of the Apostles sending him out. The very fact that the church sent him out should silence forever the claim of Catholicism that Peter was the first Pope, and that he held the supremacy over the other Apostles.

VII

**PETER WAS NOT THE FIRST POPE FOR HE HIMSELF CLAIMED THAT HE WAS NO MORE THAN AN APOSTLE OR AN ELDER.**

"Peter, an apostle of Jesus Christ" (I Pet. 1:1). "The elders which are among you I exhort, who am also an elder" (I Pet. 5:1).

If he were a Pope, he evidently did not know it, for he merely claimed to be an elder or an apostle. This reminds me of a picture which I saw many months ago of a ghost standing beside a man's grave, supposedly his own grave. As he stood there, he read the epitaph: "Here lies Henry Henpeck, the most kind and devoted husband that ever lived. Erected by his loving wife." As the ghost stood there, he said, "Maria seems to have changed her opinion of me." The world has thus changed its opinion relative to Simon Peter. He claimed to be only an apostle or an elder, but the world has revised his claim and declares that he was

the first Pope.

VIII

**PETER WAS NOT THE FIRST POPE IN VIEW OF HIS TESTIMONY THAT THE CHURCH WAS BUILT ON CHRIST THE ROCK.**

"This is the stone which was set at nought of you builders which is become the head of the corner. Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved" (Acts 4:11, 12). "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be ashamed. Unto you therefore which believe he is precious: unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stumbling block, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed" (I Pet. 2:4-8). In the verses, Peter declares that the church was not built on himself as Catholics teach, but rather that it was built upon the Lord Jesus Christ.

I remember hearing about  
(Continued on page five)

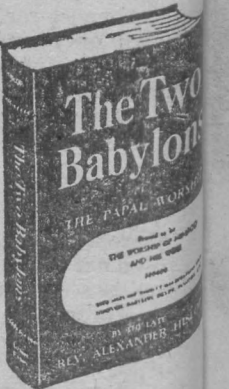
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## A Use For Confessions

Let us suppose—what in times of old might have happened—a minister from the banks of the Nile, making his appearance in some sequestered hamlet of Palestine or Syria, whither controversies—though they had long been raging elsewhere—had not yet found their way to disturb the faith of the village flock, and where no creeds existed, because none were called for. The stranger comes into intercourse with the native pastor, as primitive in his character and as incorrupt in his doctrine as he is obscure in his lot. They confess to each other that Jesus of Nazareth is the Son of God, and forthwith embrace as brethren partakers of a common hope, and followers of the only Lord God, and our Lord Jesus Christ. Yet a little while, and the Egyptian brother makes it known that a co-minister and friend of his, Arius by name, had recently favoured the Alexandrian Church with highly rational views of the doctrine of Scripture respecting the person of Christ—that he is the first and greatest of created beings. “Brother, what thinkest thou?”

The provincial stands aghast at the question. “What! Jesus the Saviour, whom I have hitherto adored and confided in as my Lord and my God, in the rank of created beings?”

These truly are strange and

### Jesus Is Coming Again

(Continued from page one)  
might set the universe up to be a smoldering ash.

These, however, have reasoned without consideration of the Word of our Living God. Jesus gave to the Apostle John words which should cause all of us to pause, “I am the Alpha, and the Omega, the Beginning and the End.” (Revelation 22:13). In this we see that our Lord is the Beginner of all things and He is the Concluder of all things likewise. He who created humanity, the earth, and the universe will also initiate and finish the climax of His creations. Men may dream, men may fear, and men may design within God’s permissive will but men did not create the universe or one scintilla of life within it. Furthermore, by the certainty of the infallible Word of our God, we need not be troubled about this matter for men will not conclude the universe or the earth or humanity upon it. Instead, we should daily rejoice that we have been given “The Comforter, verily God with us, to provide us evenness of heart in this day of tragedy and human uncertainty on every side.

### III. “Look up.”

In this day of perplexity, when

fearful things that are brought to his ears. Alas! not to his ears only. The new views of Alexandria spread like a swarm of locusts over the face of the land. Speculation and debate blight the fruits of piety, as hot winds make the vines to languish on the sunny slopes of Lebanon.

Does the Palestine minister now take to his bosom and to his fellowship every man who calls Jesus Lord? No. Wherefore? Is he turning bigot in his old age? Does his love wax cold? Is he narrowing instead of extending his embrace of the brotherhood? Talks he now of a creed? What! is the good man losing sight of Scripture? Does he lightly esteem the many summaries of doctrine that are expressed in Bible words? Ah, no! He prizes them, if possible, more than ever; and it is because he does so that now, when any one comes to him with a profession of faith, he is careful to ascertain, by due inquiry, that the stranger not only uses inspired sounds, but that he uses them in their inspired sense. In a word, he frames a confession; not to lord it over other men’s faith, but to protect his own. If the confession, that for a time might be oral, be further supposed to have been afterwards reduced to a written form, what then? Does it change the nature of a creed to extend its use?—Harper.

rumors are rampant in most every paper and magazine, we who are born again by the Spirit of God need to turn anew to His Holy Infallible Word. There we shall find the key to peace, though the world cavils in the midst of chaos; there we shall find hope, though the world swelters in the midst of holocaust; there we shall find immeasurable love, though the world revels in the midst of its lust; and there we shall find victory, though the world promises an empty peace in the midst of its vicious human devices.

It is in the Word of God that we find these comforting instructions, “Look up.” As we obey our Lord’s admonition so resident with His Eternal Love, we’ll learn anew the meaning of His Proclamation, “**They are not of this world, even as I am not of this world.**” (John 17:14).

