

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 28, NO. 34

RUSSELL, KENTUCKY, OCTOBER 3, 1959

WHOLE NUMBER 1109

WHAT I BELIEVE CONCERNING THE DOCTRINE OF SAVING FAITH

By Fred T. Halliman
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WHO Jesus is than they, yet their correct belief does not save them.

We use the term "saving faith" only for convenience sake. Strictly speaking, faith does not save anything or anybody, but it is the **OBJECT** of faith that saves, and that Object is **Jesus Christ**. It is this kind of faith we refer to by the expression "saving faith."

In repentance, the sinner turns away from sin, while in faith he turns to Christ. These two are inseparable graces. True repentance cannot exist apart from faith, nor faith from repentance. Someone has said that repentance is faith in action, and faith is repentance at rest. Before we get into the doctrinal aspect of what saving faith is, let us eliminate some things that are often confused for saving faith.

1. Mere Belief. One can be very orthodox in practice, can believe that Christ is the Son of God and that He is the Saviour; and yet that does not constitute saving faith. Some folk get "all-worked-up" in church services, they begin to tremble and shake; some shout and dance, and when the preacher says: "Come forward and give your heart to Jesus if you believe." Trembling they come, saying I believe. The Bible says: "the devils (demons) also believe, and tremble" (James 2:19). None is more aware of

2. An intellectual assent to Christ as Saviour. There must be a heart response to Him as My Saviour which springs from the sense of realized need and deep-seated desire. "With the **HEART** man believeth unto righteousness" (Rom. 10:10).

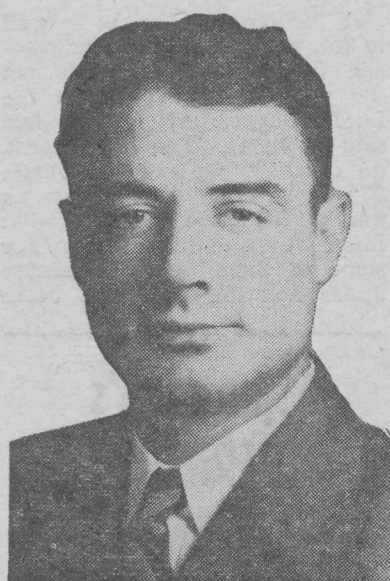
3. Faith in Christ plus—(?) Many people claim to believe in Christ, but they do not have faith in Him alone as Saviour. It is Christ plus baptism; Christ plus the Pope; Christ plus their ability to hold-out-faithful, etc., etc. All these are appealing to the flesh, but they are as filthy menstrous rags in God's sight.

The Meaning of Faith

1. Natural faith. This is possessed by all. Natural faith is that confidence or belief possessed by all men in varying degrees, which rests upon material testimony and apparently trustworthy evidence. When the other disciples told Thomas, "We have seen the Lord, he said unto them, **except I shall see in His hands the print of nails, and put my finger into the print of nails, and thrust my hand into His side, I will not believe.** And after eight days again His disciples were within and Thomas with them; then came Jesus, the doors being shut, and

er, there came into the community one that posed as a preacher, and his subject was constantly sanctification. He caused quite a bit of confusion and folk became bewildered, for he said that sanctification was sinless perfection, and that men had to pray long, diligently, and hard in order to become sanctified, and once they became sanctified it rendered them incapable of sinning at all. I went one night to a school house to see a man who was there, and this fellow was preaching, and the pianist was playing, mind you, while he was talking. He had a long overcoat on and he was talking above the sound of the piano, and he was using John 6:37, the last part of the text, which says:

"And him that cometh to me I
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ELDER WAYNE COX

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—I Thessalonians 5:23.

Sanctification, of course, is a subject of tremendous importance. One could not discuss it adequately in a week, or even two weeks. One could discuss sanctification indefinitely, and never exhaust the material in the Word of God concerning it. Therefore, it becomes quite obvious that I can only touch upon this great theme tonight.

I shall attempt to answer first of all what sanctification is not, and then what sanctification is.

WHAT SANCTIFICATION IS NOT

Back when I was a boy preach-

WHY WE ARE TO PREACH THE DOCTRINE OF

Absolute Predestination

(This is the continuation of chapter five and the conclusion of the series on this theme).

