

Be patient enough to live one day at a time as Jesus taught us, letting yesterday go, and leaving tomorrow till it arrives.

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# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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WHOLE NUMBER 1087

## JUSTIFICATION

By C. H. Spurgeon

"How shall man be just with God?" is a question of infinite importance to every child of Adam; a question, however, which could never have been answered if Jehovah had not manifested His sovereign grace towards His apostate creatures. Far from being a merely speculative point, it permeates the whole system of Christianity, and lies at the foundation of personal religion, and of all right views of the character and moral government of God. Whatever else may be considered indifferent or non-essential this cannot be; it is a capital article of that faith which was once for all delivered to the saints, and a mistake here may prove eternally fatal. Well might Luther call it "the article of a standing or falling church," i. e., the article on the reception or rejection of which the stability or subversion of the church depended.

This then is the subject to which we invite the attention of our readers in this paper.

### I. The Nature of Justification

The term justification is foren-

from sin to holiness, this is sanctification; but the act of a judge pronouncing the party acquitted from all judicial charges. This is the sense in which the words **just** and **justify** are used in the Old and New Testament Scriptures.

For example it is said, "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall **justify** the righteous and condemn the wicked" (Deut. 25:1). Here it is evident that to justify the righteous, signifies not to **make** him righteous but to **adjudge** him to be so, just as to condemn the wicked is not to **make** him wicked but to **declare** him to be so. See also Prov. 17:15; Psalm 143:2; Luke 7:29-35; Rom. 2:13, and 8:33.

We must not confound justification with the doctrine of sanctification, for though inseparably connected, they are quite distinct and widely different, and ought,

when we are treating of the way of a sinner's acceptance with God, to be kept apart. **Justification** respects the person in a legal sense, in a single act of grace, and terminates in a change of state. **Sanctification** regards him in a physical sense, is a continued work of grace, and terminates in a change of character. The former is by the work of Christ **without** us; the latter is by the work of the Spirit **within** us. That precedes as a cause; this follows as an effect.

and justified; but before the bar of God, he who is pardoned is justified, and he who is justified is pardoned. When a person is pardoned he is considered as a transgressor, but when he is justified he is considered as **righteous**. A criminal when pardoned is freed from an obligation to suffer death for his crimes; but he that is justified is **declared worthy of life** as an innocent person. There are then two constituent parts in this justification, there is the pardon of sin and the acceptance of our persons; a removal of guilt and condemnation, and a right to life.

### II. The Grounds of a Sinner's Justification in the Sight of God

If justification is, as we have seen, a judicial sentence, absolving man from guilt and accepting him as righteous, such a sentence can be passed only on **some valid grounds**, some just cause shown for he who justifies is God, the holy and righteous Judge.

How then shall man be just with God? I answer, Not on the ground of **innocence**, for all are by nature under guilt and condemnation. In the first three chapters of the Epistle to the Romans, where the doctrine of justification is logically discussed, the apostle Paul establishes it as an undeniable truth, that every man in his natural state lies under the just condemnation of God as a rebel against Him in all the **three ways** in which He has been (Continued on page 5, column 5)



Charles Haddon Spurgeon

Justification, then, is a change of state in the eye of the Law and of the Lawgiver. It includes pardon, but it is something more than mere pardon. Among men and before an earthly tribunal these two things are opposed to each other, for an individual cannot be at the same time pardoned

## A Romanist Tells The Truth As To Immersion

We need not go to other sources to find expressions in favor of immersion. Roman Catholics themselves are on record on that question. Here is what one of them, the great Bishop Bossuet, of France, said: "It is a fact most

### EDITOR-IN-CHIEF TO BE IN SPRINGFIELD, MO. APRIL 30 — MAY 3

Calvary Baptist Church of Ashland has received a request from a group of saints in Springfield, Missouri to send someone there to help them to organize a church or mission. The folk want to be received into our church in Ashland and thus have New Testament church endorsement for the work. Your editor-in-chief along with some other Baptist preacher brethren will make the trip. (A more complete announcement next week).

If we understand matters correctly, these folk withdrew from an Arminian Baptist Bible Fellowship church in Springfield and attempted to organize a church a short time ago. But after reconsidering their actions, it was decided that the organization was not done as it should have been and so want to have church authority and do whatever the Lord leads to be done, either becoming a mission of our church or organizing a church.

We are looking forward to this visit and hope to meet several of our readers who live in this area. Pray for us that God may bless and lead in all things done.

certainly avowed in the Reformation, although some will cavil at it, that baptism was instituted by immersing the whole body into water; that Jesus Christ received (Continued on page 6, column 5)

We Have Done Our Best! It Is Up To God To Do The Rest!

# Just Suppose

An Oriental traveler tells of the subjects of a king who desired to honor him on his birthday, and accordingly they put a large barrel in the central part of town and each was supposed to put his best wine therein. One fellow was a little short on wine, so he decided to pour in water instead, assuming that it would mix with the wine and no one would be the wiser. One by one the subjects visited the barrel and supposedly poured their wine into it, until it was full. Then the order was given to draw from it and present a sample to the king. When the spigot was turned, pure sparkling, clear water poured out in abundance. Everyone had done the same — all had put pure water into the barrel.

We are not opening our letters

relative to our special offering for TBE until Rally Day on April 28. We are allowing these to accumulate, hoping there will be

### FIRST ENVELOPE PRINTED IN GREEN

From Clendenin, W. Va., comes our first envelope for Rally Day from Bro. B. R. Matheney. His father has supported TBE for over 20 years, and for the past several years Bro. "B. R." has supported us regularly too. It is with anxious expectancy that we wait for April 28 to see how God moves upon our readers.

literally bushels of them to open at that date. Previously we

have usually known how an offering was progressing, but not with this one. This time we are hoping and praying that God is moving heavily upon the hearts of His own in our behalf. It is with sweet assurance and perfect confidence that we are waiting on Him.

But suppose we open them, they be empty and like the king's present, what then? A sovereign God has always looked down upon TBE and should this be true, we would know He had His way. On the contrary, suppose when we open these envelopes we have enough money to pay our accumulated deficit, in that case all the praise shall be to the same sovereign God. He can and will move His people as seemeth good (Continued on page 8, column 5)

## Rally Day - April 28 - Prayer Meeting

## The Baptist Examiner Pulpit

### "THINGS THAT JESUS NEVER DID DO"

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

(Reprinted from Nov. 27, 1954 issue of The Baptist Examiner.)

The editor has seen the outline of this sermon used of recent date in another paper under another man's name. We do not mind his using it, but we just wanted our readers to know that we did not copy it from this individual.

"There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the

truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent

me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:32-39.

At the very outset, let me say that I wish that this message (Continued on page 7, column 1)

## Barnhouse Says "Spirit Of Christ" Is Not Sugary

[From ETERNITY Magazine]

In our day of loose thinking there are many who talk about "the Spirit of the Master" who do not realize that alongside His love there was the utmost hatred of sin. Never in any language or literature do we find more stern and solemn denunciations of error than those that fell from the lips of Christ. Surely in denunciation, "Never man spake like this Man." He classified men as "children of snakes," "dirty graveyards," and "cups that were clean on the outside but filthy on the inside."

The "Spirit of Christ" is not sugary. We know that Satan is a "liar and the father of lies" (John 8:44), and we can be sure that he is the author of the distortion of Christ which exists in the minds of many. A man has adopted a position of error when he talks about "the meek and lowly Jesus," without counterbalancing this quality with that which is expressed by the biblical phrase, "the wrath of the Lamb."

We slander Christ when we make Him out to be love without hatred of sin. One of the proofs of His deity is set forth in the first chapter of Hebrews: "Thou hast loved righteousness and hated lawlessness" (v. 9). Because of His balance of love and hate, God the Father has set much love upon Him. "Therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades" (v. 9).

Can we presume that any Christian has surrendered to the true Spirit of Christ if this double attitude, which is really a single one, is not present in him?

—Donald Grey Barnhouse.

Watch your battery. Your soul is your battery. When you neglect it, it gives no sign. But some day when you sadly need it, it is likely to fail you. Better have it looked after regularly at the service station—the church.

# RALLY DAY, APRIL 28. PLEASE PRAY, ATTEND, GIVE, WRITE!

# The Baptist Examiner

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## WHY WE DO NOT RECOMMEND PINK'S BOOK ON THE SERMON ON THE MOUNT

By Bob L. Ross

A few years ago when Arthur W. Pink's book, *Exposition of the Sermon on the Mount*, was published, I understand that Brother Gilpin warned in the *Examiner* that the book was in error and told why he could not recommend it. Several thousands of people have been added to our mailing list since that time and in the past few years we have had several inquiries about the book and some questions as to why we do not sell and recommend it. Now I notice that the publishers have once again brought the book back on the market and in view of the questions we have had as to the volume, we feel we should set forth what we believe about the book and tell why we cannot endorse and recommend it.

Our readers of course realize that we heartily commend the majority of Pink's writings, we sell them in our book shop and often print articles by the late writer in the *Examiner*. We have been greatly blessed by reading his works and hundreds of others to whom we have passed on his books and pamphlets and articles have likewise been helped. So you will understand that our disapproval of this particular book is not a disowning of Pink nor his writings. As all of us are capable of error and to some extent no doubt are corrupted by it, so we believe this book is a manifestation of at least one of Pink's errors.

### Much We Appreciate

We might first of all say that we have appreciation for much that is said in Pink's *Sermon on the Mount*. His exaltation of God's sovereignty, the emphasis placed on the Law as being bind-

ing on all men in all ages, his exposition of the spirituality of the Law, his exhortation to preach the Law, his knocking of the type of Darbyite dispensationalism which sets Law in opposition to Grace as if one excluded the other, his comments on the beatitudes — all of these things and many more are taught and are helpful.

