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# The Baptist Examiner

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

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## Righteousness for the Unrighteous

By C. D. Cole

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

"For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men . . ." (Rom. 1:16-18).

If I had but one sermon to preach and the whole world for an audience, this is the message I would bring. I must not allow a false modesty to keep me from saying that the truths of this message are most vital to every man.

Paul declares he is not ashamed of the gospel of Christ because it is the instrument God uses in saving sinners. Then he tells how it saves sinners, namely, by revealing "the righteousness of God," or how an unrighteous man may

become righteous before God. Here is the touchstone of the true gospel: it must show how a sinner can become right with a holy and just God.

### Some Necessary Observations

1. Salvation is a dire necessity for men because they are UN-RIGHTEOUS, both by inheritance and practice. Unrighteousness has been defined as any lack of conformity to or transgression of the

law of God. God is a lawgiver and the failure of moral beings to obey His law makes them unrighteous in His sight. And this unrighteousness merits and must receive penal punishment from God. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."

2. Unrighteousness is universal among men, "As it is written, There is none righteous, no not one" (Rom. 3:10) This means that no man is righteous by his own record, on his own account, in his own right. In himself considered, every man is ruined by the fall and cursed by the law. "For as many as 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) "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." (Rom. 3:19).

3. Every man out of Christ is

under the moral law of God as the way of life (Rom. 10:5). Many think that all were under law before the coming of Christ and that since His coming all are under grace. If this were true, all before Christ were lost and all since (Continued on page 8, column 1)

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SEE "SUB" BLANK ON PAGE 8

## The Resurrection Of Christ . . . . . By Fred T. Halliman

I Corinthians 6:14: "And God hath raised up the Lord, and will also raise up us by His own power."

At the Cross our Saviour was the subject of humiliation. Just as Gethsemane witnessed the sweat of blood from the Man or Sorrows, so does Gabbatha (the Pavement) fittingly become the scene of His sufferings at the hands of men whose hearts were no less hard than the stones upon which they stood. Never was Satanic hatred more viciously vented upon man than when the falsely accused Creator was dragged into the place of judgment by sin-hardened creatures to be smitten, spit upon, derided and cruelly scourged and finally, condemned unjustly to death by admittedly lying witnesses. But His great heart of love yearned for the salvation of even such sinners, and so He "Who knew no sin, neither was guile found in His mouth" was silent before His accusers and "When He was reviled, re- viled not again" (I Peter 2:22-23).

And where but Golgotha (the place of a skull) would the Son of God come to final grips with the last enemy, death? And how would He die? By crucifixion, exactly as foretold by David in (Psalm 22) hundreds of years before the cruel Romans invented this mode of death for the basest of criminals. If the blessed Saviour felt the wrath of Satan in a peculiar way in Gethsemane, and the anger of man in all its fierceness at Gabbatha, then surely at

Golgotha His cup of suffering was filled to overflowing when He felt the fury of a Holy God against sin. But God said: "He that humbleth himself shall be exalted" (Luke 18:14). Christ "humbled (Himself) therefore under the mighty hand of God, that He might be exalted in due time" (I Peter 5:6).

We pass, therefore, from the place of His humiliation on to His state of exaltation which took place upon the ending of the former. These two are closely connected by the apostle Paul. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of

things in heaven, and things in earth, and things under the earth" (Philippians 2:5-10).

There are many steps in His exaltation—resurrection from the dead, ascension to heaven, session at the right hand of God, and His second coming. We shall consider the first step only in this discourse. For truly as the Scripture

saith: "God hath raised Him from the dead, and gave Him glory" (I Peter 1:21).

We shall note: (1) the FACT of His resurrection, (2) the MAN- NER of His resurrection, (3) the ORDER of His and our resurrection.

### I. The Fact of His Resurrection.

1. As proven by prophecy: "... Thou art my Son, this day have I begotten thee" (Psalm 2:7).

This was not spoken of David nor any other man and certainly not of angels: "For unto which of the angels said He at any time, Thou art My Son, this day have I begotten thee?" (Hebrews 1:5). Neither is this spoken of Christ as if His resurrection were the cause of His being called the Son of God; for before that, His Divine Sonship was witnessed by the Father, by angels, by men (both good and bad), owned by devils, and was the charge brought against Him, for which the Jews said He ought to die. "When the chief priests, therefore and the officers saw Him, they

cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die. BECAUSE HE MADE HIMSELF THE SON OF GOD" (John 19:6-7).

But the sense of Hebrews 1:5 is that by His resurrection from the dead, He would be declared, as He was, to be the Son of God with power, and the truth of His Divine Sonship be confirmed thereby. "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4).

Another passage foretelling the resurrection of Christ is: "Thy dead men shall live, together with my dead body shall they arise" (Isaiah 26:19). This is an answer to the complaint of the prophet, concerning the sad estate of his people in verse 14—"They are dead, they shall not live; they are deceased, they shall not rise . . ." Verse 19 was not spoken BY the prophet, but TO him, by the Messiah, assuring Him that whereas He should arise from the dead, others should rise with Him "as a pledge" of the resurrection of His people at His coming. The same idea is expressed in Ephesians 1:13-14: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with" (Continued on page 6, column 2)

## All Of Grace

By C. H. Spurgeon

(Continued)

I shall handle the text briefly, by way of making a few statements. The first statement is clearly contained in the text:

### There is present salvation

The apostle says, "Ye are saved," "Not ye shall be," or "ye may be," but "ye are saved." He says not, "ye are partly saved," or "in the way to being saved," or (Continued on page 7, column 2)

## The Baptist Examiner Pulpit

### "GOD'S MODEL MAN"

Sermon Preached by Pastor John R. Gilpin

"And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." — Rom. 4:22-24.

This text that I have read to you is a reference to Abraham. I think that as a salesman walks into a store, opens his briefcase and puts out his samples that the storekeeper might see what he has to sell, so God has taken Abraham and put him in a show case in order that he might display him unto us, that we might learn thereby. I refer to Abraham, beloved, as God's model man, or

God's pattern to us, or God's sample. I know of no individual in all of the Word of God from whom we can learn more of God's dealings with men in grace than from the experience of Abraham.

This text which I have read to you tells us why Abraham was saved, and why it was imputed to him for righteousness — that it was not for his sake alone, but for us also to whom it shall be imputed. In other words, he is just God's model, or God's pattern, or God's sample, in order that we might learn how God deals with men, and it was written not just for Abraham's sake, but it was written for our sake that we might also learn thereby.

### I ABRAHAM'S BACKGROUND.

May I remind you that before God saved Abraham he was an idolater, and he came from idolatrous stock. We read:

"And Joshua said unto all the people, Thus saith the Lord God of Israel. Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and THEY SERVED OTHER GODS. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. Now therefore fear the Lord, (Continued on page 3, column 1)

### "HEARING WELL"

At Yeldham a lady said to me, with great earnestness, "I heard you well yesterday." This was a new and very satisfactory way of putting it. There is possibly more art in hearing well than preaching well, and there is sure to be quite as much grace. Perhaps, if more people would hear well, the discovery would be made that there is more good preaching in the world than the pulpit has credit for. To hear without prejudice, to hear attentively, to hear prayerfully, to hear as for eternity — this is to hear well. Happy preacher, who has many such hearers!—C.H.S.

### QUITE A CHANGE!

When Thomas Aquinas visited Rome, and was shown the gorgeousness of the papal palace, the pope, it is said, remarked to him—"Well, Thomas, the church in our day can not say, 'Silver and gold have I none.'"

"No," replied Aquinas, "Neither can she say, 'In the name of Jesus Christ of Nazareth, rise up and walk.'"

Ah! how often has it been the case, that when the church has been increased in riches and worldly wisdom, she has correspondingly decreased in spiritual power and piety.



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## The Carnal Mind

A Radio Message by the Editor-in-Chief

My text for this message is found in Romans 8:7. Here we read: **"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."**

If you are not a student of the Word of God, you may not know exactly what is meant by the expression, "the carnal mind." Of course, we all know what is meant by the term "mind," but some may not know what is meant by the **carnal** mind. Cruden's Unabridged Concordance defines the word carnal as being that which belongs to the flesh. And of course, by the expression "flesh," the Bible means spiritually sinful flesh, or sinful man.

So the carnal mind is the mind of the natural born man. Man's natural mind is simply a fleshly mind, being centered entirely upon the things of the world, things that will satisfy the flesh. Every person ever born into the world is possessed of the carnal mind. The mind that can think only carnal thoughts is the mind of the natural, carnal creature.

Now from the Word of God I want to call your attention to a little of what is said concerning the carnal or natural mind of man.

### I. First of all, as my text says, the carnal mind is enmity or hatred and opposition to God.

Thus, this passage definitely teaches us the total depravity of man's mind. There are many who have the idea that the carnal mind can love and appreciate the things of God. But the natural mind of man, the Bible says, is filled with enmity (hatred) against God. No, I am wrong there: The Bible does not say that the carnal mind is simply filled with enmity against God, the Bible says that the carnal mind is enmity against God. The mind itself is not right; it is not subject to God's Law, neither indeed can

be. In other words, the carnal mind of man does not bow to the Word of God and cannot do so. It is an impossibility with man for the carnal mind to be subject to God's Law.