II.—Predestination is to be preached because the **grace** of God (which stands opposed to all human worthiness) cannot be maintained without it. The excellent Augustine makes use of this very argument. "If," says he, "these two privileges (namely, faith itself and final perseverance in faith) are the gifts of God, and if God foreknew on whom He would bestow these gifts (and who can doubt of so evident a truth?), it is necessary for predestination to be preached as the sure and invincible bulwark of that true grace of God, which is given to men without any consideration of merit."

Thus argued Augustine against the Pelagians, who taught that grace is offered to all men alike; that God, for His part, equally wills the salvation of all, and that it is in the power of man's free-will to accept or reject the grace and salvation so offered. Which string of errors do, as Augustine justly observes, center in this grand point, *gratiam secundum nostra merita dari*: that God's grace is not free, but the fruit of man's desert.

Now the doctrine of predestination batters down this delusive Babel of free-will and merit. It teaches us that, if we do indeed will and desire to lay hold on Christ and salvation by Him, this will and desire are the effect of God's secret purpose and effectual operation, for **He** it is who worketh in us both to will and to do of His own good pleasure, that he that glorieth should glory in the Lord. There neither is nor can be any medium between predestinating grace and salvation by human merit. We must believe and preach one or the other, for they can never stand together. No attempts to mingle and recon-

cile these two incompatible opposites can ever succeed, the apostle himself being judge. "If (says he) it (namely, election) be by grace, then is it no more of works, otherwise grace is no more grace but, if it be of works, then is it no more grace; otherwise work is no more work" (Rom. 11:6.)

Exactly agreeable to which is that of Augustine: "Either predestination is to be preached as expressly as the Scriptures deliver it, namely, that with regard to those whom He hath chosen, 'the gifts and calling of God are without repentance,' or we must roundly declare, as the Pelagians do, that grace is given according to merit."

Most certain it is that the doctrine of gratuitous justification through Christ can only be supported on that of our gratuitous

Be Sure

TO READ NOW
YOUR EDITOR'S
APPEAL
AS IT APPEARS
ON PAGE TWO

The Baptist Examiner Pulpit

"GLORIFIED THROUGH HIS DEATH"

Sermon Preached by Pastor John R. Gilpin

"Now is the Son of man glorified."—John 13:31.

This text is taken out of that portion of the life of the Lord Jesus Christ wherein the Son of God was betrayed by Judas Iscariot. The fact that there was a betrayer amongst the disciples is not anything for us to be alarmed about. Such was foretold in the Old Testament. For example, we read:

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."—Psa. 41:9.

Now if there were none other verse in all the Bible than this

Scripture, this in itself would be sufficient for us to know that the betrayer was prophesied in the Old Testament. Of course when we come to the days of the Lord Jesus Christ, the Son of God spoke about the betrayer, even before Judas actually became such. We read:

"Jesus answered them, Have not I chosen you twelve, and one of you is a DEVIL? He spoke of JUDAS ISCARIOT the son of Simon: for he it was that should betray him, being one of the twelve."—John 6:70, 71.

So, beloved, from both the Old Testament and the New Testa-

ment, we can see that the betrayal of the Lord Jesus Christ, and the arising of a betrayer, was not anything to be marveled at, for it was already spoken of, and prophesied, in both the Old and New Testaments.

We read:
"And a man's foes shall be they of his own household."—Matt. 10:36.
Certainly when we come to see the arising of the betrayer, we find that he was actually one who came out of the household of the Lord Jesus Christ, or as the Psalmist said, he was the familiar

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thing.

(2) That what good thing soever is begun to be wrought in our souls (whether it be illumination of the understanding, rectitude of will or purity of affections was begun altogether of God alone, by whose invincible agency grace is at first conferred, afterward maintained, and finally crowned.

(3) That the work of internal salvation (the sweet and certain prelude to eternal glory) was not only begun in us of His mere grace alone, but that its continuance, its progress and increase are no less free and totally unmerited than its first original donation. Grace alone makes the elect gracious, grace alone keeps them gracious, and the same grace alone will render them everlastingly glorious in the heaven of heavens.