But that which seems to be the primary burden of the book drives the author to a point that results, we believe, in the practical ruin of the volume as a whole. In seeking to confute the lawless doctrine of the Antinomians which is so prevalent in religious circles today — particularly among those whose chief burden is splitting hairs over prophetic details — Pink has put his foot into the Romish ditch as to the place of good works and their relationship to salvation. His position on this doctrine is the primary reason why we cannot endorse his book.

### Pink's View and Our View

The view which Pink sets forth is very subtle. I do not charge that Pink deliberately tried to make it subtle, but I simply mean it is one that is so mixed with truth that some unstable people are led astray by it and beyond what I am sure Pink intended they should believe, practice or preach. He emphasizes good works in a sense which makes them "necessary" to salvation. But throughout his argument he tries to keep the reader from misunderstanding what he means by saying they are "necessary." He states that good works do not merit God's

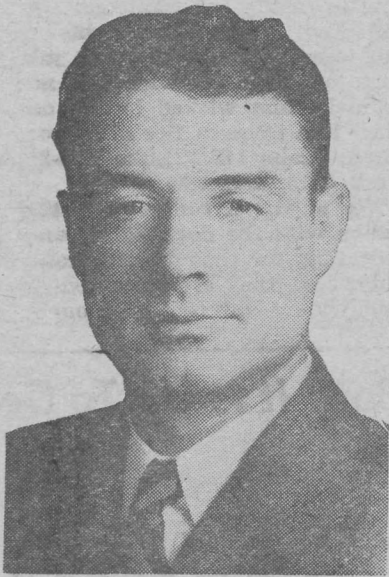
favor, they do not have any part in justification, they do not compose any part of that righteousness by which we are made acceptable in God's sight.

What, then, is his view?

Let me state our view and perhaps that will make his view more easily seen when we quote him. We believe that good works are the inevitable results flowing forth from the new birth or regeneration. They — to some degree — are as natural to the saved person as hair will naturally grow on the head of a newborn babe. No one is ever saved without thereafter bearing fruit. The love of God which is shed abroad in the heart in regeneration constrains the saved person to submit to Christ and serve Him. We love

### MEMPHIS, TENNESSEE PASTOR SAYS...

"For my money The Baptist Examiner is America's greatest Baptist paper, in fact, it is the only paper of its kind that stands for its convictions, and it is a



ELDER WAYNE COX

great defender of the Truth, a paper that presents the Truth without apology. To me The Baptist Examiner is a must for every Baptist preacher and every Baptist that loves and adheres to the Truth. I have been receiving The Baptist Examiner for many years, and it is today just what it has always been, a staunch and loyal defender of the Truth of God. It is food for the soul and a sword for the Christian warrior, it is a well of water for the thirsty soul, and a light in a darkened world, a rock in a weary land."

Him, Apostle John says, because He first loved us and if we love Him we will keep His commandments. But we do not believe that these good works have a single thing to do with saving us or keeping us secure. This is where Pink differs.

He asks: "What is the place or relation which 'good works' hold to the saving of a soul?"

On page 344 he says there are but three views on the matter: Romish, Antinomian, and his own. He writes: "At one extreme there are those (like the papists) who insist that salvation is procured BY works, at the other extreme are those (boasting most loudly of their 'soundness in the Faith') who affirm salvation may be secured WITHOUT works, and rare indeed is it to find anyone today who occupies the middle and true position. The middle position shows that Divine grace does not set aside human responsibility, that the Gospel is no opposer of the Law, and that the 'finished work' of Christ has not rendered unnecessary or non-imperative good works on the part of those who are to reach heaven."

You will notice that Pink leaves no room for the view which we have set forth. This is his rule throughout the book. He condemns all who hold to any kind of "without works" salvation as Antinomians, and the Antinomian view is the one he knocks so strongly. That this view needs knocking is evident to all who

## "I Should Like to Know"

1. Is Satan an omnipresent person?

No, only God is omnipresent.

2. If Satan is not omnipresent, how can it be said that he tempts people everywhere?

Though Satan is not omnipresent, he is a most powerful being and can do much that might appear to us to be characteristic of omnipresence. Also remember that Satan is the leader of a great host of fallen spirits, all of which do his will and are no doubt instruments in doing his own work. Since he is the head of this fallen army it may be said that he does the work.

3. May we not attribute most of our temptation to the flesh?

Certainly the flesh is responsible for sin and temptation — all of it. However, do not forget the fact that Satan introduced sin to the human race and is still its chief propagator. We might say that depravity is a tool of the devil.

4. What do you think of a Baptist preacher who said, in a sermon on eternal security, that a man might wander so far away after he is saved that he would even commit murder but that he would still go to heaven when he dies?

The preacher is preaching an illustration that is not found in the Bible, but we do know that a saved man is eternally secure in Christ. David committed murder, but of course we have the record of how he "got up again." We do not believe it is necessary to use such illustrations as the preacher used in preaching security. Furthermore, it is not necessary to answer the truth-opposer's suppositions set forth with regard to the truth of security. Some one is always ready to ask, "But what if so-and-so did

this or that; would he still be saved?" Such foolish suppositions are put forth in opposition to the Bible. Accept the Bible's teaching and if you can't understand everything, pray for more wisdom.

5. What about a Baptist preacher who said that two men might live exactly the same life in the world and commit identically the same sins, as drunkenness and adultery, and yet at the end the one who had "trusted eJesus" when he was a child would be saved while the other one who lived the same identical life would be damned? Do you not think such a misrepresentation of the glorious doctrine of security has deceived many?

We give the same answer to this as to No. 5. The illustration set forth to teach security is purely a supposition. The Bible offers no such illustration, but strongly teaches security and we do not see why the Bible instead of supposition is not preached.

7. It has been well said that Baptists of today have a Calvinistic creed but an Arminian ministry. I think that this is greatly evidenced by the fact that practically all Baptists of today hold on and fight for eternal security, but despise and fight against the other points in the Calvinistic system. Why?

So far as we are concerned, election, the atonement, and security stand or fall together. The reason why some people will believe security and fight the truth on the other doctrines lies in their inability to see the glorious truth of the Word of God. Only God can teach us His Word and we hope more Baptists will be taught of Him in our time. These truths are in the Bible and in our confessions; may God put them into our hearts, heads and lives.

have ears to hear and eyes to see, but Pink's failure to take into consideration the view we hold is inexcusable. That he was not ignorant of this view is evident from some statements which he makes, yet his denunciations of Antinomianism include it as being in the class with this heresy.

Pink insists that works are more than "fruits" of salvation, teaching that they are "necessary" to salvation. That is our point of difference, a great one indeed. We believe Pink's position on the matter is a practical renunciation of all the good things he says as to salvation by grace and justification by the righteousness of Christ. His doctrine is pure Campbellism and Romanism in principle. He teaches that works are not simply the fruits and results of the new birth which inevitably follow in those who have been regenerated, but they are "necessary" if full salvation is to be enjoyed. Let us notice a few of his statements to this effect.

### Pink's View Considered

On page 343 he states: "There is no reaching heaven except by treading the only path that leads there — the highway of holiness."

Let the reader clearly understand that we too believe that everyone who goes to Heaven treads the highway of holiness; but not to be saved, it is a fruit of his salvation that he does this. Pink, however, teaches that this is "necessary," explaining that good works "are indispensably necessary if we are to escape the everlasting burnings" (343).

On the same page he says: "That good works are neither the chief nor the procuring cause of salvation is readily admitted, but that they are no cause whatever, that they are simply 'fruits' of salvation and not a means thereto, we as definitely deny."

There is not a Campbellite in the world who would not "Amen"

this statement. In fact, there is not a Romanist who would not likewise. The latter portion of one of the decrees of the Roman Catholic Council of Trent says that if anyone affirms "that good works themselves are only the fruits and evidence of justification already had; let him be anathema." Notice that both Pink and the Romanists condemn the doctrine that works are "only" (or "simply") the fruits of salvation.

On page 348 Pink says it is a great mistake to think that because good works "are not meritorious" (Continued on page 3, column 1)

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What a distinguished French minister, Reuben Saillens, says of what became known as "Haldane's Revival" can be applied with equal truth to this commentary: "The three main characteristics of Haldane's Revival, as it has sometimes been called, were these: (1) it gave a prominent emphasis to the necessity of a personal knowledge and experience of grace; (2) it maintained the absolute authority and Divine inspiration of the Bible; (3) it was a return to Calvinistic doctrine against Pelagianism and Arminianism. Haldane was an orthodox of the first water, but his orthodoxy was blended with love and life."

God grant that it may produce that same "love and life" in all who read it.

—from Forward by D. M. Lloyd-Jones.

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## A GOOD PREACHER RECOMMENDED

In a recent letter to the editors, Brother Frank Beck states:

"May I recommend a man of God who is a real Calvinist, a Baptist, a fierce preacher against sin, and a man in whom I have the utmost confidence for a pastorate or revival or evangelistic meeting? I speak of **Brother Arvis Fields, Route 1, Bethalto, Illinois.** He is at present without a work. A man like this is too good not to be known by our fellowship and not to be used."

Both of the editors know Brother Fields very well and agree with Brother Beck that he should be occupied in some kind of work full time. When I was at Cottage Hills, Illinois, last year I had the joy of being in the home of Brother and Mrs. Fields, enjoying their fellowship and a good meal. We hope the Lord will soon open something up for Brother Fields so that he may be used more than ever before.—BLR.

### Pink's Book

(Continued on page two)  
"torious therefore they are useless." Certainly, he is right on this matter. But then after he sets forth this statement he follows with this subtle teaching: "They (good works) are necessary in order to keep us in the only way that leads to Heaven." And we thought Christ was the "Way!" And that free grace put us into Christ once for all! But now we are told that good works "keep us in the way."  
And notice on page 347 that the author says, "So there is no entering into life except by treading the only way that leads thereto, and that is the path of obedience. So long as a Christian remains in this world he is in the place of danger."