On all sides of us we see evidence of the fact that man's mind is not subject to God's Law. Men constantly think upon things and conceive in their minds that which is contrary to the commandments of God. The first commandment says to love God with all the heart, mind, and soul; yet there isn't a man on earth today who keeps that commandment and there isn't a man living today who can keep that commandment. Man is so fallen, so depraved, as a result of Adam's fall into sin, that his mind is unable to obey the Law of God.

Men not only fail to keep the positive Law of God, but they break the commandments that forbid them to do certain sins. For instance, the Law says "Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery," etc. Yet men will meditate on murder, and sometimes commit the act. Men see something that they like, and they think how they might take it for themselves. They meditate upon stealing. Then, as for adultery, Jesus said that to look upon a woman to lust after her in the heart is the same as the act of adultery. How guilty, then, the human race is as to this sin. Everywhere today this sin is being committed in the heart. At the movies, on television, on the newsstands — everywhere this sin of adultery is committed in thought. In the summertime, when the female sex wears disgraceful, indecent clothing, this sin is committed in thought. And may I say here that the person who gives occasion for another person to think evil thoughts is just as guilty as the person who actually commits the sin of evil thinking. No person can keep others from thinking evil thoughts, but the person who dresses or acts in a manner that will cause others to think evil thoughts is guilty of sin.

Well, I think every one realizes that we see evidence on all sides of the carnal mind's enmity against God.

### II. Now, secondly, the carnal mind cannot understand or receive the things of God.

In I Cor. 2:14, we read, **"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."**

We know that an ignorant child can be taught things that relate to this world and he will learn. We all start out as young children not even knowing the ABC's. But

if we are trained properly, we will soon be able to say our ABC's, add, subtract, divide, diagram sentences, work algebra, geometry, and things of like nature. You can teach a person these things. But with the things of the Spirit of God, you cannot teach them to the natural mind of man. Of course, men can learn the historical matter of God's Word, and perhaps even some doctrinal matter, but so far as really understanding the Word of God in an experiential spiritual manner, the natural man is not capable of such.

Notice that this verse I have read to you says four things:

1. First, it says that the natural man **receiveth not** the things of the Spirit of God. Now that is simply a statement of fact.

2. Secondly, the verse tells us **why** the natural man receives them not: the verse says, "they are foolishness unto him." The things of the Spirit of God are foolish to the natural man. Let the natural man hear about the total depravity of man and he will reject it as mere foolishness, perhaps laughing at the thought that any one should think of man as being so degraded and sinful. He may grant that a few skid-row bums are almost depraved, but he will never grant that the average man is such. Such a truth is simply foolish to him.

Then again, look at the natural man's attitude toward Christ's substitutionary death. Sometime ago I read a statement by a Seminary professor in which he said that the idea of substitutionary redemption was nothing more than a revelation of one's own depravity, if one wanted Jesus to suffer in his place for sin. The carnal mind of man thinks upon substitutionary redemption as being heathenish. Man thinks he is to be saved by his own obedience and sacrifice, not through the work of another, even Christ.

Then, to mention another truth, the doctrine of salvation by God's grace is a doctrine that men utterly despise and reject, until the Spirit empowers this truth. Tell the average religionist that salvation is of grace and that man's will and works do not have anything to do with it, and the person will be up in arms to let you know how he hates such a doctrine. Such a doctrine teaches that God is the Saviour, not man, and that hits hard at the natural-born, depraved notion that salvation is in the hands of man. Even some preachers will express themselves in opposition to the doctrine of grace. They consider such a doctrine as rank foolishness. If you say that men can be saved without praying, or walking an aisle, or being baptised, or going to a mourner's bench, some preachers think you know nothing of the new birth. Why? Simply because you do not attribute the new birth to man. You take away works altogether, and leave it with God. Such a doctrine is rejected by men because they do not know the power of God, they do not know how He saves, so they do not know anything about grace. Such a doctrine is foolishness to the natural, carnal mind.

3. But this verse goes on and says that a man cannot **know** the things of the Spirit of God. How, then, does one ever learn them? He learns them when God's Spirit

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### I SHOULD LIKE TO KNOW:

## "Should One In Doctrinal Error Be Permitted To The Lord's Supper?"

No. Paul teaches in I Corinthians 11:18-20: "When ye come together in the church, I hear that there be DIVISIONS among you; and I partly believe it. For there must be also HERESIES among you, that they which are approved may be made manifest among you. When ye come together therefore unto one place, this is not to eat the Lord's supper" (literally: "ye CANNOT eat the Lord's supper").

Furthermore, Paul teaches in II Thessalonians 3:6, 14 that a church is to withdraw from the person who is not walking orderly.

● Since unfermented grape juice is harmless—having no poison in it—is it not more consistent to serve that at the Lord's Supper than to serve wine, which has around a tablespoon of pure alcohol, which is very poisonous, in a glass of wine?

Grape juice "rots." When all the "rot" has been thrown off, the pure wine is left. It is not

empowers them to him. Jesus told Nicodemus that he could not see the kingdom of God unless he be born again. That religious man did not know anything about what Jesus meant. He probably had good eyes and could see, but Jesus told him that he could not see the kingdom of God unless he experienced the new birth. So it is, men cannot see, hear, or know the things of God until God's Spirit empowers the truth to them. (I Thess. 1:5).

4. But notice the last thing mentioned in this verse: It says that the things of the Spirit of God are **spiritually discerned**. That is, they are taught by the Spirit of God. The Spirit of God teaches men spiritual truths. It is the Spirit that teaches a man he is lost; it is the Spirit that teaches him that Christ's righteousness is our salvation; it is the Spirit that teaches him that he is saved by the grace of God. Why do men not believe the various doctrines of God's Word? Simply because the truth is taught by the Spirit of God and the natural man does not have the Spirit dwelling in him. When a man hears the Word of God and he is elect of God, then he will hear the Word. If he is a reprobate, carnally minded, he will not hear the Word. Beloved, when a man is a reprobate, you needn't try to discuss a doctrine with him to give him any truth. If you see that he is a dyed-in-the-wool rejector of God's Word, all you can do is leave him to God. Jesus told His disciples to leave the Pharisees alone. That is all we can do with such people. We can warn God's people against their heresies, expose their false doctrines, but as for the men themselves, they do not have the Spirit of God and are thus unteachable. They need the power of God exerted before they will ever receive the things of God.

But let's not forget that we have a mighty weapon in the Word of God, which is a sharp two-edged sword. It is the "Sword of the Spirit," Paul says in Ephesians 6. It is "alive," Jesus said in John 6. The Holy Spirit gave the Word and accompanies the preaching of the Word. He uses the "Sword" as He wills.

Yes, though men naturally "receiveth not" spiritual things, God in His Supernatural grace causes men to receive them. If He didn't do this, we all would go on in our spiritual rebellion. He shines into our hearts the Gospel of Christ and we thereby come to know our Saviour and are united to Him, which is our life (John 17:3). Thank God for this!

Well, I realize that this short message only touches upon the subject, but I trust that these few thoughts will give you something that will be useful in your understanding of the Word of God.

poison. (Furthermore, no one drinks a glass of wine at the Lord's Supper.) Wine, being free of the "leaven" or yeast is typical of the blood of Christ as free from sin. When grape juice is used, that declares that Christ's blood had sin in it.

● Are we living in Judges 16 or Isaiah—maybe Isaiah 3?

Neither.

● Israel had a woman judge, also Paul mentions women in Romans 16:1, 2, 6 which seems as if women were active in the church. All the missionary Baptist churches I know have women pray in public and teach mixed classes. I didn't know there was a Missionary Baptist church that did not; also they believe in praying through and would as soon close the doors as to remove the mourner's bench or altar. Could you explain how the missionary Baptists are so different?

Such churches of which you speak ought to "close the doors" if they are practicing what you say. They are only Holy Rollers with a Baptist name.

The verses you mention say nothing at all about women's speaking or praying in public. And even if they did, we would have to understand them in the light of such verses as I Cor. 14:34, 35 and I Tim. 2:11, 12. We must not set one passage over against another.

When missionary Baptists differ, you will always find that someone among them is following the traditions of men rather than the Scriptures. That seems to be the case with all those you know that claim to be missionary Baptists. Their practices as to the women and the use of the "altar" are not in the Bible but are the traditions of men.

● Since you reject the invisible church idea, do you believe there may be saved people in other than Baptist groups? If so, how do you classify or name such concerning the church?

Saved people in false churches are born again people, in the family of God, but they are not in the church. And God's command to them is to "come out."

● Will we recognize our loved ones in Heaven?

Not only them, but all of the redeemed. Peter and the disciples knew Moses and Elijah on the mount of transfiguration and no one had to tell them.

● Were Adam and Eve saved?

We believe so. Study the record carefully and you will see that God provided them a covering by slaying an animal. This was after the promise of Gen. 3:15 and evidently is a gospel-type of Christ. Through Christ God has provided our covering. This was revealed to Adam and Eve in type.

● Where in the Bible is reference made to a ferryboat?

II Samuel 19:18.

● What do you think of a Baptist church that allows games to be played in the basement?

We believe the building should not be used for such purposes.

● Is there such a thing as receiving a second blessing during this life?

That all depends upon what you mean by "second blessing." We received a second blessing many years ago and since then we have received hundreds more. But if you mean the idea of getting the old nature "burnt out," no, there is no such doctrine in the Bible. A man once asked another: "Have you had the second blessing?"

"No," the person replied, "I have had the third, fourth, fifth and many more, but I skipped the second."