Conversion and salvation must, in the very nature of things, be wrought and effected either by ourselves alone, or by ourselves and God together, or solely by God Himself. The Pelagians were for the first. The Arminians are for the second. True believers are for the last, because the last hypothesis, and that only, is built on the strongest evidence of Scripture, reason and experience: it most effectually hides pride from man, and sets the crown of undivided praise upon the head, or rather casts it at the feet, of that glorious Triune God, who worketh all in all. But this is a crown which no sinners ever yet cast before the throne of God who were not first led into the transporting views of His gracious decree to save, freely and of His own will, the people of His eternal love. Exclude, therefore, O Christian, the article of sovereign predestination from thy ministry or from thy faith, and acquit thyself if thou art able from the

(Continued on page 3, column 1)

ARE YOU ABLE TO SUPPORT TBE IN THE PRESENT EMERGENCY
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The Baptist Examiner

BOB L. ROSS

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Editor

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

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

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

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

LET'S FACE THE FACTS

We Need Your Help As We Have Never Needed It Before

As the majority of our readers know, we have been having an exceedingly hard time of recent date making ends meet. Of course that is nothing new, but now due to the steel strike, conditions are definitely far worse with us than ever before.

Through the years I have most frankly told our readers the facts concerning our paper. While Bro. Bob and I do the editing, I have always thought of the paper as actually belonging to our readers, since it is the medium of information for all truly independent churches. My motto has always been, "TRUST THE LORD, AND TELL HIS PEOPLE."

Today, I am coming to you, our readers, just as I have often in the past. I want you to know exactly where we stand, and it will be up to you as to the weekly continuance of the paper, humanly speaking. If God wants us to continue, making weekly visits to thousands of homes in America, then He will impress our readers accordingly.

We depend to a great extent upon our job work to meet our weekly deficit. However, there has been very little of this all

year long. For three months before the strike began, business was poor. Everyone was anticipating the strike and they have bought accordingly. This is a steel town and of course we have been feeling the lack of business now for practically the entire year.

NOW OR NEVER

Last week we carried a special bulletin in TBE as to our present financial distress. This is to acquaint you with further facts as to our situation. Knowing the circumstances as I do, I say it is now or never with TBE.

I know that our readers are not all as poor as we are. I know that the strike has not affected many of them. I know that many are working. I know that many want this paper kept in the mails until Jesus comes in the air. This is our desire too, but we must have your help now.

BIG GIFTS NEEDED

Now is the time for some folk to show how much the paper really means to them. I don't know who it might be, but I believe that we have readers who could easily send a gift of one

thousand dollars. I feel that God is going to move on someone to do so. I think that many who have sent an offering of five dollars could just as easily send us fifty dollars today. If the Truth we contend for means anything to you, then we invite you to help us send it out. For over twenty years, I have made every sacrifice possible for the paper. Now I am asking our readers to do likewise.

And, knowing how pressing the needs are and realizing that it is either NOW or NEVER, I am calling upon our friends to pray and give most generously during the next few days especially. If we are to continue to give you a weekly paper in the future as we have in the past (and I am positive that we will by God's grace), then we must have your help NOW. May God lay it upon the hearts of both churches and individuals to generously support us now. Will you pray with me to that end and write us today as God may lead you?

Your letter may be just the encouragement that we need, and certainly your offering, whether large or small, will be most deeply appreciated. Several of our friends write saying that they wish they were able to pay off all of our indebtedness alone. I wish they could too. However, I call now on all of our friends, asking for your support. Our enemies are having a "field day," because of our difficulties. Those who hate the truth we stand for won't support us. May God lead literally hundreds of our friends to write today, and send an offering to relieve our financial pressure. Remember: what none of us can do alone, all of us together can do!



"Glorified Through His Death"

(Continued from page 1)
friend of the Son of God who had eaten the bread of the Lord Jesus Christ, and yet turned his heel upon him. In this instance I think it would be easily profitably for us to say that the familiar friend thus became a familiar fiend, so that he who had posed as a friend actually turned out to be a fiend so far as the Lord Jesus Christ was concerned.

This passage of Scripture from which I have taken my text tells us about the betrayal of the Lord Jesus Christ. Listen:

"He then having received the sop went IMMEDIATELY OUT: and it was NIGHT." — John 13:30.

It is highly conspicuous to me that when Judas went out to do his work of betraying, that it was at the night hour. Of course we realize that it was night so far as the soul of Judas was concerned. There isn't any doubt but that the darkness of night found its fulfillment in his own soul. And while it was dark materially, it was also nighttime within the soul of Judas Iscariot.