Notice that last expression: "the place of danger." That simply means, if we have read correctly, that the Christian is not out of danger of going to Hell until he is actually in Heaven. When a man places works between a saved person and Hell, he is teaching heresy and denies full redemption through the work of Christ. It does not matter what Pink teaches elsewhere, he is wrong here.

On 349 Pink says: "It is via the path of holiness that heaven is reached." We believe it is via the imputed holiness of Christ alone that Heaven is reached. This sets aside good works as a condition of obtaining Heaven, yes; but it does not set them aside as being duties we are to observe. The Christian does good works because of a love for Christ and righteousness, not in order to go to Heaven.

Pink goes on to say, "They (good works) are requisite as A CONDITION of the possession of full salvation." (Pink's own emphasis.)

Later on the same page (349) we read: "Good works secure actual admission into the full and final benefits of redemption."

That is rank heresy — I don't care who wrote it — it is as rank as was ever written by man. It is enough to make a Campbellite shout. **THE ONE AND ONLY THING THAT SECURES THE FULL AND FINAL BENEFITS OF SALVATION IS THE MERITORIOUS IMPUTED RIGHTEOUSNESS OF THE SON OF GOD.** Despite all of Pink's efforts to convince the reader that his view takes nothing away from Christ, his teaching on works is a denial of salvation by Christ alone. If our good works secure the full and final benefits of salvation, then they procure that much of our salvation. We could

not have had that much of our salvation were it not for our good works, regardless of what the Son of God has done for us, according to this doctrine of Pink.

### Two Ways of Salvation?

On page 349 Pink anticipates that someone will offer the thief on the cross as an example of one who was saved without good works. He offers two possible explanations, neither of which is satisfactory and one of them teaches that God saves men two different ways. Notice this first explanation and see how Pink teaches the idea of two ways of salvation:

"We might dispose of such an appeal by pointing out that his case is quite exceptional — for it is very rarely that God at once removes to Heaven him who believes — and that it is not permissible to frame a rule from an exception."

So according to this explanation, God took the thief to Heaven without works. Pink says God does this "very rarely." What he presents as being the "rule" is the notion that God leaves the saints here on earth and they by good works "secure actual admission" into full and final salvation. Thus he has two different ways of salvation.

### Kills His Own Theory

His other explanation is an attempt to show that the thief did have some good works, however, and these "secured" his "admission" into the full salvation. He says:

"There was far more than a bare looking to the Saviour in his case. (1) He rebuked his companion: 'Dost not thou fear God?' (Luke xxiii, 40). (2) He repented of his sins: 'we indeed justly, for we receive the due reward of our deeds' (verse 41) — he condemned himself, owning that death was his due. (3) He bore public witness to Christ's sinlessness: 'this man hath done nothing amiss.' (4) In the face of the hostile mob, he testified to Christ's Lordship and Kingship: 'Lord, remember me, when Thou comest into Thy kingdom.'"

On all of these points Pink is right. And the case of the thief kills the heresy of Pink. Why did the thief do these things? As good works? No! As a means of "securing" full and final salvation? No! In order to escape the "everlasting burnings"? No! The thief said and did what Pink points out for one reason: **HE WAS A SAVED MAN AND HE WAS SIMPLY REACTING AS EVERY PERSON REACTS WHEN SAVING GRACE IS SHED ABROAD IN THE HEART.** These things were the fruits, results, manifestations, evidences — or what have you — of God's work of grace.

That kills Pink's theory. These things were not works performed to be saved in any way whatsoever; they were the consequences of regeneration.

When a man is saved, he will to some extent give evidence of being a child of God. All the saved do not have the same experiences; all do not give the same degree of evidence, but every person that has ever been born again has shown evidence of it in a revolution of life. That thief didn't know the first thing about what we call a "good

work." No one else does either, until taught of the matter. But the first act a saved person does is to cry "Abba Father," and according to Pink himself that is a good work. The truth is this: good works are the normal or natural fruits of regeneration. To say that one could be regenerated and not go on to perform good works is like saying that a baby could be born into the world and then not move its body.

### Says No Salvation Without Works

Throughout Pink's discussion, there is no mention of the view which we are setting forth in opposition to his. Of course, he knocks at it in his denunciations of Antinomianism, but he does not open it up. There is no emphasis laid upon the truth as we have presented it here. Pink would lead his reader to believe that one must hold to one of these theories: Romanism, Antinomianism or Pinkism. And he endeavors to get the reader to swallow his teaching that good works

"Faithfulness to the truth, and a steadfast aggression upon error and false systems of religion, and of teachers of false doctrine, for the sake or honor of Christ, is exhibiting the Spirit of Christ and of Paul."—J. R. Graves.

are "necessary, yea, that without them salvation cannot be obtained" (350). On the same page he says: "The doing of good works is indispensable in order to the securing of full and final salvation, that is in order to an actual entrance into heaven itself." Note that last portion: "in order to an actual entrance into heaven itself."

### Christ Plus Works

On page 351 he even goes so far as to make salvation as much dependent upon our good works as



on Christ Himself! Notice: "As well may writer and reader hope to reach heaven without Christ as without good works."

We do not hesitate to say that the foregoing statement surely comes under what Peter called "damnable doctrine." It is the very heresy that Paul fought in his Galatian letter. It is the same heresy the Adventists, Campbellites, Mormons, Holy Rollers, Romanists, and all salvation-by-

least a smattering of good works — as the thief, for instance — but we most emphatically deny that any or all of the works of any man have one whit to do with getting him into Glory. **Christ alone takes one to Heaven! The Law requires a perfect righteousness; that all believers have in the imputed righteousness of the Son of God.** When Pink or anyone else adds works in any way he is saying the Law requires more and that Christ is not enough!

Let us go on and notice some more of his errors on this doctrine. On page 351 he quotes Acts 2:40 and I Timothy 4:16 as supporting his theory and he uses them exactly as all the Campbellites use them. On the next page he even says, "Do we make man his own keeper? Suppose we do, are we going beyond Scripture?" As if to answer that man IS his own keeper.

### Contradiction—Confusion

On page 354, however, is the place where Pink really contradicts himself in his efforts to uphold his works theory. All through the book he has maintained in a noble manner the fact that the Law is inflexible, immutable. He has rightly set forth the truth as to its demands for absolute holiness, absolute

(Continued on page 5, column 1)

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

### GREED AND THE GRAVE

(Fiction)

One morning in May, a young farmer accompanied by a boy of ten and a girl of eight, walked out into his fields which were few and small, and far beneath his neighbors' in fertility. All the world was full of life, but his children were pale and frail, and the yield of his fields but half. He bitterly complained of the unequal distribution of Providence. He was as good as they; why was not God good to him?

Suddenly before him was an odd looking old man; gray haired, leaning on a staff. "I have heard your words," he thus began, "and see the bitterness of your heart. I seem old and a beggar, yet I have power to grant what you want; therefore, ask me three things, great or small, and you shall have them."

The farmer smiled. "I will give you an opportunity and test your boast. Give me land, land, rich and fertile. Can you do that?"

"Aye," said the old man, and waving his staff about he cried, "It shall be so." Instantly the earth broadened — great waving fields of wheat and corn.

"Your second wish?"

The astonished farmer looked down upon his children, and said, "Let my children become strong in body, gifted in mind, and cultured — all that a father's heart could wish." The old man touched their hands with his staff and said, "It shall be so." The paleness fled, the roses came; blithe and strong were they.

"Give me your third."

The farmer blushed as he answered: "Grant that I may stand among the leaders of the people." The old man's staff touched the head of the farmer, and again came the words, "It shall be so." The years rolled on. The farm-

er became wealthy, influential and held high offices. His son, admitted to the bar, was winning for himself fees and fame; while the daughter, graceful and beautiful, was the pet of the circle in which she moved. Thus it was with the farmer, as he went to the fields on a day in July. The harvest was heavy; surely God was good.

Again the old man met him, and the farmer exclaimed, "Glad am I, old man, to meet you once again, for I have more to ask of thee." The old man answered, "This time I have come to ask."

"And what do you ask?" gruffly inquired the farmer.

"I want your son to leave the affairs of men and state to lead the forces of the Lord into strange lands and plant His Word there; the Spirit of the Lord hath gone before and awaits him there."

"Nay, nay, not my son. Fame, Wealth and Power await him; he shall answer them."

"I want your daughter to be a Daughter of the King," bringing the sweetness of her life to shine in the dark places, that these, too, may have light. The Master hath work and calls for her."

"The gay and the merry call for her; the palaces cry for the light of her sunny eyes; the world lies at the feet of her grace and beauty; she shall walk in the life for which she is prepared, and you cannot have her."

The old man answered, "I have but one more thing to ask of thee: God hath given you wealth and station. He hath a use for you. He waits you; may I not conduct you to Him?"

"Nay," cried the farmer and laughed, "I've heard you preachers before. No Sunday Schools, nor prayer meetings for me. I

have no wish for fame as a builder of churches, schools or hospitals. It's all right for them that like it, but ask me not."

Three years later the farmer walked into the fields swept by the chill winds of December. The snow began to fall but the joy of the school boy was not his. Winter to him was death, and snow her winding sheet. As he turned towards the warm fires of home, who should stand before him, but the old man, gray haired and bearded, and leaning upon his staff.

"Have you come to give or ask, old man?"