"Why so?" the first party asked. (Continued on page 8, column 2)

## YOUNG'S ANALYTICAL CONCORDANCE

By  
ROBERT  
YOUNG

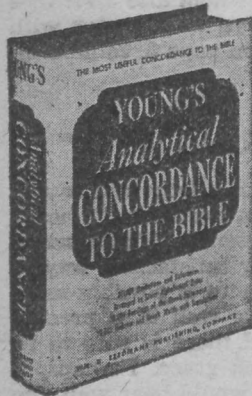
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## THE WEAVER

My life is but a weaving  
Between my Lord and me,  
I cannot choose the colors  
He worketh steadily.

Ofttimes He weaveth sorrow,  
And I in foolish pride  
Forget He sees the upper  
And I, the underside.

Not till the loom is silent  
And the shuttles cease to fly  
Shall God unroll the canvas  
And explain the reason why.

The dark threads are as needful  
In the Weaver's skillful hand  
As the threads of gold and silver  
In the pattern He has planned.

—Author Unknown

### "God's Model Man"

(Continued from page 1)  
and serve him in sincerity and in truth; and put away THE GODS WHICH YOUR FATHERS SERVED on the other side of the flood, and in Egypt; and serve ye the Lord."—Joshua 24:2, 3, 14.

Turn to the experiences of Abraham as recorded in the book of Genesis, and especially in the New Testament, and you will probably conclude that Abraham must have always been one of the

### Beware of Drifting!

To pursue union at the expense of truth is treason to the Lord Jesus. If we are prepared to enter into solemn league and covenant for the defence of the crown-rights of King Jesus, we cannot give up the crown-jewels of his gospel for the sake of a larger charity. He is our Master and Lord, and we will keep his words: to tamper with his doctrine would be traitors to himself. Yet, almost unconsciously, good men and true may drift into compromises which they would not at first propose, but which they seem forced to justify. Yielding to be the creatures of circumstances, they allow another to lead them, and when they wake up, and find themselves in an undesirable condition, they have not always the resolution to break away from it. Especially in the company of their equally-erring brethren, they are not inclined to consider they ways, and are not anxious to have them remarked upon.—Selected.

greatest men in all the world. I'm sure, beloved, if it were not for little snatches of his life that we gather (for example, this twenty-fourth chapter of Joshua) that most of us would have concluded long ago that Abraham was an outstanding individual, and that he was such a good man that God just had to save him because of his goodness. But, beloved, that just is not so. The fact of the matter is, Abraham was an idolater. His father was an idolater. His people were idolaters. He came from idolatrous stock.

Tradition says that when God called Abraham and told him to leave the Ur of the Chaldees and to journey over into the land of Canaan, Abraham was at that time serving as priest in a heathen temple. The Word of God doesn't tell us that. The Word of God does say he was an idolater, and that his people were idolaters; but tradition goes further and tells us that Abraham was actually a heathen priest and that God called him when he was officiating as a heathen priest in a heathen temple in the Ur of the Chaldees. I say we can't prove it—that's tradition, but we can prove that he was an idolater, for the Word of God tells us that.

Now, beloved, may I remind you that it makes no difference what a man may become under grace—whatever he is under grace, he is because of the grace of God. Abraham became what

he was, because of God's grace. He wasn't God's model man back there in the Ur of the Chaldees. He wasn't God's sample man. He was just a plain old sinner like you and me, and if there's a man in all the Bible that magnifies the grace of God because of his background it is this man Abraham.

Beloved, is Abraham any different from anybody else? I ask you, weren't you and I idolaters before the Lord saved us? Weren't we guilty in many, many ways of serving idols, and isn't it true that we were about the same kind of a fellow as Abraham?

Years ago a man drove up in front of our church in a big automobile, rushed in and said, "I want to preach here in your church tonight. I want to tell the story of my life." I said, "What is there so remarkable about the story of your life?" "Oh," he said, "I am a miracle of grace." I said, "So am I, and so far as that is concerned, everybody else that is saved is a miracle of grace, and I see no reason in this world why I should turn my service over to you tonight. I don't know you. I don't know what you are representing. I don't know why you are here, and, after all is said and done, everyone that is saved is a miracle of God's grace."

Abraham in his idolatrous condition, before he was saved, is a perfect sample of what every man is before he is saved. All of us stand in the sight of Almighty God as idolaters, blasphemers and sinful creatures. If it weren't for the grace of God, every last one of us would still be in the same condition.

### II

#### GOD CALLED ABRAHAM

I do not mean to say that Abraham called on the name of the Lord, and that Abraham held on to God and wouldn't take "no" for

an answer, and he just held on so long that he made God save him. That is what the Arminians say. That is what the Holiness people teach—that if a man just holds on, and pleads, and begs so long, eventually he will get God in the notion, and God will save him. I want you to notice that Abraham didn't call on God, but it was God who called Abraham. Listen:

"Now the LORD HAD SAID unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."—Gen. 12:1.

Notice, the Lord said unto Abraham, "Get thee out." It was God who took the initiative in the call of Abraham.

A man was telling me sometime ago that he was going down the road one day, and it just dawned on him that he was going in the wrong direction, and that he turned around and went the other way. He said, "That is just like it is on the matter of salvation—it dawns on a fellow that he is going in the wrong direction, and he just turns around and heads in the other direction."

I want to tell you, beloved, Abraham was going in the wrong direction, and he would have kept on going in the wrong direction, if Almighty God hadn't called him. You that are saved—you were going in the wrong direction just like your preacher was, and if God hadn't taken the initiative and called us, every last one of us would have kept right on going in the wrong direction.

I insist, beloved friends, that as God called Abraham, so God has to call sinners today—that it is God who takes the initiative. No man ever turns to God in his own strength.

A dead man could get out of a casket and lay aside the burial shroud, close the casket lid and walk out of the building unaided and unassisted easier than an unsaved man could turn to God apart from God's Holy Spirit calling him. Beloved, every man is dead spiritually. To be sure, we are alive physically, but our spiritual nature is absolutely dead until God makes us alive, and if God didn't take the initiative and call us, the last one of us would go on our way to Hell.

Several years ago I heard a news commentator tell how that a man was fishing in one of the northern lakes, and on his way home at night, in the dark, in some manner, the boat capsized, and he floundered in the water. Without any light he became panicky and instead of swimming toward shore, he began swimming out toward the depths of the lake. Confused, and not knowing which way to turn, he was getting farther from shore all the time. Suddenly his little girl opened the door of their fishing shack and called to her father out in the darkness, and when the light shone out from that open door, and he heard her voice, he turned and swam to shore and to safety. When I heard the news commentator give that report over the radio possibly twenty years ago, I thought, that is exactly my spiritual experience. I was going in the wrong direction. My little boat had capsized, and I was almost going down, and would never have thought of turning and going in the right direction if the light of God hadn't shone about me, and if God hadn't spoken and called me. I tell you, beloved, God's sample man shows us that God has to do the calling.

It is rather conspicuous to me as to when God did call him. If you will look closely in these early chapters of Genesis, you will find that it was right after the destruction of the tower of Babel, and the dispersion of the nations. In other words, when the tower of Babel fell and the nations were scattered, God then turned from nations to one single individual. God turned from the nations, and singled out one man. God turned from judgment, unto grace, in singling out this man Abraham, and remember, it is God who does the calling.

### III

ABRAHAM WAS THE ONLY ONE CALLED.

## BAPTISMS IN SPRINGFIELD, MISSOURI



Here are a couple of photos, showing Brother Bob Ross administering baptism to Brother Max Hawkins (left) and young Ronald Hawkins, son of Lee Hawkins. There were six others baptized in the meeting we have told of in the past two issues of TBE. Pray for this new church.

I don't know how many people were living in the Ur of the Chaldees in Abraham's day, but I will say this, it was the cradle of civilization. It was in the Ur of the Chaldees, or near the Ur of the Chaldees, that the Garden of Eden was located. It was near the Ur of the Chaldees that the tower of Babel was built. I insist that the Ur of the Chaldees, which was Abraham's home, was virtually the cradle of civilization in Abraham's day. I don't know how many people were living there, but I wouldn't be a bit surprised to learn there was a tremendous population in the day of Abraham. Beloved, God passed them all by but Abraham.

Listen:  
"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."—Isaiah 51:2.

God said, "I called him alone." Beloved, when I get to Heaven I expect to see Abraham there, but I don't expect to see a single individual out of all that civilization in the day of Abraham that lived in the Ur of the Chaldees. God passed them by. You would not say that Abraham was one bit better than the balance. You wouldn't say that they were one bit worse than Abraham. Beloved, for some reason best known to Almighty God, not because of goodness, not because of badness, God by-passed the entire civilization of Abraham's day, and saved one man, and one man alone.

Sometimes we have a tendency to become discouraged. Is there anyone here who is a member of a church that is thriving today? Are you seeing souls saved every Sunday? Is there anyone here

who goes to services and feels definitely, uninterruptedly, the power of God in salvation in the services? Beloved, I haven't met that individual for years that would testify to that fact. I am sure that the majority of us realize that spiritually speaking we are at the ebbtide, and that mighty few souls are being saved today. It is harder to get people to go to church than it ever was in the history of civilization. It is harder to get people interested in spiritual things. It is harder to get people saved.