If, however, the world finds us looking up spiritually and physically, we shall be accused of “walking with our heads in the clouds,” we shall be accused of being other-worldly. It may be said of some of us, by the world of lost men and women, as it was said of Paul, “thou art beside thyself.” But while the world of lost men and women scans the skies for a satellite of human design, only to become more perplexed,

(Continued on page six)

## The Preacher And His Work

### THE MINISTER

A minister is set apart to glorify God and help men.  
A true minister dares not be other than a minister.  
Few men are so closely watched as ministers, and there are none whose inconsistencies do so much harm.  
Ministers are put in charge of souls, and will have to give account of them.  
No man is fit to be a minister who would not joyfully live and die in the lowest sphere so long as he can serve his Lord.  
No one can so easily do harm as a minister.  
If you are seeking to be admired, it will at last be better for you had you been a ploughman than a pastor.  
A trifling and inconsistent minister is a laughing-stock to bad men, and a sorrow to good ones.—Anon.

### RESPONSIBILITY

“If thou speakest not to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand.”  
As a minister, when I think who I am, and who sent me, and how awful the account I must soon render, I tremble.  
Our opportunities of doing harm are immense. My brother, a million years hence your influence will tell on souls! Take care lest you lead men to ruin.  
If there be one sight in the universe calculated to inspire terror and dismay, it is that of a faithless minister about to be consigned to his doom.—Anon

## “Some Scriptural Reasons First Pope”

(Continued from page four)

man who had died. When the body was brought into the church, and the mourners were assembled, the preacher started eulogizing the dead. He told what a kind father, good husband, and wonderful Christian was the man whose body was in the casket before him. After thus speaking of him for several minutes, the wife suddenly hushed her crying, and nudging one of the children with her elbow said, “Slip up there and see if that’s your pa in that casket.” So many good things had been said about him that she just could not believe that it was her husband the preacher was talking about. I wonder what Peter would think today, if he were to come back to this world and see his name written on the corner stone of all these Catholic churches? I wonder what he would think if he were told that the church was founded on him, especially in view of his explicit testimony that the church was built on Jesus as the Rock rather than himself?

### IX

**PETER WAS NOT THE FIRST POPE FOR THE SCRIPTURES COMMAND ALL PASTORS TO FEED THE SHEEP.**

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28). The teaching of Catholicism is that Simon Peter was the one to feed the sheep, and that today, his successor, the Pope occupies the same position. So you see, beloved, their claim, in the light of this Scripture, is false and contradictory, and therefore Peter was not the first Pope.

### X

**PETER WAS NOT THE FIRST POPE BECAUSE HE IS NOT MENTIONED IN THE SCRIPTURES AS OCCUPYING FIRST PLACE.**

Let us notice two examples. “But go your way, tell his disciples and Peter that he goeth before you into Galilee” (Mk. 16:7). Note these words again, “Tell his disciples and Peter.” Don’t you see, beloved, the other disciples got the message before Peter. This surely does not resemble a Pope very much, does it?

Note again: “Now Phillip was of Bethsaida the city of Andrew and Peter” (Jn. 1:44). You see, Andrew is mentioned first and Peter is given second place. **Whoever heard of a Pope playing second fiddle like that?** We only take time to mention these two Scriptures, Mk. 16:7, and Jn. 1:44, yet if we had the time, we could notice in all the Bible that Peter is never mentioned as occupying first place.

### XI

**PETER WAS NOT THE FIRST POPE, FOR HE ONLY SHARED IN THE GOVERNMENT OF THE CHURCH; HE DID NOT CONTROL IT.**

He was on the same plain as the balance of the disciples. “And when James, Peter, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision” (Gal. 2:9).

### XII

**PETER WAS NOT THE FIRST POPE IN VIEW OF THE FACT THAT THE OTHER DISCIPLES DID NOT UNDERSTAND FROM JESUS THAT PETER HELD ANY PRIMACY OVER THEM.**

“Then there arose a reasoning among them, which of them should be greatest. And Jesus,

## EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK  
Millerton, New York

Title: THE PRODIGAL SON

Scripture Reading: Luke 15:11-32 (or the whole chapter)

INTRODUCTION: In Lot we have the Prodigal father (Gen. 19), in Naomi we have the Prodigal mother (Ruth 1), and here the Prodigal son. There are two Prodigal sons in this chapter. One left home and the other did not. One returned, the other did not.

### I. REBELLIOUS (vs. 12-13).

#### A. His Character.

1. Immature. Inexperienced. “The younger.” Critical age. (Ecc. 12:1; Prov. 8:17).
2. Indulgent. Selfish. “Give me.” Language of Judas (Matt. 26:15). Phil. 2:21; 3:7-8. Compare with V. 19, “make me.”
3. Insecure. “Goods” instead of goodness and God! (Luke 12:19; Psalm 23:6; 34:8).
4. Impatient. “Not many days after.” Jacob (true love) can wait years (Gen. 29:20). Ecc. 11:1.

#### B. His Conduct.

1. Independent. “A far country.” Picture of man by nature (Luke 17:12), and, unless saved, through eternity (Luke 16:23). But—Eph. 2:13.
2. Immoderate. “Wasted,” with harlots (v. 30, if we can trust the judgment of the prodigal’s prodigal brother). Prov. 18:9; 29:3; Isa. 55:2a.

### II. RUINED (vs. 14-19).

#### A. Reaping.

1. Condition. Reaped a “famine” (Ruth 1:5, a worse famine). Famine in churches (Amos 8:11). Gal. 6:7-9. Wasting (v. 13) leads to want (v. 14). Was not fearing or seeking the Lord in the far country (Psalm 34:9-10). The Lord was not his Shepherd (Psalm 23:1). Phil. 4:19.
2. Connections. A man must have “connections” to get along in this world! You must join! Belong! “He went and joined himself.” Famine in business? Society? Career? Join a big respectable church!
  - a. Individual—“a certain citizen.” Go in with such who are right at home in the world; flee from “strangers and pilgrims” (I Pet. 2:11).
  - b. Industry—feeding swine. A fellow of hogs. The Royal Lodge (or club) of the swine (II Pet. 2:20-22). Bound to get you the best of husks.
3. Compensation. Every man for himself. No man cared for his soul (or belly), Psalm 142:4. But when you must say: “I have no man” I can rely on, you are not far from turning to Christ (John 5:7-8). Compare “no man” (v. 16) with V. 2, “this man!”