"I have come to take. I came by the office of your son, great men were talking with him; I placed my hand upon his heart, and they are bringing his lifeless body home. I was with your daughter — you cannot say God did not make her beautiful — the world seemed to be lying at her feet; I placed a hand upon her breast, and ere the roses came again she will be with the roses that are gone. And Farmer, Farmer, ere another autumn scatters the leaves upon the ground, thou too shall go to the grave, and thy body become food for worms."

The farmer reeled. "What have I done to bring all this on me and mine?"

"Nothing, nothing; thou art weighed in the balances and found wanting. He gave thee all; thou hast given Him nothing. Thou art a fruitless tree; therefore the Master hath not need of thee."

—Moody Church Herald.

### THE FIRM FOUNDATION

Among modern hymns of highest rank and widest popularity few hold a more exalted place than—

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word."

The origin of the hymn is involved in much obscurity. H. L. Hastings, of Boston, a well-known publisher and compiler of hymns, after much research has reached the conclusion:

"In view of all the facts we think we may consider the question settled and definitely assign the authorship of the hymn to R. Keene, a precursor in Rippon's Church, the author of the tune 'Geard,' to which it was sung."

The hymn was originally entitled "Precious Promises," due to the several passages of Scripture on which the text of the hymn is based.

The first is II Peter 1:4: "Whereby are given unto us exceeding great and precious promises," etc.

The next is Isaiah 41:10: "Fear thou not for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness."

Another is Isaiah 43:2: "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee," etc.

The last is Isaiah 46:4: "And even to old age I am he; and even to hoar hairs will I carry you."

From the "Western Sketch-book," by James Gallagher, who mentions therein a visit to General Jackson in the Hermitage in September, 1843, we quote the following: "The old hero," says Gallagher, "was then very frail,

## How Bad Literature Leads To A Person's Moral Ruin

By J. B. Gambrell

After preaching twice, and driving eighteen miles, a pastor found at his gate a man impatiently waiting for him. It was after sundown. Calling the names of three families, living fourteen miles in another direction, the man said: "They are in great trouble and want you to come at once."

En route this brief story was related: the oldest son in each family, all of whom were related, had stolen his father's best horse and had run away. No one knew in what direction they had gone. They evidently left early in the night, and the discovery was not made until the next morning. The parents of the three boys were all gathered at one home. The scene could not be adequately described. In one room, lying across a bed, were three overwhelmed mothers. In another room were the fathers. Both were pictures of helplessness. It was a night never to be forgotten while memory lasts. During the long hours of the night, and till the following afternoon, prayers and wails were intermingled.

Finally, the word came that the boys had been found and were coming back. With this information, the fathers began discussing the punishment each boy should receive. With mothers' hearts it was all forgiveness. The boys came like condemned criminals. By agreement with the fathers, the pastor met them in the yard and urged them to tell the truth, and nothing but the truth.

This was their statement: "Last Christmas eve, we went to town with our fathers. They gave us money to buy our own presents, and each of us bought a book: 'The Life of the Daltons,' 'The Life of Rube Burrows,' and 'The James Brothers.' All of us read these books, and then we ran away."

Hearing this story, the pastor

returned to the fathers and said: "One of the boys will make a statement for the three. I am sure it will be the truth. I am sure that you fathers are to blame for this trouble. When you hear their statement, I think you ought to apologize to your boys. I will not witness any abuse of the boys. If you wish to keep them with you treat them kindly."

Then the boys came in and made a statement made, to the effect that those books inspired the escape. One father apologized to his boy and saved him. The other two refused to apologize, and lost their boys in a pistol duel growing out of a drinking bout.

"There is a way that seems right unto a man, but the end thereof are the ways of death. This story, true to life, shows the following things:

(1) The influence of what is read, on the life and conduct of the reader. Millions have gone to the bad because they read bad literature. As people read, so they live.

(2) Parents cannot safely leave their immature children to themselves for themselves what they will read. The most attractive literature is often the most destructive.

(3) The poison of vicious literature leads to dissolute lives and often premature graves. It is stated that criminal records testify that the vast majority of the illiterate prison inmates were readers of bad literature. Runaway girls and women say that what they read, and wine supplied caused their downfall.

(4) Bad literature destroys tendencies toward the better things of life. It sets at naught the warning voice of the Scriptures, and puts contempt upon the wise teachings of parents, pulpits, and press. Familiarity with bad literature leads to familiarity with bad people. "Birds of a feather flock together."

### TIME



Time's an hand's breadth; 'tis a tale;  
'Tis a vessel under sail;  
'Tis an eagle in its way,  
Darting down upon its prey;  
'Tis an arrow in its flight,  
Mocking the pursuing sight;  
'Tis a short-lived fading flower;  
'Tis a rainbow on a shower;  
'Tis a momentary ray,  
Smiling in a winter's day;  
'Tis a shadow; 'tis a dream;  
'Tis the closing watch of night,  
Dying at the rising light;  
'Tis a bubble; 'tis a sight;  
Be prepared, O man, to die!

and had the appearance of extreme old age; but he was reposing with calmness and confidence on the promise and covenant of God."

During the conversation which took place General Jackson turned to Mr. Gallagher and remarked: "There is a beautiful hymn

on the subject of the exceeding great and precious promises of God to His people. It was a favorite hymn with my dear wife. It commences thus: 'How firm a foundation, ye saints of the Lord.' I wish you could sing now."

So the little company sang the entire hymn in its seven stanzas.

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In a certain Italian fresco Mary Magdalene is drawn as a woman completely enveloped in her own hair, which reaches her feet, and entirely wraps her body as in a seamless garment. These queer draughts must needs exaggerate; grow that the woman had long hair, they must enfold her in it like a silkworm in its own silk.

The practice survives and (Continued on page 7, column

## THE FLOOD

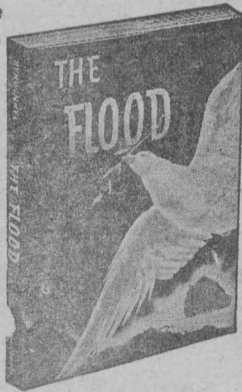
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## VISITORS FROM NEW YORK STATE



Mr. and Mrs. Francis Conley of Elma, New York (near Buffalo) visited with us recently, and for their visit and little season of fellowship we had together, we shall never cease to give thanks to God. Here is a brother and his wife who are truly attempting to walk with the Lord and to stand for His Word. They are associated by way of church fellowship with our good friends and supporters, the Powlisons and the Cottons. These few families laboring together in a much neglected area of our Lord's moral and spiritual vineyard have truly been a blessing to us in the years gone by.

## Pink's Book

(Continued from page 3)

perfection. But now, realizing that the obedience of believers is far short of what Law requires, he feels that he must harmonize this with his theory. He has said that good works are absolutely necessary for salvation, but how many must one have? How good must they be? He tries to deal with these questions but miserably contradicts the glorious truth he has before set forth as to the Law.

Notice what he says: "God accepts imperfect obedience, if it be sincere, because the blood of Christ hath made atonement for its defects and disobedience is pardoned when we truly repent of and forsake the same." A more Romish statement I have never before read. That is pure Romanism. It is the way whereby Romanists and all who follow the Romish theory mix works and Christ for salvation.

The truth is God does not accept any works or any part of our works which are not in harmony with His Word. In I Corinthians 3 Paul tells us how our works will be tried in "the fire." Good works will endure the test, bad works will be burned. One of the things which continually plagued Israel was the mixing of idolatry with their worship of God. God censured them for it. He has not changed: any work we do which is not according to

His Word is rejected. If it is mingled with error He certainly does not accept the bad part.

Here you see, then, how Pink throws away what he had previously said and lowers the Law's standard. He says God accepts imperfect obedience. So his doctrine is this: Works are necessary for salvation; but men perform imperfect works; God accepts these imperfect works; thus, men are saved by their imperfect works! That is where Pink's heretical principle leads him.

But notice further his pitiful confusion and inconsistency. After saying God accepts imperfect works, he comes right back to assert: "It is not quantity but QUALITY which God requires." (Pink's emphasis.) Not quantity but quality, he says. All right, what kind of quality? How good must the works be? He has already told us: they are "imperfect" works, yet God will accept them! Pink does not tell to what degree the "quality" of our works may be imperfect, yet we still be saved. But one thing is certain; he does not allow the holy Law to be the measuring rod for the quality of the works. He rather sets up "sincerity" and if the action is sincere, it is of "quality."

For one who exalts God to be holy and immutable in His requirements, we cannot imagine a greater inconsistency than this one by Pink.

The truth as to this particular matter is this: Christ's righteousness completely meets the Law's requirements in our behalf. Our works — both the good and the bad — shall be tried (according to the teaching of I Cor. 3) in the fire. The good works shall receive a reward and the bad ones shall be "burned." Good works are only those works which are in conformity to the specifications of the Word of God. Sincerity is not the measuring rod, though it certainly is a characteristic of a good work.

### The Place of Works

Let the reader carefully consider Ephesians 2:8-10 as to the place of good works. Here we are told:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. FOR WE ARE HIS WORK-MANSHIP, CREATED IN CHRIST JESUS UNTO GOOD WORKS, which God hath before ordained that we should walk in them."

Do not these verses plainly show that works follow salvation and are the fruits of it? We are "created in Christ Jesus unto good works."

One more point and we shall be done. We believe Pink is also off in this book with regard to his interpretation of the "righteousness" to which Christ refers in

Matthew 5. He denies that Christ refers to imputed righteousness when He says it is necessary for one's righteousness to "exceed" that of the scribes and Pharisees in order to enter the kingdom of Heaven. And we believe Pink's position on this point is a result of his one-sided effort to stress his theory which we just reviewed. If he could show that the "righteousness" here means what he teaches, then he has aligned Christ on his side as teaching salvation partly by good works.

On page 65 Pink states: "The righteousness of the Christian secures an entrance into heaven." No doubt the reader is wondering what place Pink gives to the imputed righteousness of Christ! Well, he says that this is only the "title" to Heaven. It does not "secure" Heaven; good works do that!