Are we going to be discouraged, and are we going to say that there is no use trying to serve the Lord because there's so few? May I remind you, beloved, that in the days of Abraham there wasn't but one man that was saved in a whole civilization. That just picks me up and gives me some encouragement. How many times in the church of which you are a member, do you see souls saved in a year's time, and how many times do you disturb the baptismal waters in a year's time? You know as well as I that it is very, very few. Beloved, this encourages me. God's sample man was the only man that God saved in a whole civilization, and the way God dealt with Abraham back there, is exactly the way God has dealt all down through the ages.

If you will turn to the Word of God you will find that that was true so far as Lot was concerned. Listen:

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly; And DELIVERED JUST LOT, vexed with the filthy conversation of the wicked."—II Pet. 2:6, 7.

How many people were saved around the cities of Sodom and Gomorrah? How many people were saved when God overthrew the cities of the plain with the destroying fire? Just Lot. How many were saved in Abraham's day in the Ur of Chaldees? Just as many as in the days of Lot—

How many were saved in the days of Noah. The Word of God tells us.

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein FEW, that is, EIGHT SOULS were saved by water."—I Pet. 3:20.

Notice, one man was saved out of the Ur of the Chaldees, one man saved out of Sodom and Gomorrah, and eight people saved in Noah's day.

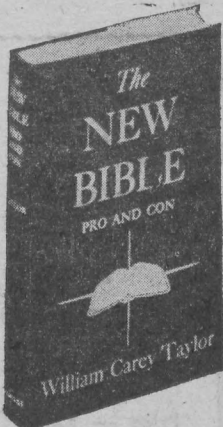
How was it in the days of David? Turn to the Word of God and get David's own testimony.

"Help, Lord; for THE GODLY MAN CEASETH; for the faithful fail from among the children of men."—Psa. 12:1.

I don't know how many were saved in David's day, but there were mighty few. David thought there were mighty few, for he said, "Help, Lord; for the godly man CEASETH."

(Continued on page 5, column 1)

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

# Baptist Youth Witness

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

## Was The Resurrection Of Jesus Really Necessary?

By The Late William Pettingill

That the resurrection of Jesus Christ from the dead is a fact, no one can gainsay. It has been well described as the best attested great event of human history. Experts have agreed that, according to the rules of evidence everywhere recognized in the realm of jurisprudence, it is easier to prove that our Lord rose from among the dead than to prove that such men as George Washington or Abraham Lincoln ever lived.

The great chapter on the resurrection is the fifteenth of First Corinthians. This epistle is dated A. D. 59, which would be thirty years or less after the crucifixion of Jesus of Nazareth. Corinth was not many hundreds of miles from Jerusalem. Now observe the evidence brought forth by Paul, himself an eyewitness, since he had seen the risen and glorified Christ:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; "And that he was buried, and that he rose the third day according to the scriptures;

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of

above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that he was seen of James; then of all the apostles. "And last of all he was seen of me also, as of one born out of due time."

Such evidence is overwhelming, and unless the resurrection were a fact, such an array of testimony could never have been gathered. But our theme is not the fact of the resurrection, but rather the importance of it. Why was it necessary?

1. The resurrection of Jesus Christ was necessary in order to fulfill the Old Testament Messianic promises. The double theme of the Old Testament prophecy concerning the Messiah, according to I Peter 1:1, R. V., was "the sufferings of Christ, and the glories that should follow them." The prophets describe a Messiah who would suffer and finally die for His people, and they pointed to One also who would come in majesty as a mighty King, sitting upon David's throne, and living forever. The rabbinical commentators were greatly puzzled by what looked to them like contradiction, and some of them invented the theory of two Messiahs — one to suffer and

the other to reign. But we know that there is one Messiah with two advents. At His first coming, nineteen centuries ago, He fulfilled every jot and tittle of those predictions which concerned His sufferings; and when He comes again He will fulfill with the same completeness all those predictions having to do with His glories. This, however, would be impossible if He had not risen from the dead. His resurrection was Heaven's attestation that He was indeed the promised Messiah. Thus He "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1: 4, R. V.)

2. The resurrection of Jesus Christ was necessary in order to fulfill His own oft-repeated promises that He would rise from the dead. In John 2:19-22 He said, "Destroy this temple, and in three days I will raise it up. Then said Jesus, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said."

But this is only one of the many times He predicted His resurrection. Here are some others:

"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." (Matt. 20: 17-19; comp. Mark 10:32-34; Luke 18:31-32.)

"For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men and they shall kill him; and after that he is killed, he shall rise the third day." (Mark 9:31.)

Notice how, after His resurrection, His disciples were rebuked for failing to expect it:

"Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (Luke 24:5-7.)

This from the "two men . . . in shining garments" at the empty tomb. And then this from His own lips:

"O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scripture the things concerning himself." (vs. 25-27.)

3. The resurrection of Jesus Christ was necessary in order that sinners might be saved:

"The word is nigh thee, even in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 8-10.)

"And if Christ be not risen, then is our preaching vain, and your faith is also vain." "And if Christ be not raised your faith is vain; ye are yet in your sins." (I Cor. 15:14, 17.)

## Practical Paragraphs

A preacher who looks to a then (3) as a fruit of his salary church for his salary instead of tion necessarily keeps God's law to the Lord ought to starve.—Machen. Hunter.

So the Judaizers differed from Paul only with regard to the logical (not even the temporal) order of three steps: the Judaizers said that a man (1) believes in Christ, (2) keeps the law the best he can, and then (3) is saved; Paul said that a man (1) believes in Christ, then (2) is saved, and

People find time to gossip and gad about, but no time to pray.

Don't mind criticism. If it is true, disregard it; if it is untrue, keep from irritation; if it is ignorant, smile; if it is justifiable, learn from it.—The Expositor.

1. The Empty Tomb



2. The Holy Spirit





3. The Word of God

4. The resurrection of Jesus Christ was necessary in order that believers might be kept.

"Blessed be the God and Father of our Lord Jesus Christ, Which according to his abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:3-5).

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

"Because I live, ye shall live also" (John 14:19).

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

5. The resurrection of Jesus Christ was necessary in order that believers might live a full life.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4).

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14:9).

"For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for us, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again" (II Cor. 14, 15, R.V.).

6. The resurrection of Jesus Christ was necessary in order that believers should also rise from the dead:

"But I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by word of the Lord that which are alive and remain unto the coming of the Lord shall prevent (that is, go before) the dead, which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18).

An old Christian was asked how he knew the Lord Jesus was alive. "Why," he replied, "I have just come from a half-hour interview with Him." Those who know Him, know Him, know it is "He that liveth, and shall live for evermore. Amen" (Rev. 1:18).

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A wealthy gentleman urged Mr. Spurgeon, the great preacher, to come and preach a sermon to provide funds to pay the debt on the chapel, offering the use of his town house, his country seat or his seaside place.

The reply came promptly: "Dear Sir—Sell one of your places and pay the debt.—Yours very truly, C. H. Spurgeon."

If you have so much to look after that you have no time to spread the gospel sell some of it and make provision for the gospel to go forth.—Keith L. Brooks.

## "God's Model Man"

(Continued from page three)

I turn to the Word of God and I find that there weren't very many people saved in the days when Isaiah was the prophet of the Lord. Listen:

"And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a VERY SMALL REMNANT, we should have been as Sodom, and we should have been like unto Gomorrah."—Isa. 1:8, 9.

Notice, Isaiah said, "There's a few more saved today than there were in the days of Sodom and Gomorrah," but if it hadn't been for the Lord leaving us a very small remnant, it would have been as bad as it was in the days of Sodom and Gomorrah.

When the Lord Jesus was here in this world He said something about the number that are saved and the number that we can expect to be saved. Listen:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and FEW there be that find it."—Mt. 7:13, 14.

I tell you, beloved, this encourages the heart of this poor preacher. Sometimes I get the blues. Sometimes I get discouraged. Sometimes I think, well, what is the use, and many a day I've looked back across my life and said, "What has been accomplished?" Beloved, how little it seems to me that I have accomplished in life. Then I turn to the Word of God and I find that God called Abraham alone, and I find that through the ages, in every age, God has dealt with a very, very small minority.

Beloved, it encourages me to know that through the ages God has dealt just like God deals today. It ought to encourage you. If you have had at least one saved under your ministry you ought to go home and say, "Thank you, Lord. I'm sorry I haven't thanked you more, but I thank you just to know that you have

at least saved one. My ministry is just about on the par with the ministry of Abraham, Lot, David, and all the balance of God's men in the past."

## IV

### ABRAHAM WAS SAVED BY GOD'S GRACE.

Abraham had struck a surprise attack following the battle of the four kings against the five. He had struck a surprise attack with his three hundred eighteen servants, and won a victory, but he knew he had struck a surprise attack, and had taken the enemy when they were unaware. He had taken the enemy when the enemy was tired from the battle. He knew he was no match for the enemy, and I am satisfied Abraham walked the floor and wondered what was going to be the outcome. He knew the enemy could rise up and wipe him out of existence. He knew it was in their power to do so. It was then that God said, "I am thy shield and thy exceeding great reward." Could there be anything that would lift a man's soul more when he is depressed and discouraged than for the God of the universe to say, "Abraham, fear not, don't be afraid. I am thy shield and thy exceeding great reward." I can see Abraham "perk" up right then. He had new life. God has spoken to him.