#### B. Resolving.

1. Miracle. “Came to himself” (v. 17), then “came to his father” (v. 20). Psalm 119:59. II Tim 1:7—gift of God.
2. Memory. Father’s house. Ruth 1:6. John 6:35. Church—I Tim. 3:15.
3. Misery. “I perish.” John 3:16, John 10:27-30, Job 29:2.
4. Meekness. A new will—“I will arise.” Words—“And will say . . .” Wish—“Make me . . . one of thy servants.” Hos. 2:7; Hos. 14:2; I Kings 10:8.
  - a. His conflict, condescension and confession still not enough. Others said “I have sinned” (Ex. 10:16—Pharaoh; Matt. 27:4—Judas).

### III. RESTORED (vs. 20-24).

#### A. Arrival.

1. Complete. Both steps necessary; arise (v. 18) and arrive (v. 20). He did not stop with servants, even his “brother,” good thing he didn’t! House (church) could not help him. Where is father? Do not stop at church, candles, crosses, bells, virgin Mary; none of these can save you. You need Father! Come all the way to Him through Christ (John 14:6). He who has the Son has the Father (John 10:30).

#### B. Action.

1. Foreknowledge. Father saw the elect when they were a “great way off” in sin (I Tim. 1:15), yea, before their birth (I Pet. 1:2).
2. Feeling. “Compassion.” Psalm 78:38; Micah 7:19; Mk. 5:19.
3. Forgiveness. God restless, running (compare Jehovah walking in justice and anger over our sin, Gen. 3:8); and reconciling (kiss). Rom. 5:10; II Cor. 5:17-21; Col. 1:20-23.

#### C. Acceptance.

1. The son. See what he does here. Nothing! He does not even place the ring on his hand, or put the robe on his back, or shoes on his feet. He does nothing. All he does is have the experience (John 3:7; Rom. 4:5; Eph. 2:8-9; Titus 3:5-6).
2. The servants (v. 22). Oh, to be one of them! By preaching and prayers and passion to cover sinners with Christ’s robe of righteousness, etc. (Rom. 1:1).

#### 3. The salvation.

Redemption, leaving the far country (Eph. 1:7; I Pet. 1:18-19). Reconciliation, the kiss. Justification, wrapped in the “best robe” (Isa. 61:3, 10). Adoption, in his being received, not as a servant, but as a son. (Philemon 16; Rom. 8:15-17; Gal. 4:4-5, 7; Eph. 1:5). The “ring” speaks of authority with the Father (Gen. 41:42; Ether 8:8) and the shoes of sonship instead of servanthood (Moses—Ex. 3:5, and Joshua—Jos. 5:15, were to take shoes off as servants to Jehovah). And does v. 23 have any reference to Ex. 12:8 and context (when Israelites were to eat fully robed, shod, v. 11) and I Cor. 5:7?

V. 24. The son was dead like the lost silver, and lost like the sheep. But now is found! Father will so welcome you! Arise, come. Amen.

perceiving the thought of their as to who would be the great-heart, took a child, and set him est. Listen, beloved, if Peter were by him, and said unto them, Who the first Pope, then there would soever shall receive this child in have been no strife, and would my name receiveth me: for he not have been any question as that is least among you all, the to who was to be the greatest. same shall be great” (Lk. 9:46- Furthermore, if Simon Peter had 48). It would seem that if Peter been the first Pope, Jesus were to be supreme over the other would not have set a child up as disciples, they would have recognized it. Yet the disciples did was to be the greatest; instead, not, and thus there came a strife (Continued on page seven)

# The Preacher's Page



I would rather walk with God in the dark than go alone in the light.

"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

### When You Know The Author

Read . . . all the words of the book. A young lady once laid down a book which she had just finished with the remark that it was the dullest story she had ever read. In the course of time she became engaged to a young man, and one night she said to him: "I have a book in my library whose author's name, and even initials, are precisely the same as yours. Isn't that a singular coincidence?" "I do not think so," he replied. "Why not pray?" "For the simple reason that I wrote the book." That night the young lady sat up until two o'clock reading the book again. And this time it seemed the most interesting story she had ever read. The once dull book was

now fairly fascinating because she knew and loved the author. So a child of God finds the Bible interesting because he knows and loves the Author. It is his Father's message, addressed to him.—Record of Christian Work.

#### DIVINE ATTRACTION

As a carnival sends out its spotlight to attract people to come to it, so the Lord has sent out His Word with the invitation to come to Him. The carnival invites people to see the glamour and fun of this life, while the Lord invites us to taste of the beauty and joy of eternal life.

#### Jesus Is Coming Again

(Continued from page five)  
more perturbed, and more fearful, through our daily walk with our Lord who sits now at the Father's Right Hand, we shall have the opportunity and the faith to present our Resurrected Lord who was raised on a cruel cross above earth that He might draw all men to Himself. And in this service of Glory we shall be effectual in bringing others to the Way of the Cross that they, in truth, might join us in looking up when the world of men is crying, "Crisis!"

#### IV. "Lift up your heads."

Finally, we need to take heart in this hour when "men's hearts are failing them for fear; and for looking after those things which are coming on the earth." In this hour when men's hearts are failing them so completely that the mental institutions and hospitals cannot care for the multiplying thousands of so-called mental cases, we need to recall the admonition of our Lord, "Lift up your heads for your Redemption draweth nigh."

When the Gadarene demoniac lifted up his head, he saw Jesus, the Christ, with the eyes of faith; and then, peace and service became his lot. When the leper of Galilee lifted up his head he saw the soon to be crucified Lord of Glory and became a zealous witness. When Nathaniel lifted up his head he saw Jesus as the Son of God and the King of Israel, and he became one of the imperturbable rocks of the church of the Living God. And when Saul of Tarsus lifted up his head on the Glory Road he saw Jesus and his zealous intellectual and physical service to a cult and its creed became ancient history. Saul of Tarsus became Paul the Apostle; the flaming Evangel of the Crucified and Resurrected Lord, Jesus Christ!