We read of the hour of darkness. Listen:

When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness." — Luke 22:53.

Now, that it is night time — now that the darkness has enshrouded the earth, Judas Iscariot accepts the sop that was handed him by the Lord Jesus Christ and goes immediately out for the devilish, hellish work that had been assigned unto him to betray the Lord Jesus Christ into the hands of sinners.

I say, beloved, surely the darkness of the night was highly emblematic and typical of the darkness of night within the soul of Judas himself. We might say that like Cain he went out from the presence of his Lord. We might say that like Balam he loved the wages of unrighteousness. We might say that like Ahithophel he betrayed his familiar friend. Therefore, Judas Iscariot can be easily likened unto three of the outstanding blackest characters of the Word of God. He was like

(Continued on page 4, column 1)

"I Should Like to Know"

1. Did Judas take the Lord's Supper?

No. The supper that Judas partook of was the one that preceded the Lord's Supper. John 17:2 says, "And supper being ended, the devil having put into the heart of Judas Iscariot, Simon's son, to betray him."

Then in John 17:30, we read, "He then having received the sop went immediately out: and it was night." Compare Matthew 26:21-25 with John 13:21-30. Then, we believe, the Supper was instituted.

In this regard, it might be well to call attention to another passage that reveals this was not the passover that preceded the Lord's Supper. After Jesus had said to Judas, "That thou doest, do quickly," we read in verses 28 and 29 of John 13: "Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus

had said into him, Buy those things that we have need of against the feast; or, that he should give something to the poor."

The "feast" referred to is the passover (see 13). Thus, we see that the passover had not been eaten.

2. What is your relationship to the Southern Baptist Convention?

We have no connection with any association, convention, or "fellowship." Our conviction is that there is no organization larger than a church referred to in the Bible. We do not think of ourselves as being "independents" but simply believe that there is no Scriptural authority for any kind of an organization other than a church.

3. Is there ever a time when grape juice might be used for the observance of the Lord's Supper?

Yes, any time that you want to disobey God, and prove that you are a heretic and that you do not care for the authority of the Bible, you may use grape juice. Those who love God and who bow to His authority will always use wine for the memorial supper.

We have discussed this many times in the past, yet this question is one that continually comes up. I'll not enter into a full discussion of it now, but will say that the heretics all use grape juice, and those who bow to God's authority use wine.

A church might as well practice sprinkling as to use grape juice for the Lord Supper. One is as near right as the other. Each is a perversion of the truth. If you don't accept what God says on the Lord's Supper, why accept what He says about baptism? If you insist on being a heretic on one of the ordinances, you might as well go on and be a double-barrelled, double-dyed heretic on both of them.

4. I have noticed through the years that you have said that "everyone ought to tithe." Who should a man out of Christ pay his tithes to? You wouldn't want to be pastor of a church where a "brewery gentleman," or a gambler, or for that matter a good moral man tithed. So, where should the money go?

Our querist is assuming an unusual case, and I am glad that he has for it illustrates the question fully.

I used to say that the unsaved owed God nothing and that the unsaved were on the receiving end of the line—that when they come to Jesus and are saved—they then owe God everything. And I preached thus, until it dawned on me that God made no exceptions in the Old Testament. All were to tithe. Virtually every passage that mentions tithing demanded it of all Jews. In other words the tithe was just about on a par with the paying of ones taxes—no exceptions.

Then I read in the New Testament that Jesus said the unsaved of His day paid tithes. He even mentioned it as one character (Continued on page 8, column 1)

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Predestination

(Continued from page 1)
charge of robbing God.

When God does, by the omnipotent exertion of His Spirit, effectually call any of mankind in time to the actual knowledge of Himself in Christ; when He, likewise, goes on to sanctify the sinners He has called, making them to excel in all good works, and to persevere in the love and resemblance of God to their lives' end, the observing part of the unawakened world may be apt to conclude that these converted persons might receive such measures of grace from God because of some previous qualifications, good dispositions, or pious desires and internal preparations, discovered in them by the all-seeing eye, which, if true, would indeed transfer the praise from the Creator and consign it to the creature. But the doctrine of predestination, absolute, free, unconditional predestination, here steps in and gives God His own. It lays the axe to the root of human boasting, and cuts down (for which reason the natural man hates it) every legal, every independent, every self-righteous imagination that would exalt itself against the grace of God and the glory of Christ. It tells us that God hath blessed us with all spiritual blessings in His Son, "according as He hath chosen us in Him before the foundation of the world," in order to our being afterwards made "holy and blameless before Him in love" (Eph. 1).