But again notice how Pink contradicts himself; he says: "Christ was speaking of REAL righteousness, and that alone will secure entrance into heaven." (Pink's emphasis). Now do you remember what Pink says about God's accepting "imperfect obedience?" Well, see the predicament he is in again! He has "real righteousness" as being that ALONE which secures entrance into Heaven, yet he says God accepts "imperfect obedience." The only conclusion that can be drawn is that "real righteousness" and "imperfect obedience" are the same! — and such "righteousness" EXCEEDS pharisaical "righteousness," but neither is in accordance with the demands of the Law!

But not so. The only righteousness which secures Heaven is the righteousness of Christ for it alone fulfills what the Law requires of us. God will not accept "imperfect obedience." As a matter of fact, the expression "imperfect obedience" describes a non-entity: obedience is obedience, disobedience is disobedience and you could have "obedient disobedience" just as well as you could have "imperfect" or "disobedient obedience."

In Christ we have a righteous-

ness, a "perfect obedience," a holiness that meets all of God's requirements. When that is imputed to us we are fully justified. Everything is secured by this righteousness, nothing in salvation is secured by works. We now work for Christ as His servants, not as laborers seeking an entrance into His Heaven.

In closing I wish to say that it has been grievous to me to write this article. I share with many lovers of the writings of the Pink disillusionment as to his position on the place of works. I

from renouncing Brother Pink altogether by revealing to them that in many things we all do err and that this was simply one of the late writer's mistakes.

## Justification

(Continued from page 1)  
pleased to reveal Himself, whether by the works of creation, the work of the law written on the heart, or by the revelation of grace. It has been well remarked

## TBE FORTIFIES DOCTRINALLY

"THE EXAMINER is making many laymen and persons of little education in the schools of the world KNOW MORE DOCTRINE which fortifies the life than most of the modern preachers in Baptist churches. Really some of them are so busy in the social activities and church work demands that they do not keep up in the study of the Bible and theology, but seem only to use the Bible and sermon outline books, illustration books, and commentaries to get up 'practical' sermons of little or no doctrinal content. Other than 'Jesus died for you,' 'Make a committal,' 'Accept Christ,' 'Make a decision,' and the assumption of a few fundamentals, they are unskilled in theology, and their methods of 'conversion' show they are Arminians." —W. B. Branning, Pa.

have tried to convince myself that God having purposed to establish that I was misunderstanding his view. But after a close study of the book once more, I can only say of it what has been written in this article. I believe that Brother Pink's zeal in trying to uphold good works and defeat Antinomianism drove him to this error. We cannot say anything against his desire to see holy living, but we must condemn his zeal as being what Paul called a "zeal of God, but not according to knowledge" (not according to God's Word).

Yes, it has been a grief to write this article, but the existence of this error as to works in the book by Pink is a greater grief. And because many want to know the truth about the book, and because it is once again on the market, we felt this article was expedient. May God use it to keep many of His saints from error, and may He at the same time keep them

pleased to reveal Himself, whether by the works of creation, the work of the law written on the heart, or by the revelation of grace. It has been well remarked

Not on the ground of human desert. The apostle Paul having proved by an appeal to undeniable facts that the Gentiles and the Jews were both guilty before God, he draws the following obvious and inevitable conclusion, "Therefore by the deeds of the law, there shall no flesh be justified in his sight;" i. e., by our own obedience to it, however sincere, shall no flesh be justified. (Continued on page 6, column 1)

## Sunday School Lesson — Outline and Notes by John R. Gilpin

# HOW A CHRISTIAN OUGHT TO LIVE

LESSON FOR SUNDAY, APRIL 26, 1959

Galatians 5

Memory Verse: "And they that are Christ's have crucified the flesh with the affections and lusts." —Gal. 5:24.

INTRODUCTION: The first four chapters of this book are highly doctrinal. These remaining two (5 and 6) are highly practical.

The first four chapters Paul establishes one fact — a sinner is not justified by the law, but by faith in Jesus. Now since he is thus freely justified, a question arises: Shall he live in sin, or shall he live above the things of the world? This is an oft asked question today. It shall be interesting to each of us to ascertain Paul's answer.

### I. Christian Liberty. Gal. 5:1.

Paul declares that when one is saved he is delivered from the yoke of the law and is set free by Christ. This was the teaching of Jesus also. John 8:32. Cf. II Cor. 3:17.

Every Christian then enjoys spiritual freedom. He is not under the law. Neither does he have to do the things of the law to be saved. A question arises: How shall he live? Paul in this chapter tells us that this Christian liberty when properly understood will lead one to live for God and through the Holy Spirit Christian character will be produced.

### II. Fallen From Grace. Gal. 5:1-4.

Paul says that those who were trying to be justified by the law had fallen from grace. He does not mean that they had lost their salvation, for they had never been saved. No one is saved who believes he is justified by the works of the law. Cf. Gal. 2:16; Rom. 3:28. Since these believed that they were thus justified by the doing of the law, they were therefore unsaved.

Anyone who believes today that the keeping of the law will save him, has fallen from grace. The Methodists, Campbellites, Holy Rollers, and all the balance who believe that one's works are necessary to keep him saved, have fallen from grace.

### III. Induction To Christ. Gal. 5:5, 6.

Again Paul emphasized the fact that we are inducted to Christ by faith. It is neither circumcision nor uncircumcision which saves (v. 6). It is not the keeping of the law nor the absence of the law

which saves, but faith in the Lord Jesus Christ.

### IV. The Heresy Preached in the Churches of Galatia. Gal. 5:7-12.

1. Through the preaching of this heresy, the Galatians had been hindered (v. 7).

2. This hindering was not of God (v. 8).

3. Only a little false doctrine is necessary to completely crush a spiritual church (v. 9).

4. Paul pronounces judgment on the false preacher who had thus preached (v. 10). Cf. Gal. 1:8, 9; Luke 6:39.

5. Paul denied the fact that he preached circumcision the same as the false preachers (v. 11). If he had done so, he argues, why then should he suffer persecution?

6. Paul would rather see this heretic dead than alive, troubling the churches with his false doctrine (v. 12).

### V. How A Christian Ought to Live. Gal. 5:13-26.

Since the Christian is enjoying spiritual liberty, having been made free from the yoke of the law, how then should he live?

1. Not for the world and the flesh (v. 13).

2. Live to help others (v. 13-15).

3. Walk in the Spirit (v. 16). This is much in contrast to a walk in the flesh.

4. Paul mentions the warfare which the Christian will have who tries to walk thus in the Lord (v. 17). Paul describes this warfare between the two natures in Rom. 8:15-25.

5. The works of the flesh (v. 19-21).

6. The fruit of the Spirit (v. 22, 23).

7. Crucify the flesh (v. 24). A Christian should not only seek in his warfare against the old nature to root out the works of the flesh, and to produce the fruit of the Spirit, but he should further seek to crucify his old fleshly nature. This is a continuous battle as the new born babe wanting to live for Christ must constantly war against his besetting sins.

8. If a Christian is to live for Christ, he should not be desirous of vain glory.

CONCLUSION: Far be it from Paul to say that since one is free that he may live for himself as he may choose. Paul's argument might be summed up as follows: A Christian is free to live as he chooses — only let him be sure he chooses to live for God. A truly saved person lives for God.

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## DAILY COMMUNION

I have found that my preaching and my living, my intellectual and spiritual life, my appreciation toward true holiness and true happiness, have been supremely influenced by the habit of daily and prayerfully searching the Scripture. This one habit has proved the all-sufficient "Apologues" to dissipate doubt, and all-sufficient "Energetics" to put power into practical service. If called upon in one sentence to prescribe the antidote for all the worst ills to which the soul of man is exposed, I should promptly say that I know of nothing so adapted to be the great panacea as this—to cultivate the daily habit of prayerful communion with God through His infallible inspired Word. — A. T. Pierson.

## Justification

(Continued from page 5)

fied, accepted of God, and pronounced righteous. No law, human or divine, can justify the transgression, and the law of God far from justifying the offender denounces utter destruction against him.

"For as many are are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. 3:10.

We see from this that there is no acceptance with God on the ground of law without perfect obedience. Such an obedience none of the human race can possibly exhibit, and hence it follows that man cannot procure his own justification.

There are two ways in which he might attempt it, but neither jointly nor severally could he accomplish it. First, by a voluntary return to his former obedience. But this he could not do. He has by his sin lost his original power, and a return to obedience is an act of greater power than a persistence in the way of it. As man could not effect his own justification, so he would not attempt it. He is entirely alienated from the life of God through the ignorance that is in him, because of the hardness of his heart. "He possesseth a carnal mind which is in enmity against God, which is not subject to the law of God, neither indeed can be."

Secondly, man must make satisfaction to justice. This, added to obedience, would effect restitution and result in justification. But as a return to obedience is impossible, so was satisfaction for the injury done to the moral government of God by his rebellion. All that he could do under any circumstances was due from him in that instant of time in which it was performed. Impos-

sible then that by anything a man can do well, he should make satisfaction for anything he has done ill. An old debt cannot be discharged by ready-money payments for the future. Man, sinful man, then, cannot merit his own justification.

I notice, lastly, that justification cannot take place on the ground of compromise. A man must be justified wholly by law or wholly by grace. If by law, he must keep the law perfectly; if by grace, he must trust exclusively on the merit of another. There can be no compromise, no commixture. Paul's strong language in reference to the Galatian perverts is applicable here, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Paul excludes all works of every kind, works before and after conversion, works moral and works ceremonial, yea, he even excludes the works of Abraham, the father of believers. (See Rom. 4:2; Rom. 11:6; Titus 3:5; II Tim. 1:9.)