As we read the vibrant Epistles of our brother Paul, we learn that he ever kept his head lifted up so that he could ever proclaim, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." And the courage and confidence gained with the head lifted up issued in the humble expression, "I can do all things through Christ which strengtheneth me!"

You and I need to be encouraged in this hour by the simple truth, yet oh so glorious, we are Christ's by faith in His Blood—not by some new vision or some newly written Scripture. Being so encouraged we need to realize in this day, when the powers of heaven are seemingly shaken, that by simply lifting up our heads we shall be able to rejoice as never before in the truth that

Jesus is coming again. Such truth is eternal certainty and unending peace in the midst of the human uncertainty that we know not what tomorrow shall bring; perhaps another Sputnik; perhaps another device of war more terrible than the hydrogen bomb; perhaps a weapon more lethal than an intercontinental ballistic missile. In the midst of human uncertainty and quaking, the truth that our Lord is coming again should resolve all our fears.

#### Jesus is coming again!

The Word of our God is final! And its certain proclamation of our Lord's soon return should encourage us ever more to lift up our heads. Jesus our Lord enunciates, "If I go and prepare a place for you I will come again and receive you unto myself." (John 14:3). Angels from the realms of Glory let it be known. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven." (Acts 1:11). Matthew likewise would have us lift up our heads and look for His Coming, for he says, "Watch, therefore, for you know not what hour your Lord doth come." (Matthew 24:42).

We need to lift up our heads, then, not only because we know our Lord is coming again but also because we know not the hour. Ours should be a state of expectancy and readiness. Too, we have His glorious promise, "Blessed are those servants whom the Lord, when He cometh, shall find watching." (Matthew 24:46).

If our friends in the world scorn us and accuse us because we apparently keep our heads in the clouds looking for our Lord's return, what will they do and say when they learn that, "Our conversation is in Heaven from whence also we look for the Saviour, the Lord Jesus Christ?"—(Philippians 3:20).

Something of the world's attitude may be grasped in the words of a young lady I once knew. As a younger man, holding down the job of shipping clerk in the shipping room of a large Regalia manufacturer, I testified often of the love of my Lord to many of my co-workers. Our Lord, however, led me to be especially concerned about a fine young lady who was a file and mail clerk. I spent an occasional moment and sometimes a lunch hour telling

#### GOD'S BEST

God has His best things  
For the few  
Who dare to stand the test.  
He has His second choice  
For those  
Who will not have His best.  
—Selected.

her of Jesus and she appeared responsive. But just a short while before I left and entered the armed service, she came to me in the shipping department and said, "You would be a pretty nice guy, Ray, if you didn't talk about Jesus so much." I have wondered often in the ensuing years if Betty ever came to love my Lord in saving faith.

In that moment I knew something of what Paul meant by, "Our conversation is in Heaven," that is, our conversation is on and about our Resurrected Lord who sits now at the Father's Right Hand in Heaven. Paul, the Apostle, might have gone quite far up the ladder of religion in the Roman Empire had he used a little less, or refrained from using, "the conversation which is in Heaven." But Paul knew his (our) Lord was coming back so he seldom inscribed a sentence without reference to Jesus, the Christ. It is mighty difficult to get ministers and other producers of sermonettes today to grasp this truth. Rather, many a young man today has sacrificed a witness such as Paul's, which brought forth violence from incorrigible unbelievers, for success and acceptance by his worldly, unsaved church members.

The earthy conversation is becoming more and more the requirement of the churches across the land. Not many desire a man whose conversation is in Heaven and whose sermons are full of the Name of Jesus and His Blood. The Seminaries, too, are conforming to the desires of the people—leaders with itching ears—by employing the services of lost psychiatrists and psychologists. These are to teach the gentle art of receiving "confessions" and to categorize any young man whose major interests are in the Bible and the Christ whom it proclaims as psychotic and neurotic. Thus, no church today need worry too much about ever getting a seminary graduate whose "conversation is in Heaven." And all may be assured that these "priestly confessors" consider it a part of their task to hinder the ministry of any young man who dwells long on the physical resurrection or the physical return of our Lord.

Failure on the part of the leaders or the people under them to lift up their heads and testify concerning the return of our Lord, however, will not hinder His coming again. For we read, "As the lightning cometh out of the East, and shineth even unto the West; so shall the coming of the Son of man be." (Matthew 24:27). By His Holy Word, we know He shall come first for those of us who are His own and who are sealed by His Holy Spirit of Promise, "Then shall he send His angels, and shall gather together His elect from the four winds; from the uttermost part of earth to the uttermost part of heaven." (Mark 13:27). There is glorious confirmation of this in Paul's letter to the Thessalonians:

"This we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—I Thess. 4:15-18.

All of us who shall have part in this first appearing of our Lord have this promise, "Behold I come quickly and my reward is

### Diet To Cure Bad Girls

Mrs. M. Hudson, a London expert on juvenile delinquency, has been reported to recommend brown bread and raw vegetables as a cure for bad girls!

"A great deal of juvenile delinquency has to do with digestion," she said.

We are for brown bread and vegetables, and believe them to be assets to good health; but, on the other hand, we feel it is asking too much of such morsels of food to ask them to change the nature of girls from bad to good.

In fact, we know on the authority of the infallible Word of God, that it is impossible. The

Lord says: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jeremiah 13:23).

However, there is a diet which will accomplish that which without it is impossible. The Lord Jesus said: "I am the living bread which came down from heaven: if any man (literally anyone) eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

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

with me, to give every man according as his work shall be."—(Rev. 22:12). The further wonder is, "When He shall appear, we shall be like Him; for we shall see Him as He is."—(I John 3:2)

Though I may be one of the least of His own and perhaps the least effectual of his servants, right here I should like to sing,

"O that will be glory for me,  
glory for me,  
Glory for me.  
When by His Grace  
I shall look on His face,  
that will be glory,  
Be glory for me!"