Of course, whatever truly and spiritually good thing is found in any person, it is the especial gift and work of God, given and wrought in consequence of eternal unmerited election to grace and glory. Whence the greatest saint cannot triumph over the most abandoned sinner, but is led to refer the entire praise of his salvation both from sin and hell, to the mere good will and sovereign purpose of God, who hath graciously made him to differ from that world which lieth in wickedness. Such being the tendency of this blessed doctrine, how injurious both to God and man would the suppression of it be!

Well does Augustine argue: "As the duties of piety ought to be preached up, that he who hath ears to hear may be instructed how to worship God aright; and as that he who hath ears to hear may know how to possess himself in sanctification; and as charity, moreover, should be inculcated from the pulpit, that he who hath ears to hear may be excited to the ardent love of God and his neighbour, in like manner should God's predestination of His favours be openly preached, that he who hath ears to hear may learn to glory not in himself, but in the Lord."

IV.—Predestination should be publicly taught and insisted upon, in order to confirm and strengthen true believers in the certainty and confidence of their salvation. For when regenerate per-

sons are told, and are enabled to believe, that the glorification of the elect is so assuredly fixed in God's eternal purpose that it is impossible for any of them to perish, and when the regenerate are led to consider themselves as actually belonging to this elect body of Christ, what can establish, strengthen and settle their faith like this? Nor is such a faith presumptuous, for every converted man may and ought to conclude himself elected, since God the Spirit renews those only who were chosen by God the Father and redeemed by God the Son. This is a "hope which maketh not ashamed," nor can possibly issue in disappointment if entertained by those into whose hearts the love of God is poured forth by the Holy Ghost given unto them (Rom. 5:5).

The holy triumph and assurance resulting from this blessed view are expressly warranted by the apostle, where he deduces effectual calling from a prior predestination, and infers the certainty of final salvation from effectual calling from a prior predestination, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8). How naturally from such premises does the apostle add, "Who shall lay anything to the charge of God's elect?" Who and where is he that condemneth them? Who and what "shall separate us from the love of Christ? In all these things we are," and shall be, "more than conquerors through Him that hath loved us, for I am persuaded, I am MOST clearly and assuredly confident) that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

So elsewhere the foundation of the Lord, i.e., His decree or purpose, according to election, "standeth sure, having this seal, the Lord knoweth them that are His," which is particularly noted by the apostle, lest true believers might be discouraged and begin to doubt of their own certain perseverance to salvation, either from a sense of their remaining imperfections or from observing the open apostacy of unregenerate professors (2 Tim. 2). How little obliged, therefore, are the flock of Christ to those persons who would, by stifling the mention of predestination, expunge the sense and certainty of everlasting blessedness from the list of Christian privileges!

V.—Without the doctrine of predestination we cannot enjoy a lively sight and experience of God's special love and mercy towards us in Christ Jesus. Blessings, not peculiar, but conferred indiscriminately on every man, without distinction or exception, would neither be a proof of peculiar love in the donor nor calculated to excite peculiar wonder and gratitude in the receiver. For instance, rain from heaven, though an invaluable benefit, is not considered as an argument of God's special favour to some individuals above others: and why? because it falls on all alike, as much on the rude wilderness and the barren rock as on the cultivated garden and the fruitful field. But the blessing of election, somewhat like the Sibylline books, rises in value, proportionately to the fewness of its objects. So that, when we recollect that in the view of God (to whom all things are at once present) the whole mass of mankind was considered as justly liable to condemnation on account of original and actual iniquity, His selecting some individuals from among the rest and graciously setting them apart in Christ for salvation both from sin and punishment, were such acts of sovereign goodness as exhibit the exceeding greatness and the entire freeness of His love in the most awful, amiable and humbling light.