## What, Then, is the Meritorious Ground of a Sinner's Justification?

If all mankind are sinners under condemnation, if the supreme Governor of the world neither will nor can justify any without a perfect righteousness, and if such a righteousness cannot possibly be exhibited by man, it is absolutely necessary that righteousness wrought out by a substitute should be imputed to us or placed to our account. Where, then, but in the finished work of Immanuel, can we find this vicarious, law-magnifying, justice-satisfying, God-honouring righteousness? "Deliver him from going down into the pit, for I have found a ransom."

The justice of God had been trampled upon, and it must be satisfied; the Law of God had been violated, and it must be fulfilled; the debt had been contracted, and it must be discharged; Heaven had been lost, and it must be regained; therefore on restoring the sinner, the lost sinner, God must, He cannot but have, respect to every attribute of His offended majesty, to every requirement of His unalterable Law. In no other way could the forfeitures of the Law be restored, in no other way could mercy be sent to the guilty. God sends His own Son, Christ undertakes our desperate cause and says, "Lo I come to do thy will, O God."

In order to do this He assumes our nature, that as our kinsman redeemer, He might have the right of redemption. Justice recognizes Him as the sinner's surety, and exacts from Him the full penalty due to sin. God puts the cup of wrath into His hand, and Jesus drains it to the very last

drogs. The sword awakes against Jehovah's fellow; the shepherd is smitten that the sheep might go free. Hence He said to the representatives of justice, "If ye seek me, let these go their way." "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." "Christ," says the apostle, "redeemed us from the curse of the law, being made a curse for us."

Nor is this all. If nothing beyond the suffering of the penalty of the law had taken place, men would only have been released from the punishment due to sin. If they were to obtain the reward of obedience, its precepts must also be obeyed; and this was accomplished to the utmost by Jesus Christ. To every requirement of God's holy Law He yielded a complete and sinless obedience; every command it enjoined as well as every prohibition it contains were in all respects fully honoured by Him.

The righteousness of Jesus therefore is two-fold, consisting in His spotless obedience and meritorious sufferings, and this is that very righteousness by which sinners are justified before God. To this and to this only the Moral Governor of the universe has respect, when He pronounces the sinner just and acquits him in judgment.

"Surely shall one say, In the Lord have I righteousness and strength. In the Lord shall all the seed of Israel be justified, and shall glory."—Isaiah 45:24.

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

"By the obedience of one shall many be made righteous."—Rom. 5:19.

This obedience of the Son of God conferred more honour on the Law and on the Lawgiver than could have resulted from the obedience of the whole human race had Adam never sinned.

"Jesus, they blood and righteousness, My beauty are, my glorious dress, 'Midst flaming worlds in these array'd, With joy shall I lift up my head."

Christ's righteousness, then, is the meritorious ground of our justification.

## III. To Whom Does It Become Actually Efficient for Justification?

Or in other words, How does a sinner obtain an interest in this righteousness in order to justification? The Scriptures are very clear on this. **Simply by faith.** (See Rom. 3:21-28; 4:4, 24, 25; 5:1; Gal. 2:16; Acts 13:38, 39.)

Faith is the divinely-appointed medium of union to Christ, whose righteousness is imputed to the believer: "Even as David describeth the blessedness of the man to whom the Lord imputed righteousness without works."—Rom. 4:6.

It is of the nature of faith to lead the sinner away from self, self-confidence and self-righteousness, to the finished work of Jesus. Hence we are said to be justified by faith, not by love or humility, or any other grace, but by faith only, because faith is opposed to all works, and all graces too in the matter of our justification.

Yet not for faith, or on account of faith, as if faith itself were our righteousness or that for the sake of which we are justified. This is obvious from the following considerations. No man's faith is perfect, and if it were it would not equal to the demands of the Law. That obedience by which the sinner is justified is called the righteousness of faith, righteousness by faith, and is represented as revealed to faith. Consequently it cannot be faith itself. This is apparent from Phil. 3:9.

Again, if we are justified by the act of believing, then, as there are degrees of faith, some believers are justified by a more and some by a less perfect right-

## THREE GREAT CHRISTIAN GENTLEMEN



RONALD HALL, MURIEL COMBS, AND FRED T. HALLIMAN

These three brethren gladdened our hearts and lives by their visit to us, and fellowship with us, both in our home and in our church of recent date.

In the Wednesday evening service in our church, Brother Halliman preached a most helpful message on the resurrection, which was greatly appreciated by all present. On his way from Chicago he had come through McLeansboro, Illinois, and picked up Brother Muriel Combs and Brother Ronald Hall and brought them with him. It was a blessing to have three of these brethren visit us. Truly it is just a little foretaste of Heaven when brethren, who love the Lord and His Word, get together for seasons of fellowship such as this.

eousness, in exact proportion to the strength or weakness of their faith; which is absurd. Faith is as necessary in justification as the righteousness of Christ, but necessary for a different purpose. Faith is the hand by which we lay hold on Christ, the eye that looks to Christ, the ear that hears the voice of Christ, the feet that run in compliance with Christ's invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

I shall only add that this justification which is by faith, is perfect and complete at once, the moment a sinner believes in Jesus, so that he may triumphantly challenge the universe to lay anything to his charge: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:33, 34.

It is also irreversible and everlasting; once justified, the believer can no more come under condemnation. "There is now no condemnation to them who are in Christ Jesus. Whom he hath justified, he hath also glorified" (Rom. 8:1, 30). No justified person now dead ever failed to reach glory, and all believers are kept by the power of God unto final and eternal salvation.

## IV. Justification Is Evidenced by Good Works

See Titus 3:8; Micah 6:8; James

2:17, 18, 26. Hence the decision of the final judgment will be according to men's works (Matt. 25:34-36). Observe, however, though it is said that men shall be judged according to their works, it is not said that anyone shall be justified on account of his works. The righteous are brought unto the judgment to there manifested and acknowledged as the Lord's people. Justified already in God's sight and in their own, they are now to be justified in the sight of men and angels, and that in such a way that the equity of the divine procedure will be apparent to all.

Hence, then, works are appended to as fruits and evidences of their union to Christ whose righteousness justified them.

The sum of the whole is this: we are justified freely by God's grace, meritoriously by Christ's righteousness, instrumentally by faith, and evidentially by good works.—From *Sword and Trowel* 1866.

## A Roman Catholic

(Continued from page one) it so, and caused it to be so given by His apostles; that the Scripture knows no other baptism than this; that antiquity so understood and practiced it; that the word itself implies it, to baptize being the same as to dip; this fact, say, is unanimously acknowledged by all the divines of the Reformation, nay, by the Reformers themselves, and those even who best understood the Greek language and the ancient customs as well of the Jews as Christians; by Luther, by Melancthon, by Calvin, by Casaubon, by Grotius, by all the rest, and later even by Jurien, the most contradictory of all ministers. Luther has observed that the German word signifying baptism was derived from thence, and the sacrament names Tauf, from profundity or depth, because the baptized were deeply plunged in the water." (Varia, Protest, 2, p. 370.)

"When Satan whispers in your ear that some personal affliction or some passage in the Bible is pretty hard I hand myself right over to my dear Friend and Brother, Jesus Christ. His ear hear my whisper for help, and one moment the sun breaks through the clouds with a brightness never beheld on land or sea." —Henry W. Adams.

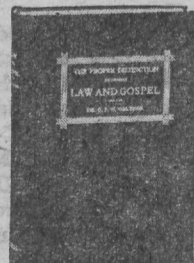
## THE ONE DATE TO MARK IN APRIL

## OUR RALLY DAY

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Dear Brother Gilpin:

Some time ago you indicated that my subscription to The Baptist Examiner was paid up for life and I do appreciate this. I have received every issue of the Baptist Examiner since you became its editor and hope to continue doing so.

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The enclosed check is a small contribution toward the expense of getting the paper out each week. Use it as you see fit.

Your brother by His amazing grace,

GEORGE BOYER,  
Florida

## "Things That Jesus Never Did Do"

(Continued from page one)

might be a means of making you realize anew and afresh that Jesus Christ was in the flesh, for the things that Jesus never did do, amply and abundantly show that He was God, for only God could live the life that Jesus lived.

Beloved, I never did have any trouble believing that Jesus Christ was God. Lots of preachers seem to have trouble in believing this fact. I am sure that there are a lot of preachers in America, even some so-called Baptist preachers, who do not believe in the deity and divinity of the Lord Jesus Christ. As I say, I never did have any trouble believing that Jesus was God's Son — that He was God in the flesh, and that He was God and man at the same time.

I believe this, first of all, because of the testimony of the Scriptures. We read:

"In the beginning was the Word, and the Word was with God, and the Word was God." — John 1:1.

In this Scripture, the Lord Jesus is spoken of figuratively as the Word, and it says, "The Word was God."

Listen again:

"For I CAME DOWN FROM HEAVEN, not to do mine own will, but the will of him that sent me." — John 6:37.

Surely, beloved, you can't read this Scripture where He makes

## SIDELIGHTS

Jesus knows the best and likeliest way.

Heart troubles are dangerous even in spiritual affairs.

Do you belong to a religious club or a N. T. church?

Happy is the church that Jesus pronounces rich.

Are you dwelling where Jesus would have you?

Failure to exercise church discipline attacks the Master's attention.

Jesus knows the doctrines you stand for. Are you glad He does?

## Exaggeration

(Continued from page 4)

the tribe of talkers, everything with them is on the enlarged scale; a man with ordinary abilities is a prodigy; another, with very pardonable faults, is a monster; a third, with a few failings, is a disgrace to humanity. Truth is as common and beautiful as a woman with flowing hair, but exaggeration is as grotesque and ugly as the Magdalene, all hair from head to foot.