But it shall not be so with all of earth's inhabitants! The lost of earth may surmise indirectly, in that day, that Jesus has come to take His own unto Himself. But they will not be looking for Him and shall not see Him at this time. Rather, we know that, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. . . . As the days of Noah were, so shall also the coming of the Son of man be. As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came and took them all away. So shall the coming of the Son of man be!"—I Thess. 5:3, Matt. 24:37-39.

Whereas His coming for His own will be an experience of joy unspeakable and peace with victory without measure, His coming to the lost shall be terrible and yet perfectly just. As we read:

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ. He shall be punished with everlasting destruction from the Presence of the Lord and from the Glory of His Power."—II Thess. 1:7-9.

There is set before you, in this day of perplexity, life and death! All of us who are His by faith through His wondrous Grace should "take heart" and abound in the peace which comes from lifting up our heads for the coming of our Lord draweth nigh. And the certainty of the Salvation of all of us who look for His soon appearing is clear in, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation!"—(Hebrews 9:28).

To all of you who quake before the apparently insuperable problems of a world rushing on to destruction, we would say with the hymn writer, "The way of the Cross leads Home." If you wish to know peace in the midst of the world's perplexity believe in truth on Jesus Christ who died on Calvary's Cross for our sins and arose for our justification. If you can but do this you can "look up," you can know that Jesus Is Coming Again. And as you look for Him, He shall appear to you "the second time without sin unto Salvation;" your Redemption will be nigh! Then you can rejoice with us and proclaim abroad, in peace, Jesus is coming again.

### Read The Bible By Symbols

Their land also is full of



neither is there any end of their treasures; their land is also full of



neither is there any end of their



Their land also is full of



they worship the work of their own



that which their own



have made.

"Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of idols; they worship the work of their own hands, that which their own fingers have made."—Isaiah 2:7, 8.



## "Some Scriptural Reasons First Pope"

(Continued from page five)  
if Peter were the first Pope, Jesus would have set him up and said, "This is the greatest of all."

### XIII

**PETER WAS NOT THE FIRST POPE FOR JESUS PLAINLY SAID THAT ALL THE APOSTLES WERE TO BE ON THE SAME PLANE OF EQUALITY.**

"But Jesus called them to him, and said unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever of you will be the chiefest, shall be your minister: And whosoever of you will be the chiefest shall be servant of all" (Mk. 10:42-44). "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (Mt. 23:8-10). In these verses, Jesus gives to us the pattern of service. He says that none of us are to exercise lordship or authority over our brethren.

It is interesting to notice that He goes further than this. He not only says that we are to call no one master, and that there is no one master, and that there is to be no authority nor lordship over us, but He further tells us that we are to call no man upon the earth father. I want to tell you plainly beloved, I wouldn't call any Roman Catholic priest on earth father. He may be a father several times, but I will not call him such.

### XIV

**PETER WAS NOT THE FIRST POPE FOR WHEN THE DISCIPLES HELD AN APOSTOLIC COUNCIL, JAMES SEEMS TO BE THE ONE THAT PRESIDED AND NOT PETER.**

You read of this first council of the Apostles in Acts 15:1-19: "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, harken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof and I will set it up; That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, said the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." You will notice, beloved, that Peter spoke first, then Paul and Barnabas discussed the matter, then James spoke and

The grave itself is but a covered bridge leading from light to light through a brief darkness.

concluded his message by saying, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." This would indicate that James presided, and that his words perhaps were final in this conference. Don't you see, beloved, that if Peter had been Pope, he would have pronounced the verdict instead of James?

### XV

**PETER WAS NOT THE FIRST POPE BECAUSE PAUL WITHSTOOD PETER FACE TO FACE WHEN HE DID WRONG.**

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:11-14). Let me ask two questions, in the light of this Scripture: "Whoever heard of a Pope doing wrong? Whoever heard of withstanding a Pope? Both of these are logical questions, and surely in the light of this Scripture, our conclusion must emphatically be that Peter was not the first Pope.

### XVI

**PETER WAS NOT THE FIRST POPE BECAUSE THE DISCIPLES ASKED HIM TO GIVE AN ACCOUNT OF HIS MINISTRY TO THE GENTILES.**

Up until this time, the Gentiles had never had the gospel preached unto them. God led Peter to preach unto them, and then the church at Jerusalem called Peter "up on the carpet," and demanded an explanation of him. "And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." (Acts 11:1-3). If Peter were an infallible Pope, he surely would not have had to give an account of his action to the rest of the disciples. The very fact that they demanded this explanation would indicate to us that he was not a Pope, but was simply an apostle like the balance of Jesus' early disciples.

### XVII

**PETER WAS NOT THE FIRST POPE FOR THERE WAS NO SUBORDINATION OF PAUL TO PETER.**

This Paul declares when he vindicates his apostleship when writing to the church at Corinth. "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Peter?" (I Cor. 9:1-5). Notice also this Scripture: "But I certify you brethren, that that gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus" (Gal. 1:11, 12, 17). When Paul was converted, he went out into Arabia, and there studied the Bible for three years in order to correctly understand the Old Testament prophets, in the light of his new experience with Jesus. Verse 17 tells us that he did not even go to see Peter for three years time.

LESSON FOR SUNDAY, FEBRUARY 16, 1958

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

# The Second Epistle Of Peter

GREAT CHRISTIAN VIRTUES

II PETER I

MEMORY VERSE: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit."—II Peter 1:21.

I. The Greeting. II Pet. 1:1-4.

This epistle bears the ordinary apostolic greeting which is common to the epistles of Peter and Paul.

In this greeting the apostle reminds us that we come to life through the promises. No man ever will be saved unless he hears the promises of God. Cf. Rom. 10:17.