Abraham said, "Lord, if you are going to be my reward, then what are you going to give me, seeing I go childless? The only person I have to leave my property to is this Eleazer of Damascus, a servant that I picked up when I came through the city of Damascus when I left the Ur of the Chaldees on the way over here into the land of Canaan. Lord, if you are going to be my shield and if you are going to take care of me, I am going to depend on you, and I am going to take you at your word. What are you going to give me?" The Lord said to Abraham, "Look up in the sky. What do you see?" "Stars and stars and stars." "Abraham, count the stars." I can hear Abraham as he started in— "1, 2, 3, 50, 100, 150, 200, 300—Lord, I can't do it. They are innumerable. I can't count them." God said, "Abraham, so shall thy seed be."

Now, beloved, if that were all the Scripture we had and if the story had stopped there, and nothing else were said about it, we would think that God was talking about the descendants that Abraham was going to have—that Abraham was going to have descendants as innumerable as the sands of the sea. Beloved, God wasn't talking alone about the natural descendants of Abraham. He was also talking about spiritual descendants. Listen:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to THY SEED, which is CHRIST."—Gal. 3:16.

"And he believed in the Lord; and he counted it to him for righteousness."—Gen. 15:6.

When was Abraham saved? When he left the Ur of the Chaldees? No. When was he saved? When he came over to Haran and stopped there for awhile until his father died, and then moved on down to the land of Canaan? No. When was he saved? When he got down to the land of Canaan and sojourned there until the time of the famine? No. When was he saved? When he went down in Egypt? No. When was he saved? On that night when he walked hand in hand with God, God said, "So shall thy seed be" and the Word of God says that "he counted it to him for righteousness." Beloved, God saved him by grace.

We read: "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:3-5.

Abraham wasn't saved when he believed in God, but he was saved when he believed in the Lord Jesus Christ, as the seed of the Lord, and it was counted to him for righteousness. Beloved, I tell



Many times in the course of a year, the inquiry comes, "Where is there a sound missionary that I can support, who is not affiliated with any mission board?"

THE BAPTIST EXAMINER rejoices to tell its readers of Brother Fred Halliman, who within a few months will be going as a missionary to New Guinea—the land of head hunters, cannibals and tree dwellers. We are thankful that as soon as all arrangements can be made (both financial and otherwise), Brother Halliman and family will be in New Guinea, representing the Lord Jesus Christ there, and teaching the natives of that darkened land, the same truths that this paper stands for.

We are inviting all of our readers to have a part in both sending him to the field and supporting him there after he arrives. Your editor believes in Brother Fred and his family, and rejoices that the pages of this paper will carry the information relative to his going and his work. He is a long-time friend and supporter of this paper, and Calvary Baptist Church which controls this paper is glad to say in words and deeds that we believe in

you, God has never had but one way of salvation in the last six thousand years and it has always been the same. He saves everybody just exactly like He saved Abraham, and as it was imputed unto him for righteousness—as righteousness was charged to the old idolator Abraham when he did not have righteousness, so God charges righteousness to us when we don't have righteousness. Thank God, we are saved exactly like Abraham was saved. Abraham wasn't saved because he left the Ur of the Chaldees. He wasn't saved because he forsook the idolatry of the Ur of the Chaldees. He wasn't saved because of his goodness. He wasn't saved because he believed there was a God in the heavens. Rather, he was saved because he believed in Jesus Christ as his Saviour, and it was imputed to him for righteousness.

That's why I like to sing that old song:

"Amazing grace! how sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see."

Thank God, our salvation is just like the salvation of Abraham—just like God's model man was saved—it is all of God's amazing grace.

## V

### GOD CALLED ABRAHAM TO A LIFE OF SEPARATION.

"And he said unto him, Get thee OUT OF THY COUNTRY, and FROM THY KINDRED, and come into the land which I shall shew thee."—Acts 7:3.

The call that God gave to Abraham was a call of separation. He was to separate himself from his people and from his country. I tell you, beloved, God doesn't

save people because they separate themselves from the things of this world, and because they separate themselves from iniquitous practices, but the call of God is a call of separation, and the man who is saved is going to separate himself from iniquitous practices just exactly like Abraham separated himself from his country and his people.

"For they themselves shew of us what manner of entering in we had unto you, and how ye TURNED TO GOD FROM IDOLS to serve the living and true God; And TO WAIT for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—I Thess. 1:9, 10.

Notice, they separated themselves from their idols to serve the true God and to wait for His Son from Heaven.

Let me tell you something. If Abraham is God's sample man as to salvation, he is also God's sample man as to life after salvation. You know, beloved, I just don't have much patience with the individual who professes to be saved and lives just like he used to. I just somehow can't believe that that man is a child of God if he professes that he is saved and yet goes on associating with the same old crowd, living the same old way, singing the same old songs, telling the same old stories, and running with the same old gang. Abraham separated himself from his country, and his people, when God called him.

Paul said that the Thessalonian Christians turned to God from idols to serve the true and the living God and to wait for His Son from Heaven. The Apostle Paul hints at the same thought again, when he says:

"If ye then be risen with Christ, SEEK THOSE THINGS WHICH ARE ABOVE, where CHRIST sitteth on the right hand of God. Set your affection on things above, not on things on the earth."—Col. 3:1, 2.

Beloved, I believe if a man is saved he is going to separate himself from the things of the past, and separate himself unto the things of the future in Christ Jesus.

## VI

### ABRAHAM'S LIFE UNDER GRACE.

Abraham didn't live perfectly, and you don't, and I don't. I'm glad he didn't live perfectly. I tell you, if Abraham had lived a perfect life, it surely would be discouraging to me. Wouldn't you feel badly to know that Abraham

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was God's sample man, and then read that Abraham's life was a life of perfection day in and day out? It surely would be discouraging to me. Frankly, beloved, I am glad that Abraham stumbled.

Once a famine came and Abraham left the land of Canaan and hurried down to Egypt. He looked at the famine, and he forgot to look at God's faithfulness. Poor old Abraham—he sinned. He had no business going down to Egypt. He ought to have looked to the faithfulness of God instead of the famine within the land.

When Abraham got down into Egypt, he lied about his wife. He did that to save his life. When he came back out of the land of Egypt, into the land of Canaan, he brought a servant girl who, at his wife's insistence, became his concubine, and by the way, that was the sinful custom of the day. Don't blame Sarah too much because she suggested it. Sarah just acted in the light of the custom of the day. Abraham didn't live perfectly, but I'll tell you what he did do. In all his lack of faith, in looking at the famine, in all of his lack of trust, when he depended upon his wife instead of waiting on God for the promise of Isaac—in all of the things that Abraham did that were contrary to the will of God, in it all, I see one thing, as a man of God, as God's sample man, Abraham believed God, he clung to God, he held on to God trusting Him day by day. He was not perfect, but the general trend (Continued on page 6, column 1)

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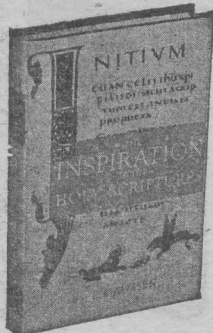
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## BE A SOWER OF THE WORD!



"He that goeth forth and weeping, bearing precious seed, shall doubtless come again rejoicing bringing his sheaves."—Psa. 126:6.

"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."—Ecc. 11:6.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life: that both he that soweth and he that reapeth may rejoice together."—John 4: 35, 36.

## SOW THE WORD DURING OUR SUBSCRIPTION DRIVE

## "God's Model Man"

(Continued from page five)  
of his life was to trust in the Lord.

I have been impressed of recent date in studying the life of Abraham to notice that he believed when he knew not **WHERE**. God told him to go from the Ur of the Chaldees "into the land which I shall shew thee." Abraham went. He believed when he knew not **where**.

Abraham believed when he knew not **HOW**. God told him that Sarah was going to have a child. Abraham couldn't figure out how a woman ninety years of age could have a baby. He believed, but he didn't know **how**.

I have been impressed also that Abraham believed when he didn't know **WHY**. God said to go out into the land of Moriah and offer his son as a sacrifice. Abraham went, but he didn't know **why**.

I say, beloved, Abraham believed when he knew not **where**,

he believed when he knew not **how**, and he believed when he knew not **why**. I look at him and I say, "Abraham, you have stumbled a lot. You made a lot of mistakes, just like I do, and just like all of God's people do. Abraham, you surely set us an example. You believed when you didn't know **where**. You believed when you didn't know **how**. You believed when you didn't know **why**." Beloved, that is exactly the way it ought to be with you and me. In our lives under grace we ought to take God at His Word and believe even if we don't know the **where**, nor the **how**, nor the **why**.

I see Abraham all the time as he journeys. The Word of God says that he was looking for a city which had foundations whose builder and maker is God. Surely he was. He is God's sample man. He is a sample as to how God saved him. He is a sample as to how God's man lives today. He is a sample as to what God's man is going to look for as he comes to the end of the way. God's man is going to look for a city which has foundations whose builder and maker is God.

It has been an encouragement to me of recent date to study Abraham and now to bring this message to you. I thank God for the fact that God's man can be an encouragement and a blessing to God's people, even now, four thousand years this side of Abraham's experience.

May God bless you!