In order, then, that the special grace of God may shine, predestination must be preached, even the eternal and immutable pre-

destination of His people to faith and everlasting life. "From those who are left under the power of guilt," says Augustine, "the person who is delivered from it may learn what he too must have suffered had not grace stepped in to his relief. And if it was that grace that interposed, it could not be the reward of man's merit, but the free gift of God's gratuitous goodness. Some, however, call it unjust for one to be delivered while another, though no more guilty than the former, is condemned; if it be just to punish one, it would be but justice to punish both. I grant that both might have been justly punished. Let us therefore give thanks unto God our Saviour for not inflicting that vengeance on us, which from the condemnation of our fellow-sinners, we may conclude to have been our desert, no less than theirs. Had they as well as we been ransomed from their captivity, we could have framed but little conception of the penal wrath due, in strictness of justice, to sin; and, on the other hand, had none of the fallen race been ransomed and set at liberty, how could Divine grace have displayed the riches of its liberality?"

The same evangelical father delivers himself elsewhere to the same effect. "Hence," says he, "appears the greatness of that grace by which so many are freed from condemnation, and they may form some idea of the misery, due to themselves, from the dreadfulness of the punishment that awaits the rest. Whence those who rejoice are taught to rejoice not in their own merits (*quae paria esse vident damnatis*, for they see that they have no more merit than the damned), but in the Lord."

VI.—Hence results another reason nearly connected with the former for the unreserved publication of this doctrine, namely, that, from a sense of God's peculiar, eternal and unalterable love to His people, their hearts may be inflamed to love Him in return. Slender indeed will be my motives to the love of God on the supposition that the very continuance of His favor is suspended on the weathercock of my variable will or the flimsy thread of my imperfect affection. Such a precarious, dependent love were unworthy of God, and calculated to produce but a scanty and cold reciprocation of love for man. At the happiest of times, and in the best of frames below, our love to God is but a spark (though small and quivering, yet inestimably precious, because Divinely kindled, fanned and maintained in the soul, and an earnest of better to come), whereas love, as it glows in God, is an immense sun, which shone without beginning, and shall shine without end.

It is probable, then, that the spark of human love should give being to the sun of divine, and that the lustre and warmth of this should depend on the glimmering of that? Yet so it must be of predestination is not true, and so it must be represented if predestination is taught. Would you, therefore, know what it is to love God as your Father, Friend, and Saviour, you must fall down before His electing mercy. Until then you are only hovering about in quest of true felicity. But you will never find the door, much less can you enter into rest, until you are enabled to "love Him because He hath first loved you" (1 John 4:19).

This being the case, it is evi-

dent that, without taking predestination into the account, genuine morality and the performance of truly good works will suffer, starve and die away. Love to God is the very fuel of acceptable obedience. Withdraw the fuel, and the flame expires. But the fuel of holy affection (if Scripture, experience and observation are allowed to carry any conviction) can only be cherished, maintained and increased in the heart by the sense and apprehension of God's predestinating love to us in Christ Jesus. Now, our obedience to God will always hold proportion to our love. If the one be relaxed and feeble, the other cannot be alert and vigorous, and, electing goodness being the very life and soul of the former, the latter, even good works, must flourish or decline in proportion as election is glorified or obscured.

VII.—Hence arises a seventh argument for the preaching of predestination, namely, that by it we may be excited to the practice of universal holiness. The knowledge of God's love to you will make you an ardent lover of God, and the more love you have to God, the more will you excel in all the duties and offices of love. Add to this that the Scripture view of predestination includes the means as well as the end. Christian predestinarians are for keeping together what God hath joined. He who is for attaining the end without going to it through the means is a self-deluding enthusiast. He, on the other hand, who carefully and conscientiously uses the means of salvation as steps to the end is the true Calvinist.

Now, eternal life being that to which the elect are ultimately destined, faith (the effect of saving grace) and sanctification (the effect of faith) are blessings to which the elect are intermediately appointed.

"According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. 1:4).

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

"Knowing, brethren beloved your election of God . . . and ye became followers of us and of the Lord" (1 Thess. 1:4, 6).

"God hath chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

"Elect, according to the foreknowledge [or ancient love] of God the Father through sanctification of the Spirit unto obedience" (1 Peter 1:2).