Each of the redeemed is a partaker of Divine nature (vs. 4). In each saved person there is something of the nature of God. What a responsibility is ours then to live as we should! This then is the reason why a saved person can never be lost, for if one of God's own could be lost, then something of Divinity must go to Hell. Perish the thought! Only the Devil or an Arminian could believe such to be true.

II. Heavenly Progress By Addition. II Pet. 1:5-9.

The first rule of arithmetic is addition. Here is a lesson in spiritual addition. By adding one spiritual thing to another, we have the sum, which is Christian growth. This sum is stated negatively in verse 9.

III. The Need of Remembrance. II Pet. 1:10-15.

It is Peter's desire that his readers shall remember his teachings, even after his death (vs. 15). This will keep them from falling and stumbling in their Christian experience (vs. 10).

There is a lot of difference between an entrance and an abundant entrance into Heaven (vs. 11). Two ships set sail from the same port to the same port. On one the captain and crew do all within their power to care for the vessel and it arrives soon in splendid condition. On the other,

This shows that Paul did not accept Peter as a Pope. Whoever heard of treating a Pope that way — staying away from him for three years time without even going to see him to talk over matters of the Scriptures?

### XVIII

**PETER WAS NOT THE FIRST POPE, BECAUSE OF HIS OWN STATEMENT IN THE HOME OF CORNELIUS.**

When he went to Caesarea, to preach unto the Gentiles, he went to the home of Cornelius. "And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man" (Acts 10:24-26). Here was the best opportunity in the world for Simon Peter to tell the world that he either was or was not a Pope. Instead of allowing Cornelius to fall down and worship at his feet, Peter said, "Stand up; I myself also am a man." What a contrast between Simon Peter and the modern Pope. The Pope of today demands just such adoration and worship as Simon Peter refused. If one gets into his presence today, he must either kneel and bow in submission unto him, or else, as an infidel, pay the cash in order to see the Pontiff. Surely in view of this Scripture, and these reasons which I have given, we are compelled to say that Simon Peter was no more than any of the Apostles. He was not a Pope, he was just God's servant on earth.

These Scriptures prove to us that Peter was not the first Pope. That being true, Pope Pius XI is not God's official representative on earth.

In view of this, the supreme need of the hour is for every man to make the same confession as that of Simon Peter. Do you not remember the day when Jesus came to the coasts of Caesarea, and He asked the disciples a very pointed question: "Whom say ye that I am?" (Mt. 16:15). Immediately Simon Peter made the confession which every man of the world ought to make today. "Thou art the Christ, the Son of the living God" (Mt. 16:16). Our adoration, our worship, our loyalty, and our service is not to be rendered unto man, but rather

the crew is careless and although the vessel arrives in port, its arrival is many days later and is only after the ship is badly destroyed. Such pictures the end of two lives.

IV. The Exaltation of the Scriptures. II Pet. 1:16-21.

One of the great themes of Peter was the second coming (vs. 16). Peter refers to the transfiguration (vs. 16, 17) as if to say that this was a picture of Christ's second advent. Truly it was such.

However, he goes ahead to say that prophecy is surer than sight. He seems to say, "I saw the second coming unfolded in the transfiguration, but you are not dependent upon what I saw. You have for your guidance the unerring word of God."

Verse 20 tells us how to understand and explain Scripture. One Scripture is not to be interpreted by itself, but in the light of every other verse in the Bible.

Verse 21 is a strong preachment of the inspiration of the Bible.

### QUESTIONS

1. What new thing does one receive when saved? (Vs. 4).
2. By what method of arithmetic will a Christian grow? (Vs. 5-9).
3. What is meant by an abundant entrance into Heaven? (Vs. 11).
4. Why should Christians be careful to remember the teachings of faithful pastors? (Vs. 15).
5. How does the transfiguration tie in with the second coming of Christ? (Vs. 16).
6. What is surer than sight? (Vs. 19).
7. What is meant by a private interpretation of Scripture? (Vs. 20).
8. How do we know the Bible is inspired? (Vs. 21).

unto the Lord God — not the Pope, but the Lord Jesus Christ.

In the Old Testament, a priest was a necessity. Only the priest could go into the Holy of Holies. There was a veil which separated the Holy of Holies from the outer Holy place in the temple at Jerusalem. Behind this veil in the temple, the high priest only might enter. On the day that Jesus died on the cross, a miracle took place within the temple. The unseen hand of God reached down from Heaven and rent the veil of the temple in twain. This was to indicate that the way into the Holy of Holies was now made perfect through Jesus. No longer does the individual need a priest, for Jesus is now become our perfect high priest. "For such an high priest, became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). Today, Jesus is our great High Priest, and each believer is his own priest under Jesus. "But ye are a chosen generation, a royal priesthood, and each believer is his own priest under Jesus. (I Peter 2:9). "And hath made us kings and priests unto God and his Father" (Rev. 1:6). Thus, beloved, a Catholic priest is a man 2,000 years behind time.

Listen to this great Scripture: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). The only mediator that is to come between God and man is the Lord Jesus Christ. I remember several years ago in Cincinnati, a young Catholic girl heard me make such a statement life.

one evening, and she went home with me that evening, to the house where I was staying. I talked with her until two o'clock in the morning. I finally read her this Scripture, "For there is one God, and one Mediator between God and men, the man Christ Jesus" (I Tim. 2:5). She said to me "Is that passage in the Catholic Bible?" I assured her that it was although I did not have one present to show it unto her. She said, "If it is, then the whole system of Catholicism fails, in the light of these verses of Scripture." What words of wisdom were these of hers. To be sure, Catholicism fails in the light of this text, for the only mediator one needs is not an earthly priest, but an Heavenly High Priest.