—Spurgeon.

the assertion that He came down from Heaven, without the realization that Jesus Christ was God in the flesh.

Notice another Scripture:

"I and my Father are one." — John 10:30.

In this, He declares the unity of the Father and the Son. He says that He and the Father are one, and therefore being inseparable, He says that Jesus Christ was God.

Notice again:

"And he that seeth me seeth him that sent me." — John 12:45.

When Christ made that declaration, He literally meant, "When you see me, you see the one that sent me into this world."

Years ago, in one of our Daily Vacation Bible Schools, a little lad looked up into my face and said, "Brother Gilpin, what is God like?" On the spur of the moment I gave him an answer that if I were to think about it for a hundred years, I wouldn't change. I said, "Buddy, God is just like Jesus Christ. Everything that you read in the Bible concerning Jesus, that is God." Beloved, you can not read anything about Jesus without seeing God mirrored in Jesus Christ.

Again:

"And now, O Father, glorify thou me with thine own self with the glory which I had WITH THEE BEFORE THE WORLD WAS." — John 17:5.

As I said, some preachers have difficulty believing that Jesus was anything more than a man. Some preachers indicate that they do not believe that there is one bit more divinity or deity about Jesus Christ than there is about us. How any man could read this passage of Scripture and make such an assertion is beyond me. I insist, beloved, you can not read it with an open, unbiased, unprejudiced mind without believing that Jesus Christ was God in the flesh.

"The first man is of the earth, earthy: the second MAN IS THE LORD FROM HEAVEN." — I Cor. 15:47.

The first man is Adam, and the second man is the Lord Jesus, and Paul says, by inspiration, that this second man, which is Jesus Christ, is the Lord from Heaven.

Once again, we are brought face to face with a direct, positive statement that Jesus Christ was God. Listen:

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, GOD WITH US." — Mt. 10:23.

His name, Emmanuel, indicates that He was God, for the name means "God with us."

Also, I believe that Jesus Christ was God because even the Father, Himself, spoke from the skies and declared that He was God. Following Jesus' baptism by that first Baptist preacher of all ages, John the Baptist, the Father from Heaven broke the silence by saying:

"This is my beloved SON, in whom I am well pleased." — Mt. 3:17.

Then a little while later, on that memorable day when Jesus Christ was transfigured on the Mount of Transfiguration, when the glory of God came down to

rest upon Him, the Father again spoke from the skies, saying:

"This is my beloved SON, in whom I am well pleased; hear ye him." — Mt. 17:5.

Beloved, in these two Scriptures, we have a declaration from the Father Himself whereby He declared that Jesus Christ was His Son. I say then that not only on the basis of the Scriptures, but on the basis of the declaration of God, His Father, I believe that Jesus Christ was God in the flesh.

When I look at the things which Jesus did, I am still more impressed by the fact that Jesus was God, for He said:

"But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." — John 5:36.

Great as the witness of John the Baptist was, Jesus says that He has a greater witness — a witness of works, which shows that the Father had sent Him.

Beloved, look at His works. See Him that day when He worked the miracle of feeding 5,000 men, not counting women and children, and then picked up twelve basketfuls of fragments when the meal was ended. See Him that day when starting with nothing, He fed 4,000 in a miraculous manner. Look, beloved, how our Lord Jesus Christ healed — not once, but many, many times. A man came with a deaf ear and went away hearing. A man came into His presence with a withered hand that would not move, and went away with a hand that was whole and well and strong. Men came into His presence borne upon couches and beds and walked away bearing the couch that carried them to the presence of the Son of God. Look, if you will, how the deaf heard, the dumb spoke, the lame walked, and how He healed the multitudes. Surely, beloved, looking at what Jesus Christ did, you can know that He was more than man, seeing what He did in the flesh.

Look at Him as He walked upon the Sea of Galilee, defying the laws of nature. He had made nature. He had made the laws of nature, but He suspended them temporarily and walked upon the Sea of Galilee in the presence of His disciples. See Him when He told those disciples to cast their net on the right side of the ship when they had toiled all night and had taken nothing, and when they did so, the net was strained to its capacity as those fishes were drawn in. Beloved, how did Jesus know that those fish were there? That in itself is sufficient proof to me that Jesus Christ was God in the flesh.

Look at Jesus when they brought dead ones into His presence. When Lazarus had been dead for four days, and was buried, Jesus walked along outside of the tomb and called, "Lazarus, come forth," and Lazarus came forth, bound and tied in the grave clothes. The Son of God said, "Loose him, and let him go." See Him as He spoke to that little girl who had died, and she arose and came to life. See Him as He walked along side of the bier that carried the widow's son to his burial. Jesus broke up that funeral and sent the mourners home rejoicing, because this widow's son was brought back to life. Look at Him at His own death and burial when He was buried in the tomb of Joseph of Arimathea, yet He broke the bonds of death, and rolled the stone away from the door of the tomb and came forth. Beloved, you can look at His deeds and know that He was what He claimed to be — the Son of God in the flesh.

Then, beloved, I want you to notice that what Jesus Christ did NOT do, also proves that He was God. There are some things that you and I do every day that Jesus Christ never did do. There are things that you and I do all through our lives that the Son of God never did do one time in His life, and what He did not do, proves to me that Jesus Christ was the Son of God in

## VICTORY THROUGH CHRIST

Jesu's tremendous name  
Puts all our foes to flight:  
Jesus, the meek, the angry Lamb,  
A Lion is in fight.

By all Hell's host withstood;  
We all Hell's host o'erthrow;  
And conquering them, through Jesu's blood,  
We still to conquer go.

Our captain leads us on;  
He beckons from the skies,  
And reaches out a starry crown,  
And bids us take the prize.

"Be faithful unto death;  
Partake my victory;  
And thou shalt wear this glorious wreath,  
And thou shalt reign with me."

the flesh.

I

## JESUS CHRIST NEVER DID SEEK ADVICE.

How contrary to man! How unlike you and your pastor! Beloved, human beings actually need advice. You need advice on all matters pertaining to life — physically, materially, mentally, spiritually, religiously. My brother, Jesus Christ never sought advice one time in His life.

In I Kings 3:7-9, we read of a man by the name of Solomon, who one day, came into the presence of God and admitted to God that he was but a little child, who knew not how to go in and out before the people, over which God had made him king, and he asked God to give him wisdom so that he might deal with those people. I tell you, my brother, Solomon, the wisest man of all ages, needed advice, and if Solomon needed advice, surely you and I need advice. But, beloved, Jesus Christ never asked for advice one time in His life.

II

## JESUS CHRIST NEVER DID CHANGE HIS MIND.

Beloved, you know how easy it is for us to change our minds, and you know how prone we are to do this. Sometimes I sit down to analyze some problem that may arise, and I may change my mind a dozen times before I come to what I think is a proper and probable solution to that problem. You know how easy it is for you to change your mind. Some individual will come along with a persuasive tongue, so to speak, and your mind will be swayed entirely from its former position. Beloved, Jesus Christ never changed His mind one time.

III

## JESUS CHRIST WAS NEVER IN A HURRY.

Read His life carefully. Study it analytically, beloved, and scrutinize every move that He made throughout the entirety of His ministry, and you will find that Jesus Christ never at any time got in a hurry.

When He came out of the tomb, He did it so slowly and so de-

liberately that He even took time to fold the napkin and lay it to one side. In contrast, look at Simon Peter on the day when he learned that Jesus Christ was alive from the dead:

"Then arose Peter, and ran unto the sepulchre." — Luke 24:12.

You and I get in a hurry and sometimes wonder why God does not work any faster and move more quickly. You and I wonder about the slowness apparently with which God works. Beloved, listen, Jesus Christ was God and He never got in a hurry. When He made a world He took His time in doing so. When the Lord Jesus sent out the twelve apostles, He never got in a hurry. He knew that those twelve were going to represent Him. He knew what they were going to do. When He sent out the seventy, He never got in a hurry. When Jesus Christ performed His miracles, He never got in a hurry. Look at Him at the tomb of Lazarus if you want to see how slowly and deliberately He moved. The Word of God tells us that when He heard that Lazarus was dead, He tarried two full days where He was before He started back to Bethany where the home of Mary, Martha, and Lazarus was, so that when He got there, four days had elapsed from the time that Lazarus had died. I tell you, my brother, Jesus Christ never got in a hurry.

You and I get in a hurry. We are always hurrying. They say today that three words that characterize America are, "Hurry, Worry, and Bury." But Jesus Christ never got in a hurry. None but God could He be.

IV

## JESUS CHRIST NEVER DID SHOW PERSONAL FEAR.

What man or woman is there here tonight who hasn't sometime in life known personal fear? But not so with Jesus. When the Son of God came into the wilderness and met Satan and was forty days tempted of the Devil, culminating with those three vicious temptations aimed at Him — when Jesus was tempted to turn stones into bread, when He was tempted to throw Himself from the temple and thus make a display of Himself to the crowd, and to fall down before Satan and worship him and thus receive the homage of Satan and the honor of the world — beloved, He showed no personal fear.

Look at Him when He cleansed the temple. When those people were in the temple making it a den of thieves instead of a house of prayer, our Lord showed no fear when He cleansed it. I can see Him as He drove the money-changers out of the temple, when He made that whip and scourged them for making the temple a place of unholy gain. There was no personal fear manifested on the part of the Lord Jesus Christ. Look at Him when He was arrested and brought to trial and when He passed through those six trials — three Jewish and three Roman. Look at Him when He was brought to His crucifixion. He did not know the meaning of the word "fear," and the rea-

(Continued on page 8, column 1)

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# Have You Heard?

## APRIL 28

— I S —

### SPRING RALLY DAY

— F O R —

### The Baptist Examiner

1. Using the envelope, printed in green, which was inserted in a recent issue of TBE, write us an encouraging letter which we may have to read when we open all these letters on April 28.