## The Resurrection

(Continued from page 1)  
that Holy Spirit of promise, which is the **EARNEST** of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

What is an "earnest"? It is that which confirms an agreement, and assures the right to the thing agreed to; so just as the Spirit of God certifies the right to the heavenly inheritance—this in effect was what the Lord was saying to Isaiah. As an "earnest" of the resurrection at His second coming, Christ told Isaiah that when He arose others would rise with Him. This prophecy was fulfilled nearly 750 years later when Christ arose from the dead. "And

the graves were opened, and **MANY BODIES OF THE SAINTS WHICH SLEPT AROSE**, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many" (Matthew 27:53).

2. By The Testimony of Angels: "And it came to pass, as they were much perplexed thereabout behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:4-6).

These are said to be angels by John: "And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain" (John 20:12).

Beloved, we could go on with many infallible proofs as to the **FACT** of His resurrection, such as the two Marys that came to the sepulchre, the Roman soldiers that guarded the sepulchre; how He was seen of Peter, then of the twelve, after that by about 500 brethren at once; next of James, then again of all the apostles; and last of all by the apostle Paul, both at his conversion, and afterward in the temple (I Corinthians 15:5-8; Acts 26:16-19; Acts 22:17-18); but let us pass on and note:

## II The Manner of His Resurrection.

## 1. It was in His body.

It was not His Divine nature, for that had not suffered physical death. As He was put to death in the flesh, so He was raised from the dead in the flesh. It was the body that died and that was raised up again. When Christ said: "Destroy this temple, and in three days I will raise it up," the evangelist observes that "He spake of the temple of His body" (John 2:19-21).

## 2. It was the same body that died.

A real body, not only to be seen, but handled. "Then saith He to Thomas, Reach thither thy finger, and behold my hands; and reach thither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27). Not only was His body able to be seen and handled, but it was one that could see, hear, talk, walk and eat. It was a body that not only could, but did eat upon certain occasions. "And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of broiled fish, and of an honeycomb, and He took it, and did eat before them" (Luke 24:41-43). Therefore, it was the same identical body, insofar as personal appearance and physical functions were concerned; yet:

## 3. It was an immortal body.

It was clear of all former infirmities. We do not mean infirmities, in the sense of a diseased body caused from sin, for He was "without sin" (Hebrews 4:15), and of all men that ever lived, only of Christ can it be said "He knew no sin" (II Corinthians 5:21); but we mean infirmities in the sense that under Law, as our Substitute, His human body was subject to weariness, hunger, and thirst. His resurrection body was clear of all these things. In fact, material barriers had no effect at all on His resurrected body. "And after eight days again His disciples were within, and Thomas with them: then came Jesus, THE DOORS BEING SHUT, and stood in the midst, and said, Peace be unto you" (John 20:26).

## 4. It was raised a glorious body.

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Peter, James and John had a preview of that body upon the mountain of Transfiguration, but "We also look for the Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto His glorious body" (Philippians 3:20-21). Beloved, did you ever stop to consider the word "vile"? Let us note the different shades of meaning as given by the Thorndike-Barnhart Comprehensive Desk Dictionary: (1) Very bad: **vile weather**. One has to live in Chicago for a while to appreciate this meaning. The weather is so unpredictable here that one seldom dares go out without a coat. I have seen the temperature change as much as 35 degrees in 30 minutes. In no place that I have ever lived have I experienced more disagreeable climate, due to the sudden and constantly changing weather here. Brother, when you have pictured the worst, most unpredictable weather that you can imagine, apply that to you **vile** body, and you will have a fair estimation of yourself.

(2) Another shade of the meaning of **vile** is: highly objectionable, disgusting, obnoxious; a **vile smell**. Again we find a good illustration of this here in Chicago. If you have ever been within 10 miles of the Chicago Stock Yards, no explanation is needed. Several years ago I used to drive a taxicab here, and on a few occasions I have seen people from out of town who were not accustomed to the obnoxious smell of the stock yards get sick when traveling through the area.

## MAY WE PRINT YOUR TESTIMONY?

We are beginning with this issue a Summer Subscription Drive to reach other people with the truths of God's Word. To show our readers the value of sending TBE to others, we would like for some of you who have received gift subscriptions in the past to write and tell our reading audience of any help you may have gotten from the paper.

This would encourage many more, we believe, to send the paper to others. We would be delighted to hear from the scores of you—many who have before written—as to whether or not you are grateful that some one was thoughtful enough to send you TBE.

Did you ever come in close contact with a dead and decaying human body? The only time in my life that I can ever remember of not being able to eat because of an obnoxious and highly objectionable smell was during the war when the ship I was on tied-up to another ship which had been sunk, but not completely submerged, in the harbor of Naples, Italy. By the time we had made the ship secure some of the boys began to feel sick because of the awful stench. Upon investigation we discovered the ship to which we were tied contained the dead and decaying bodies of several Italian sailors. It was about an hour from "chow time" when this happened, and for all practical purposes the cooks on the ship could have very well forgotten about preparing that meal. Brother, I don't know of anything that is as disgusting and obnoxious as a decaying human body.

Perhaps, you will say, that my illustration is cruel, unjust and unfair as you gaze upon yourself in the mirror and admire your beautiful (?) physique. If that is what you are thinking you need to be told the truth; beloved, in the sight of God your body is **vile**; it is disgusting, obnoxious and it stinks; but praise God one day He is going to "change our vile body that it may be fashioned like unto His glorious

## DYING

What a fuss many of us make about dying! Children of God, what a turmoil some of you sometimes make in your own souls about dying! I was speaking to dear brother and he said to me, "I have once or twice lately brought face to face with death. In extreme pain I thought I should not be able to hold on many more minutes, and that I must die; and, oh! my dear brother," he said to me, "it seems the sweetest thing in all the world to expect to see my Saviour face to face in a few minutes. I have sometimes," he added, "dreaded death; but when I seemed to be the very article of death, I thought that I must soon expect to see my Saviour face to face. I have wondered how I could have ever entertained such thoughts." What is there for a Christian to fear in death? W. H. G. T.

## body."

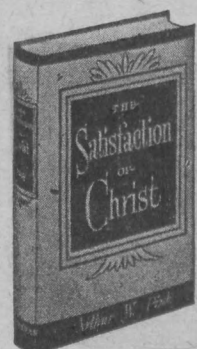
(3) Another meaning of the word **vile** is: evil, low, immoral **vile language**. No illustration needed here. Just a few simple comparisons and the most logical inference from a general rule will show you that there is nothing more evil, low, and immoral than the human body.

(4) There is yet another meaning of the word **vile**: humiliating. Beloved, we may be brought to the very depths of poverty because of our stand for "the once for all delivered unto power." If a layman, you may be fired from your job; if you are one of the "least of the saints" and contend for the truth you may be persecuted by friends and family. If you are one that God has called to preach His Word and are preaching it without regard for man, preaching salvation by grace apart from works, condemning sin and heresies, allying God and not man—brother, don't be surprised if some of your "best members" start withholding their tithes and decide to rid of the preacher one way or the other, even if we have "starved him out." Beloved, may be brought to the humiliating state of seeing your wife and children to do without things they really need because of such rebellious church members. Church members have served on juries that have sent men to prison for a ten-cent crime, because of a principle that was involved, they will walk around with a hundred dollars of the preacher's money in their pocket, with a sanctimonious look that would make Gabriel feel ashamed, and think nothing of it.

Again I say, dear saints, God, this **vile** body may be brought to humiliation, but "up, and lift up your heads." (Continued on page 7, column 1)

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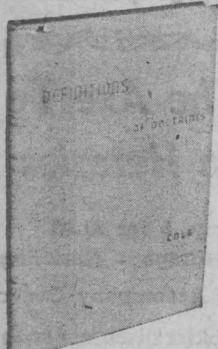
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## OUR MAP

I am ready to preach the gospel to you also that are in Rome. A big push was being made on the British front. The Germans were in retreat. The battle was with much lumbering of the great tanks. But one tank had stopped. It wasn't disabled. It had no casualties among the crew. There was plenty of ammunition. It had stopped dead. An officer came up, and with much horrible language demanded why the huge beast should halt, when the job was yet far from finished. The tank crew understood his intention, but still the monster hesitated. "The trouble is, sir," said one of the crew, "we've got to the edge of our map." Many in the church of Christ are like that crew: they must have got hold of the wrong map. For our map takes in the "whole creation," "every creature," "all the world."—From the Expositor.

## The Resurrection

(Continued from page six)  
We also look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body.  
This brings us to the age-old question raised by Job: "If a man shall live again?" (Job 14:14). We quote, as Paul's answer to Job, our text: "And God will also raise us up by His own power" (1 Corinthians 6:14). What then is the:

III. Order of His and Our Resurrection?  
In I Corinthians 15, Paul says: "How say some among you that there is no resurrection of the dead?" (verse 12). He states further: "If in this life only we have hope in Christ, we are of all men most miserable" (verse 19). "And Christ be not raised your faith is vain" (verse 17). "But now is Christ risen from the dead, and

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become the firstfruits of them that slept" (verse 20).  
Again the question is raised: "But some men will say, How are the dead raised?" (verse 35), and again the only logical and Scriptural answer is found in verse 23, "Every man in His own order: Christ the firstfruits; afterward they that are Christ's at His coming." Let us examine verse 23 more closely and see what is meant by "Every man in his own order."

1. "Christ the firstfruits."  
This is the "first" order of the resurrection. Since Paul was well-acquainted with the Old Testament and the meaning of the word "firstfruits," which he used here in describing the order of the resurrection, we do not believe this was a mere jesting of words on Paul's part, but believe he had in mind chapter 23 of Leviticus where a type of this order can be found. In the Old Testament days Moses was commanded to "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a SHEAF OF THE FIRSTFRUITS of your harvest unto the priest" (Leviticus 23:10).