Sometime ago, I heard of a man who had joined a Catholic church. He declared that he did so for one reason. When asked why he said, "I have committed my salvation into the hands of the priest, and he is responsible for it." The believer to whom he was speaking said, "That is exactly what I have done. I have put myself in the hands of my priest, and He is responsible for my salvation. The only difference is in regard to the priest; yours is a man, while mine is Jesus Christ." It is my prayer today, beloved, that in this hour, there shall be many who shall cast themselves into the hands of the Lord Jesus Christ as the only Priest, and depend upon Him for eternal salvation and everlasting life.

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THE BAPTIST EXAMINER

PAGE SEVEN

FEBRUARY 8, 1958



## POSSUM RIDGE LETTER

dere bro. Gilpeens—

the Bible sez Xamine yourselves.  
II Cor. 13:5.

ther is jist wun bad thing about  
that set up tho, and that is u kant  
fule the xaminer.

wel, that is jist wun uf the  
many reesuns why i luv TBE. hit  
shore is an xaminer ef ever i seed  
wun. hit jist xamines me so klose  
sumtimes that i feel lik an indigo  
plant when i git thru reedin hit.  
hit maks me feel lik a punktured  
tire on my old Ford, but i luv  
hit bekaws i lern therby.

another reesun i luv hit is be-  
kaws hit shoots square. when i  
wuz in the Spanish Amerikun  
War i got hit in the bak uf the  
laig by a stray bullet that akted  
sort uf over zealous lik. korse hit  
did not amount tu much. hit aint  
lik TBE fer evry time i red hit  
i no hit is goin tu hit me squar  
an solid.

and then TBE givs a feller a  
good tonik about 52 times a yer.  
comin spring time Samanthu wil  
git out her molasses and sulfur  
and sum sasafraas tee fer her usul  
spring tonik. i git wun uf a  
spiritual natur evry weak in TBE.  
wun uf my nabors has ben wurk-  
in in Detroit and when he got laid  
off he kam hoam. he showed me  
his identifikashun tag with his  
pictur on hit. ef a feller luks lik  
them tags, then he shore needs  
a tonik. TBE wil shor giv him the  
doktrinal and spiritual tonik he  
needs.

TBE also maks me happy —  
even happy enuf tu kry sum-  
times. last july 4, they wuz a  
feller in at the kounty seet what  
got quite likekred up and he got  
tender hearted and happy. he put  
his arms about me and sed he wuz  
so sorry George Washington kud  
not be ther tu enjoy the day. wel  
TBE reely makes me happy. i  
reed bro Bobs iditorials and bro  
Masons peece and all them uther  
fellers artikles and i jist bubble  
over with joy.

then TBE wil bild a feller er a  
church up in the doktrins. hit is  
strang that sum preechers aint  
never found that out. ef they had  
they wud git al ther memburs to  
perskrib fer hit. hit wil tak a  
tuf old cloudburst what dont be-  
leeve in anything bekaws he aint  
ben taught, and ef he is saved  
and u kan git him tu reed hit,  
he wil be bridle-wise and saddle-  
brok befor u kan skin a yerlin.

wurking with the same materi-  
al, wun feller kan bild a fin  
bildin whil another man whittles  
up a big pile uf shavins. i like  
TBE bekaws hit bilds the bildin,  
while others take the same Bible  
and when they git thru they aint  
nuthin but sum shavins left, and  
i tel you this bekaws i am,

yore frend,  
i s hardtufule

## Distinctive Principles

(Continued from page one)

break one of these least com-  
mandments, and shall teach men  
so, he shall be called the least  
in the kingdom of heaven: but  
whosoever shall do and teach  
them, the same shall be called  
great in the kingdom of heaven."  
—Matt. 5:19.

"Teaching them to observe all  
things whatsoever I have com-  
manded you . . ." —Matt. 28:20.

### Section I

The account given of John's  
baptism and of the personal min-  
istry of Christ afford no justifi-  
cation of infant baptism.

In the third chapter of Matthew  
it is thus written: "In those days  
came John the Baptist, preaching  
in the wilderness of Judea, and  
saying, Repent ye: for the king-  
dom of heaven is at hand . . .  
Then went out to him Jerusalem,  
and all Judea, and all the region  
round about Jordan, and were  
baptized of him in Jordan, con-  
fessing their sins. But when he  
saw many of the Pharisees and  
Sadducees come to his baptism,  
he said unto them, O generation  
of vipers, who hath warned you  
to flee from the wrath to come?  
Bring forth therefore fruits meet  
for repentance: and think not to  
say within yourselves, We have  
Abraham to our father: for I say  
unto you, that God is able of  
these stones to raise up children  
unto Abraham."

From these verses we learn that  
John preached repentance; that  
those whom he baptized confessed  
their sins; and that descent  
from Abraham was not a qualifi-  
cation for baptism. There is noth-  
ing in the narrative that can sug-  
gest the idea of the baptism of  
impenitent adults or of uncon-  
scious infants. This is equally  
true of the account of John's  
ministry as given by the other  
three evangelists.

Paul, in explaining John's bap-  
tism, says, "John verily baptized  
with the baptism of repentance,  
saying unto the people, that they  
should believe on him which  
should come after him, that is, on  
Christ Jesus." —Acts 19:4. Here  
it is plain that John required in  
those he baptized repentance and  
faith. They were not only to re-  
pent, but to believe in the com-  
ing Christ, for whom it was John's  
mission to "prepare a people."  
There is not the remotest allusion  
to the baptism of any who either  
did not or could not repent and  
believe in Christ. Baptists, so far  
as the subjects of baptism are  
concerned, certainly imitate close-  
ly the example of John the Bap-  
tist.

The disciples of Christ baptized  
no infants during His ministry.  
The only reference we have to  
the baptisms administered by  
them before the Redeemer's death  
and resurrection is in John 3:26  
and 4:1, 2, as follows:

"And they came unto John,  
and said unto him, Rabbi, he that  
was with thee beyond Jordan, to  
whom thou bearest witness, be-  
hold, the same baptizeth, and all

## The Doctrine Of The Blood

(Continued from page two)

sin entered into the world, and death by sin;  
and so death passed upon all men, for that all  
have sinned." (Romans 5:12). Men are guilty  
before God, subject to His wrath. The Law re-  
veals God's glorious righteousness, and man  
has fallen short of it. He is filthy, corrupt from  
head to foot, a wretch deserving only damna-  
tion.