2. Pray that God will move upon the hearts and pocketbooks of our readers that an offering may be received which will more than care for our immediate deficit.

3. Send an offering personally, if you are financially able to do so. If you can't do so, write us anyhow and assure us of your prayers and interest in the on-going of TBE.

4. If you live near enough, be with us for the fellowship and praise service on the evening of April 28. Last year on April 15 (our Spring Rally in 1958), it was a glorious evening the friends of TBE had when meeting together.

PRAY!

GIVE!

WRITE!

VISIT!

#### "Things That Jesus Never Did Do"

(Continued from page 7)

son was, He knew what the end would be even before the beginning.

You know, beloved, there has been fear within your heart at some time or other. You feared, as a child, the dark. You feared, as a child and maybe even as an adult, the flash of lightning and the peal of thunder. You have feared many times as you have felt in your pocket and found only an empty pocket there. You feared when you faced your trials and your problems and wondered what the outcome would be. You did not know what the outcome would be, so naturally you feared; but Jesus Christ never knew the meaning of personal fear.

V

#### JESUS CHRIST NEVER MADE A MISTAKE.

Long years ago, a man by the name of Paine wrote an article, entitled, "The Mistakes of Moses." It was a lecture, and Mr. Paine used to go around over the country delivering that lecture at the charge of ten dollars per person. I never did hear it. In fact, I wouldn't give ten cents to hear Tom Paine lecture on the mistakes of Moses, but, brethren, I would give a hundred dollars to hear old Moses lecture on the mistakes of Tom Paine. Well, beloved, Paine lectured on the mistakes of Moses, but he never lectured one time on the mistakes of Jesus Christ. Jesus Christ never made a mistake.

Abraham did. He made a mistake—not once, not thrice, but many times. He started over into the land of Canaan, but he stopped at Haran. That was a mistake. When he got down into Canaan, he was tempted at the time of a famine to go down into the land of Egypt, and he did so. That was a mistake. He brought a slave girl out of the land of Egypt and cohabited with her at the suggestion of his wife, and produced a lad by the name

of Ishmael. He lied about his wife and said that she was his sister—not once, but twice. Those were mistakes.

David made a mistake. He numbered his army once contrary to God's command. He committed the sin of adultery with Bathsheba. David made many mistakes.

Simon Peter made mistakes. He denied his Lord three times. He cursed when he was questioned about his denial. When he was questioned, Simon Peter cursed in order to make that denial emphatic. Simon Peter made mistakes.

If you will read through the Word of God, you will find that Solomon made mistakes. He married and had 700 wives, and, in addition, 300 concubines. Solo-

Those who despise predestination actually despise God. They in effect say "We would rather determine our own course of life than to have it determined by Almighty God. Away with God! Let us alone!" This is atheism.

mon thus made at least a thousand mistakes. You can turn through the Word of God and find that his life shows forth one mistake after another, but not so with Jesus. Beloved, what Jesus did not do, in that He never made a mistake, proves to me that He was God.

VI

#### JESUS CHRIST NEVER SHOWED SURPRISE.

The disciples were surprised. They were even amazed, but not so with Jesus. The Lord Jesus knew what Judas was going to do. He knew everything concerning Judas before Judas ever did it. Jesus said:

"Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."—John 6:70, 71.

Beloved, Jesus Christ was not surprised when Judas betrayed Him. He knew about it before it

came to pass. Jesus Christ never showed surprise. The disciples were surprised, but not Jesus.

You will notice that Simon Peter denied his Lord. Simon Peter denied his Lord and punctuated his denial with profanity, but, beloved, Jesus was not surprised. He knew all about it before it came to pass. In fact, beloved, Jesus said to Simon Peter before it happened, "Before the cock crow, thou shalt deny me thrice." I tell you, beloved, when you analyze His character, you come to this conclusion, that Jesus Christ was none other than God.

VII

#### JESUS CHRIST WAS NEVER DEFEATED IN A CONTROVERSY.

How many times you have met some individual that has maybe wanted to argue politics or religion, or who wanted to argue relative to the material things of this world and you argued, and you discussed, and many times you would come away the loser of the battle, but not so with Jesus. The Son of God was never one time defeated in a controversy.

The word of God tells us in Matthew 22 how that three crowds ganged up upon Him in one instance. The Sadducees came unto Him and said, "There is a woman who under the Mosaic law has been married to seven brothers. One by one they have died. Therefore in the resurrection, whose wife shall she be of the seven?" They thought they had Him trapped.

On this same day, another crowd gathered around Him and said, "This matter of taxes, what shall we do about it? Shall we pay taxes or not?" Jesus said,

"Show me a penny." They brought out a denarius, and Jesus said, "Whose is the image and the superscription on it?" They said, "Caesar's." Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." When they heard these words, they went away.

Then a Pharisaic lawyer, who was shrewder perhaps than all the rest, said, "Master, what is the greatest commandment in all the law?" He thought he was going to trap Him. Yet, beloved, when Jesus finished with that lawyer, he and all that crowd refused to ask him another question. They were defeated, but Jesus was never defeated in a controversy. I tell you, beloved, that Jesus Christ was truly God.

VIII

#### JESUS CHRIST NEVER PERFORMED ONE SELFISH MIRACLE.

If you could work miracles, for whom would you work them? You know as well as I, that if you could work miracles, the first one that you would work for would be the person you see when you look into the mirror. You would perform a miracle for yourself, but the Lord Jesus Christ never performed one selfish miracle.

Read your Bible all the way through the four Gospels and you will find that Jesus healed, but not Himself. You will notice that He performed miracles for food, but He hungered for forty days in the wilderness and never performed a miracle for the feeding of His body. You will find that in all the miracles He performed, never one time did He perform a selfish miracle. None but God was He.

IX

#### JESUS CHRIST NEVER DISTRUSTED GOD.

Beloved, you could not say that. Hasn't there been some time in your life when you faced a problem that might have broken you, that might have wrecked you, and you looked up and said, "Oh God, why did it happen?" Jesus Christ never distrusted God. Even in His darkest hours, even in that time when He hung upon the Cross—in that hour, beloved, when the Lord Jesus Christ was dying for our sins, He said:

"Father, into thy hands I commend my spirit."—Luke 23:46.

Beloved, Jesus Christ never distrusted God.

X

#### JESUS CHRIST NEVER DENIED A GOOD REQUEST.

Many requests were made of Jesus that He did deny, but He never denied a good request. When individuals came with a sincere, honest request, He never denied it one time.

I tell you, brother, He delights to bless you and me. I truly believe that God plans to bless us more than He has. I truly believe that He will give to us blessings upon top of blessings, if we will only ask of Him. He never denied one good request.

XI

#### JESUS CHRIST NEVER CONFESSED A SINGLE SIN.

"Which of you convinceth me of sin?"—John 8:46.

Every day, if you are in a healthy spiritual estate, you go to God and confess your sins and ask God to forgive you for them but Jesus Christ never confessed one sin. Simon Peter referred to Him as:

"A lamb without blemish and without spot."—I Peter 1:19.

Paul says:

"For he hath made him WHO KNEW NO SIN, to be sin for

us, that we might be made the righteousness of God in him."—II Cor. 5:21.

In writing to the Hebrews, Paul says:

"Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. 7:26.

Brother, sister, Jesus Christ never confessed one single sin. None but God was He.

XII

#### JESUS CHRIST NEVER APOLOGIZED ONE SINGLE TIME FOR WHAT HE HAD DONE.

How many times has it been necessary in your life for you to seek out someone that you might apologize? I think that you and I spend much time in seeking others so that we might extend apologies for what we have done. Listen to me, not once did Jesus apologize for one single thing that He ever did.

CONCLUSION

Look at these twelve things that Jesus never did do. He never sought advice, He never changed His mind, He was never in a hurry, He never showed personal fear, He never made a mistake, He never showed surprise, He never was defeated in a controversy, He never performed a selfish miracle, He never distrusted God, He never denied a good request, He never confessed a sin, and He never apologized. Beloved, you see in those twelve particulars why Jesus Christ was God in the flesh.

As I said in the beginning, I believe He was God because of the testimony that we have in the Scriptures. I believe that He was God because twice God said "This is my beloved Son." I believe He was God because of the miracles and the works that He did. Beloved, what He did not do, also proves to me abundantly, more than abundantly, that Jesus Christ was God.

Beloved, if He were God, surely you should not doubt it. If He were God, surely you ought to accept it in the light of what I have said. If He were God, then you ought to take Him seriously at His word. Jesus said:

"Repent ye, and believe the gospel."—Mark 1:15.

He never said for you to be baptized, or to join the church, or to turn over a new leaf, or to reform, or to keep the law, or to give to missions, or to live up to the Ten Commandments in order to be saved, but He did say to repent and believe the Gospel. The Gospel is that Jesus died for our sins. Oh, might you repent, and might you believe the Gospel that Jesus Christ died for your sins.

May God bless you!

#### Just Suppose

(Continued from page 1)

to Him.

Accordingly we wait and pray and watch the envelopes printed in green as they accumulate. Some of our readers have much of this world's goods. God may move upon someone to most liberally pay off a large part of this indebtedness. He may lead many to give smaller sums. A few gave \$100 each when we paid off our debt on our press. One dear brother gave \$250 then. I have prayed definitely and daily that He would lead even more of our readers this year as to great generosity, since our needs are so much greater than ever before.

May our sovereign God lead you to have a big part in this offering! Remember: what none of us can do alone, all of us together can do. In the light of my lifetime motto, I am "Trusting the Lord and telling His people."

**We are grateful to be able to edit THE BAPTIST EXAMINER. Are you thankful for it? Your Rally Day offering will be deeply appreciated.**