Unless a fulfillment or anti-type is found the type has no meaning. Can an anti-type be found for this type? We believe that it can. In Matthew we read: "And the graves were opened; and many bodies of the saints which slept AROSE, and came out of the graves AFTER HIS RESURRECTION" (Matthew 27:52-53).

While it is said that the "earth did quake, and the rocks rent, and the graves were opened," when Christ "gave up the ghost," the Holy Spirit hastens on to say that these saints "came out of the graves after His resurrection." That is, they did not precede Christ, but immediately after He was raised "many bodies of the saints arose." Someone is sure to ask: how many does "many" mean in this passage? Again we must let Scripture interpret Scripture. We refer back to Leviticus 23:10, and note the word SHEAF. They were commanded to bring a "sheaf of the firstfruits." We find the word used in this passage for sheaf is used again in Jeremiah 9:22 to mean "handful." "Thus saith the Lord, even the carcasses of men shall fall as dung upon the open field and as the handful (sheaf) after the harvestman." Therefore, there were many in comparison to Christ which was only one, but only a handful in comparison to the multitude that shall be raised at His coming.

This brings us to the second order of the resurrection found in I Corinthians 15:23:

2. "Afterward they that are Christ's at His coming."

We find the type of this order of the resurrection also in Leviticus 23. We read in verse 22, "And when we reap the HARVEST." When is the harvest of the resurrection to be? Our Lord tells us that it is to be at the end of this age. In the parable of the sower (Matthew 13), the Lord says, among other things, in His explanation (verses 38-42), "the harvest is the consummation of the age." Beloved, at the consummation of this age when the Lord "sends forth His reapers," this is going to be the quickest and most complete harvest this world has ever experienced: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and THE DEAD SHALL BE RAISED incorruptible, and we shall be changed" (I Corinthians 15:52). When will this sounding of the trumpet be? It will be when, "The Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (I Thessalonians 4:16).

We are now ready to note the third, but not the final, order of the resurrection.

3. "Thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any GLEAN-

INGS" (Leviticus 23:22).

Will there be any "gleanings" in the resurrection? Yes, we believe there will be. In Revelation 11:3-11, we are told about two witnesses that shall prophesy a thousand two hundred and three score days" (verse 3). These two witnesses shall be killed (verse 7) and after three days and a half the spirit of life from God entered into them, and they stood upon their feet (verse 11). Whatever interpretation may be given to this passage of Scripture, the fact remains that two people are to be killed and resurrected after the main body of the saints has already been resurrected. Also, any other people that may be saved during the tribulation period and have died shall be the "gleanings" of the resurrection.

Lest there be a misunderstanding about the order of the resurrection, let us hasten on to say that chronologically the order may be said to be in four stages, i.e., the firstfruits, the harvest, the gleanings, and the last resurrection (resurrection of the wicked dead), yet logically it is spoken of in Scripture only as being in two stages: "they that have done good unto the resurrection of life; and they that have done evil, into the resurrection of damnation" (John 5:29). In Acts 24:15 the two resurrections are spoken of as the "resurrection of the dead, both of the just and the unjust." These two resurrections are said to be one thousand years apart (Revelation 20:4-13).

This brings us to note the last order of the resurrection as found in I Corinthians 15:23-24. After Paul had given the order in verse 23 he says in verse 24, "Then cometh the end." What does Paul mean when he says "the end"? What end is he talking about? It cannot mean the end of the world for that does not come until after "He shall have delivered up the kingdom to the Father." Then it could mean nothing but the "end of the one thousand years reign" (Revelation 20:3-6), when Satan shall be "loosed a little season." At the end of the one thousand years reign of Christ and His saints upon this earth the wicked dead shall be raised and judged at the Great White Throne of judgment. This shall be the last order of the resurrection.

Beloved, which resurrection shall you be in? If it be the last, nothing but eternity in hell awaits you. Many people believe they will be tried as they would be here on earth if they are brought before a judge and jury for some crime they have committed, but that will not be the case at all. In fact, not one question shall be asked those that are being judged, but we are told that "the dead, small and great, stand before God; and the books were opened" (Revelation 20:12). The deeds of the wicked are read off: "and the dead were judged out of those things written in the books, according to their works" (Revelation 20:12). This shall determine their degree of punishment in Hell. What determines their destiny? "And another book was opened, which is the book of life" (Revelation 20:12). "And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15). When the book of life is opened and the name is not found therein, one's destiny is Hell.

The resurrection is just as certain as death, and death is just

as certain as life; beyond them all is eternity, and while you can do no more about your spiritual birth than you did about the physical, the fact remains "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Peter 1:23). If you have not been saved may it please our Sovereign and all-wise God to grant unto you "repentance toward God, and faith toward our Lord Jesus Christ," and may He be pleased to open your heart that you may receive Christ as your Saviour. Amen.

## All of Grace

(Continued from page one)  
"hopeful of salvation," but, "By grace are ye saved." Let us be as clear on this point as he was, and let us never rest till we know that we are saved. At this moment we are either saved or unsaved. That is clear. To which class do we belong? I hope that, by the witness of the Holy Ghost, we may be so assured of our safety as to sing, "The Lord is my strength and my song; He also is become my salvation."

Upon this I will not linger, but pass on to note the next point.

### A present salvation must be through grace

If we can say of any man, or of any set of people, "Ye are saved," we shall have to preface it with the words, "By grace." There is no other present salvation except that which begins and ends with grace.

As far as I know, I do not think that anyone in the wide world pretends to preach or to possess a present salvation, except those who believe salvation to be all of grace. No one in the Church of Rome claims to be now saved—completely and eternally saved. Such a profession would be heretical. Some few Roman Catholics may hope to enter Heaven when they die, but the most of them have the miserable prospect of purgatory before their eyes. We see constant requests for prayers for departed souls, and this would not be if those souls were saved, and glorified with their Saviour. Masses for the repose of the soul indicate the incompleteness of the salvation which Rome has to offer. Well may it be so, since Papal salvation is by works, and even if salvation by good works were possible, no man can ever be sure that he has performed enough of them to secure his salvation.

Among those who dwell around us we find many who are altogether strangers to the doctrines of grace, and these never dream of present salvation. Possibly they trust that they may be saved when they die: they half hope that, after years of watchful holiness, they may, perhaps, be saved at last; but, to be saved now, and to know that they are saved, is quite beyond them, and they think it presumption.

There can be no present salvation unless it be upon this footing — "By grace are ye saved." It is a very singular thing that no one has risen up to preach a present salvation by works. I suppose it would be too absurd. The works being unfinished, the salvation would be incomplete; or, the salvation being complete, the main motive of the legalist would be gone.

Salvation must be by grace. If man be lost by sin, how can he be saved except through the grace of God? If he has sinned, he is condemned; and how can he, of himself, reverse that condemnation? Suppose that he should keep the law all the rest of his life, he will then only have done what he was always bound to have done, and he will still be an unprofitable servant. What is to become of the past? How can old sins be blotted out? How can the old ruin be retrieved? According to Scripture, and according to common sense, salvation can only be through the free favour of

God.

Salvation in the present tense must be by the free favor of God. Persons may contend for salvation by works, but you will not hear anyone support his own argument by saying, "I am myself saved by what I have done." That would be a superfluity of naughtiness to which few men would go. Pride could hardly compass itself about with such extravagant boasting. No, if we are now saved, it must be by the free favor of God. No one professes to be an example of the opposite view.

Salvation to be complete must be by free favor. The saints, when they come to die, never conclude their lives by hoping in their good works. Those who have lived the most holy and useful lives invariably look to free grace in their final moments. I never stood by the bedside of a godly man who reposed any confidence whatever in his own prayers, or repentance, or religiousness. I have heard eminently holy men quoting in death the words "Christ Jesus came into the world to save sinners." In fact, the nearer men come to Heaven, and the more prepared they are for it, the more simple is their trust in the merit of the Lord Jesus, and the more intensely do they abhor all trust in themselves.

If this be the case in our last moments, when the conflict is almost over, much more ought we to feel it to be so while we are in the thick of the fight. If a man be completely saved in this present time of warfare, how can it be except by grace? While he has to mourn over sin that dwelleth in him, while he has to confess innumerable shortcomings and transgressions, while sin is mixed with all he does, how can he believe that he is completely saved except it be by the free favor of God?

Paul speaks of this salvation as belonging to the Ephesians — "By grace are ye saved." The Ephesians had been given to curious arts and works of divination. They had thus made a covenant with the powers of darkness. Now, if such as these were saved, it must be by grace alone. So is it with us also: our original condition and character render it certain that, if saved at all, we must owe it to the free favor of God. I know it is so in my own case; and I believe the same rule holds good in the rest of believers.

This is clear enough, and so I advance to the next observation.  
(Continued next week)

## THE CAUSE OF GOD AND TRUTH

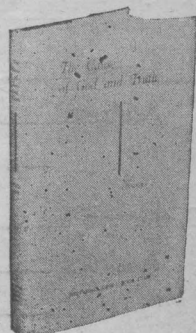
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# Righteousness

(Continued from page one)

Christ are saved. It is the function of law to punish the disobedient; it is grace that saves the disobedient. Every man is under the law who has not believed in the Lord Jesus Christ, who is, "the end of the law for righteousness to every one that believeth" (Romans 10:4). Every man in Christ is under grace and sin shall not have dominion over him (Rom. 6:14). The only way to be saved is to get out from under the moral law of God and the only way to get out from under it is to believe in Christ, "Who of God is made unto us wisdom, and righteousness and sanctification, and redemption" (1 Cor. 1:30).