So, this is **man's two-fold problem**. Or, if we  
may speak after the manner of men, it is God's  
problem, if any one is to be saved, for **man**  
**cannot** solve the problem. Men are at the foot-  
stool of God, to damn or to save, according to  
His own will. Man is void of righteousness, and  
under the curse of the Law.

### The Solution

God, in His mercy and love, sent Christ into  
the world to perform on behalf of His people.  
Christ took it upon Himself to solve their prob-  
lem. In order to perform on their behalf, He  
was made of a woman, made under the Law  
(Gal. 4:4). He took a body of flesh, for it  
must needs be that He do His substitutionary  
work in the flesh, since it is those of the flesh,  
under Law, that He is to save.

The first phase of man's problem is his **lack  
of righteousness**. Thus, Christ subjected Him-  
self to the Law to fulfill in the flesh the right-  
eousness demanded by the Law. "Thus it be-  
cometh us to fulfill all righteousness," was  
His watchword. "I am not come to destroy the  
Law," saith He, "but to fulfill it." His right-  
eous life was lived for the express purpose of  
honoring the Law, fulfilling it in every respect,  
on the behalf and in the stead of those whom  
He represented. They had not and could not  
measure up to the righteousness revealed in  
the Law. Thus did Christ honor and fulfill the  
**positive** precepts of the Law, establishing right-  
eousness in the flesh.

But man's problem is **two-fold, and the Law**  
is a two-edged sword, not only demanding  
righteousness but cursing the guilty. The curse  
still abides, though Christ has established  
righteousness. What then, is Christ to do?  
Why He shall bear the curse. The death pen-  
alty He shall endure. "For this cause came I  
into the world," He said. For this cause Christ  
took upon Himself a body. Sacrifice and offer-  
ing the Law would not have, but the sub-  
stitution of the Son only could satisfy divine  
justice. So, to the cross! to the cross! to the  
baptism of death! To Calvary! And there the  
curse of the Law, the wrath of Justice against  
sin, was poured out upon the Sin-Bearer. "It  
is finished," He cried, and gave up the ghost.  
He had **fully** established all that the Law de-  
manded, both **preceptive** and **penal**. Righteous-  
ness — all that Law demands — has been es-  
tablished in the flesh.

### The Result — Justification

The end or purpose of the work of Christ is  
to justify His people by the righteousness He  
has established. The word "justification"  
means "declared to be righteous." It is more  
than mere innocence. Adam was innocent in  
Eden, but the Second Adam, Christ, was right-  
eous. Thus, when the righteousness wrought  
out in the flesh by Christ is imputed—charged  
to our account — we are not just counted as  
innocent creatures, but as righteous persons  
who have fulfilled the very last precept of the  
Law. The obedience and death of Christ are  
our obedience to Law and our death to sin.  
We now have the righteousness demanded by

men come to him."

"When therefore the Lord knew  
how the Pharisees had heard that  
Jesus made and baptized more  
disciples than John, though Jesus  
baptized not, but his disciples."

From the words quoted from  
the third chapter it would be  
thought that Jesus baptized per-  
sonally; but we have an explan-  
ation of the matter in the lan-  
guage of the fourth chapter. Bap-  
tism was not administered by the  
Saviour; but, as His apostles acted  
under His authority, He is rep-  
resented as doing what they did  
by His direction. The fact, how-  
ever, which deserves special no-  
tice is "that Jesus made and bap-  
tized more disciples than John."  
There is a distinction between  
**making** and **baptizing** disciples.  
First in order was the process of  
discipleship to Christ, and then  
baptism as a recognition of dis-  
cipleship. Could unconscious in-  
fants be made disciples? Mani-  
festly not. Then, according to this  
passage, they were not eligible  
for baptism; for the inference is  
irresistible that none were bap-  
tized who had not first been made  
disciples.

The oft-repeated verse, "Suffer  
little children, and forbid them  
not, to come unto me: for of such  
is the kingdom of heaven," does  
not justify infant baptism. For  
what purpose were these chil-  
dren taken to Christ? That He  
should baptize them? Evidently  
not; for He did not baptize. Were  
they taken to Him that His dis-  
ciples might baptize them? If so,  
it is marvellous that the disciples  
rebuked those who had charge  
of them. The preceding verse  
shows why these children were  
taken to Christ: "Then were  
brought unto him little children,  
that he should put his hands on  
them and pray: and the disciples  
rebuked them." (Matt. 19:13).  
There was a specific object in

view. It was not that the "little  
children" might be baptized, but  
that the Saviour might put His  
hands on them and pray. Who  
has the right to infer that these  
children were baptized, or that  
baptism was mentioned in their  
presence? The sacred narrative is  
silent on the subject; and it may  
be said with positive certainty  
that the New Testament, from the  
birth of John the Baptist to the  
death of Christ, says nothing con-  
cerning infant baptism. If, how-  
ever, Pedobaptists should admit  
this, they would still insist—many  
of them, at least—that there is  
authority for their practice bear-  
ing date subsequent to the Re-  
deemer's death and resurrection.  
We shall see whether there is  
such authority.

(Continued next week.)

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"Though you should Him oftimes  
forget,  
His loving-kindness fast is set."

If Jesus Christ is not divine, I  
might as well worship Sacrates.  
—W. L. Pickard.

## Changing Your Address Soon?

If so, won't you please let us know in advance? It will  
save us at least 5c, if not more. Each time the U. S. Post  
offices have to report to us that someone has removed, we  
have to pay for this information.

So if you are moving soon, please let us know at least  
three weeks in advance. If you don't know this far ahead,  
then just as soon as you do know what your new address  
will be, let us know. You may use the following blank:

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