4. To be saved a man must have a righteousness that conforms to all that the law of God demands. Otherwise the sinner would be saved at the expense of justice. No attribute of God suffers in the salvation of sinners. The principle of justice operates in salvation as truly as in damnation, the difference being that in salvation the attributes of mercy, grace, and love come in to satisfy justice by giving up Christ to be punished by justice as the Surety of His people.

If sinners are saved it must be through a plan whereby God can remain just and yet justify the ungodly. A man was once asked if he would not like to be saved. He replied, "Yes, if God can save me without doing wrong." He could not see how God could be just without punishing him for his sins. The Gospel reveals what he could not reason out, "how that Christ died for our sins" (1 Cor. 15:3). Christ died for our sins in the sense that He was punished for my sins then a just God will not punish me for them.

"Free from the law, O happy condition,

Jesus hath died, and there is remission."

The righteousness of the believ-

er is called "the righteousness of God." This phrase "The Righteousness of God," occurs frequently and is one of the most important and meaningful expressions in all the Bible. To be saved the sinner must have the righteousness of God, and this is what is revealed in the gospel.

## Meaning of the Expression

"The righteousness of God," does not mean the justice of God. God is righteous in the sense that He is just, but the Gospel does not save by telling us that God is just and will give the sinner what he deserves. It is no good news to the murderer to tell him that the law will give him justice. Nor is it good news to the sinner to tell him that God will give him justice. So it is obvious that the righteousness of God revealed in the Gospel is not the revelation that God is personally righteous or just. Neither can the expression refer to a righteousness that God requires from the sinner. If the gospel were a revelation of the righteousness required of the sinner, it would not be good news, and could not be the means of salvation, but would be a revelation of damnation. To tell a sinner that God will save him if he will perform all the righteous acts required in the law is to mock him in his helplessness and leave him forever hopeless.

The expression we have before us refers to the righteousness God has provided for sinners. This is good news indeed! Man needs a righteousness and without it is eternally doomed; and to be told that God has provided through grace the righteousness demanded in His law is the best news ever to reach the ears of men. The gospel reveals a righteousness provided and not a righteousness demanded; a righteousness imputed (placed to the sinner's account) and not a righteousness imparted; a righteousness imported from heaven, and not a righteousness exported from earth. The righteousness of God is a garment di-

vinely woven and not one of human manufacture. When the fig-leaf aprons of Adam and Eve would not avail, "The Lord God made coats of skins and clothed them" (Gen. 3:21). Striking type of the failure of human works in salvation.

The righteousness of God becomes the property of the sinner through faith. "But now the righteousness of God without the law is manifested. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:21, 22).

"For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

"Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him" (2 Cor. 5:21 R. V.).

My dear reader, if you are lost, let me urge you to acknowledge before God and men that you have no righteousness of your own, and trust Christ for the righteousness God has provided in Him. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness" (Isa. 62:10).

"Jesus, thy robe of righteousness

My beauty is, my glorious dress;

Mid flaming worlds, in this arrayed,

With joy shall I lift up my head."

## The Righteousness of God Described

1. As to its Author. Jesus Christ is the Author of this righteousness. He provided it on the cross when He was obedient unto death. He came to this earth to prepare a righteousness that the sinner needed but could not prepare for himself. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). This verse unmistakably teaches that we are guilty by the disobedience of Adam and righteous by the obedience of Christ. To be justified before God we must either be righteous in person or by proxy. Theoretically, there are two ways for men to be righteous before God: one is by personal obedience, the other is by the obedience of a substitute and Surety. Practically, there is but one way for men to be righteous before God. The way of personal obedience has been forever closed and barred by the fact that every man has sinned. The only way open for acceptance with God is through the obedience of Christ our Substitute and Surety.

2. In its nature. The righteousness that Christ wrought for us is twofold. He kept the law for His people that they might have its blessings, and He met the penalty that they might not have to meet it. He obeyed all the law demanded of us and suffered all it threatened against us.

3. In its extent. The righteousness that Christ wrought for sinners reaches to every believer. Rom. 10:4; 1 Cor. 1:30; Rom. 3:21, 22; Rom. 5:1; Jno. 5:24. The righteousness Christ provided was not needed for Himself, for He was God. Inherently, He was the lawgiver, and prior to His incarnation He was "in the form of God," that is, He behaved as God, and His righteousness was the righteousness of the lawgiver and not of a lawkeeper. Let us distinguish between the righteousness of a lawgiver and that of a lawkeeper. To be righteous as a lawgiver the law must be enforced and the disobedient punished. To be righteous as a lawkeeper the law must be obeyed.

The Lord existed as a man for the sake of other men. He did not exist as a man on His own account. In His relation to the law, He existed as a man only in a representative character. As God, He had no obligations of a lawkeeper. Here is an irrefutable argument for His deity. If Jesus Christ were only a man He had personal obligations to the law of God, and all He could have

done by His own perfect obedience would have been for His own sake: He could not have secured righteousness for others. A Christ who is only human, however sinless, could not be the Saviour of sinners. Every mere man has his own personal obligation to the law of God and cannot answer for others. We sometimes hear people say that they would trust Jesus Christ as Saviour regardless of the fact of His deity. But I am bold to say that I would not trust Him if He were only a man, however good and glorious. "Cease ye from man, whose breath is in his nostrils" (Isa. 2:22), that is, do not trust any man as Saviour who is a created being. The eternal Son of God became incarnate, but He was not created. The Godhood of the Lord Jesus is absolutely necessary to His Saviourhood.

## The First and Last Adam

In 1 Cor. 15:45, 47, Jesus is called the second man, the last Adam. This is because He is considered not personally but representatively. Considered as an individual, He was not the second man nor the last Adam. There were many men between the Adam of Eden and the Adam of Calvary, and there have been many men since Christ. He is called the second man and the last Adam because there are but two representative men. God deals with all men through two men, and our destiny depends upon which of these two men we have our standing in before God. Believers are accepted in the Beloved (Eph. 1:6) and complete in Him (Col. 2:10).

So believers, considered as men, have obeyed the law in the person of their representative and substitute, and are therefore righteous before God. Jesus Christ is "The Lord our Righteousness" (Jer. 23:6).

"When from the dust of death I rise

To claim my mansion in the skies,

E'en then shall this be all my plea—

'Jesus hath lived and died for me.'"

4. In its duration. How long will the righteousness Christ provided last? No argument ought to be needed to prove that it will last forever. "Thy righteousness is an everlasting righteousness, and thy law is truth" (Ps. 119:142). "For by one offering He hath perfected forever them that are sanctified" (Heb. 10:14).

"The righteousness of Adam or angels could only exist while they were in a state of obedience. The law was binding on them in every moment of their existence. The moment they disobeyed the advantage derived from all their previous obedience ceased." (Robt. Haldane).

Christ was the God-man and all that He did partook of His personal excellencies; therefore in a limited period of time. He could work out a righteousness of infinite value in every respect — with respect to time as well as in other respects. "Lift up your eyes to the heavens and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished." (Isa. 51:6).

This righteousness wrought for us by the Lord Jesus Christ is the ground of eternal salvation. God saves sinners by providing righteousness, and this righteousness becomes ours through faith in Christ. The paradise in which Adam was placed at his creation was a paradise on earth. It could and did become corrupted and faded away. But the paradise which we have by virtue of the righteousness we have in Christ is an inheritance which is incorruptible, and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith (1 Peter 1:4, 5). It is on the ground of this righteousness that God justifies the believer from all

things and delivers him from ing down into the pit of everlasting destruction.

"This spotless robe the same appears

When ruined nature sinks in years;

No age can change its glorious hue;

The robe of Christ is ever new."

## "I Should Like to Know"

(Continued from page two)

ed. "Well, I thought if the blessing would do to me who has done to those who claim have it, then I just wouldn't w it."

● Can a Christian at some or another receive the baptism the Holy Spirit?

No. The Holy Spirit never baptized. And men have been baptized in the Spirit but one time that was on Pentecost. The church was immersed in Him on that day as He filled all the house. Even in the house of Cornelius no one was baptized in the Spirit, if there had been a baptism of the Spirit, then Peter and the with him would have been immersed in Him, also. But they weren't.

The Spirit filled the house Pentecost and the church was immersed in Him once for all. didn't baptize them, they were baptized in Him. He is still in church, as He has been since that first Pentecost. He indwells and fills each New Testament church (Eph. 2:22). This evidently is the "gift of the Holy Spirit" referred to in Acts 2:38. Coming into the church by baptism, saved people receive the Holy Spirit's special leadership that is peculiar to the church. This is not to say that people don't have the Holy Spirit before coming into church, but it means that there is a special leading of the Spirit in the church. This is because God's church is that which He has ordained to preach the Word and administer the sacraments. It is the pillar and ground of the truth (1 Tim. 3:15) and in it God is to be glorified (Eph. 3:21). Therefore, it has a special "gift of the Holy Spirit" to enable it to do God's work.



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