Nor is salvation (the appointed end of election) at all the less secure in itself (but the more so) for standing necessarily connected with the intervening means, seeing both these and that are inseparably joined, in order to the certain accomplishment of that through these. It only demonstrates that without regeneration of the heart and purity of life, the elect themselves are not led to Heaven. But, then, it is incontestible from the whole current of Scripture that these intermediate blessings shall most infallibly be vouchsafed to every elect person, in virtue of God's absolute covenant and through the effectual agency of His Almighty Spirit. Internal sanctification constitutes our meetness for the kingdom to which we were predestinated, and a course of external righteousness is one of the grand evidences by which we make our election sure to our own present comfort and apprehension of it.

VIII.—Unless predestination be preached, we shall want one great inducement to the exercise of brotherly kindness and charity. When a converted person is assured, on one hand, that all whom God hath predestinated to eternal life shall infallibly enjoy that eternal life to which they are chosen, and, on the other hand, when he discerns the signs of election, not only in himself, but also in the rest of his fellow-believers, and concludes from thence (as in a judgment of charity he ought) that they are as

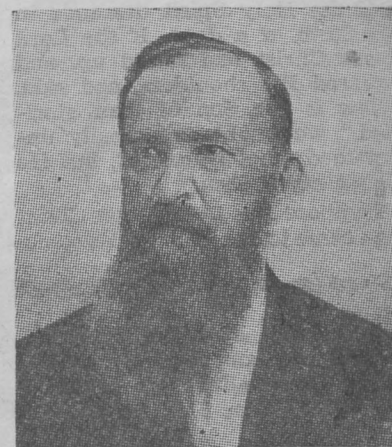
really elected as himself, how must his heart glow with love to his Christian brethren! How feelingly he will sympathize with them in their distresses! How tenderly will he bear with their infirmities! How readily will he relieve the former, and how easily overlook the latter! Nothing will so effectually knit together the hearts of God's people in time as the belief of their having been written by name in one book of life from everlasting, and the unshaken confidence of their future exaltation to one and the same state of glory above will occasion the strongest cement of affection below.

This was, possibly, one end of our Saviour's so frequently reminding His apostles of their election, namely, that from the sense of such an unspeakable blessing, in which they were all equally interested, they might learn to love one another with pure hearts fervently, and cultivate on earth that holy friendship which they well knew, from the immutability of God's decrees, would be eternally matured to the highest perfection and refinement in Heaven.

Paul, likewise, might have some respect to the same amiable inference when treating of the saints collectively, for he uses those sweet and endearing expressions, "He hath chosen us," "He hath predestinated us," etc., that believers, considering themselves as *orvekyektol* or co-elect in Christ, might be led to love each other with peculiar intenseness as the spiritual children of one electing Father, brethren in grace and joint-heirs of glory. Did the regenerate of the present age but practically advert to the everlasting nearness in which they stand related to each other, how happy would be the effect.

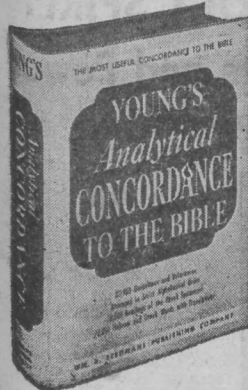
Hence it appears that, since the preaching of predestination is thus evidently calculated to kindle and keep alive the twofold congenial flame of love to God and love to man, it must, by necessary consequence, conduce to the advancement of universal obedience and to the performance of every social and religious duty, which alone, was there nothing else to recommend it, would be (Continued on page 5, column 2)

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"Glorified Through His Death"

(Continued from page 2)

Cain, he was like Balaam, and he was like Ahithophel.

It is highly conspicuous that what he did, was done at night-time. We read:

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." — John 3:19.

You will notice also that it says concerning the betrayal that when he received the sop he went immediately out. That calls to mind another Scripture which says:

"Their feet are SWIFT to shed blood." — Rom. 3:15.

From these verses you can see that Judas went immediately out, and he acted in the night's time in the light of the various Scriptures of the Word of God that are written concerning the unsaved. It was when Judas went out to consummate the betrayal of Jesus Christ, it was then that the Saviour said, "Now is the Son of man glorified."

Now, beloved, just think, Judas Iscariot has gone out to betray Jesus. All the shame that can be heaped upon the Son of God will soon be poured out upon Him. All the insults — all the barbs that might be hurled at Him will soon be cast upon the Lord Jesus Christ. Think of the blasphemy, the insults, the barbs, the hurts, all of the evil words that shall be thrown at Him within just a few hours' time. They will be leveled at the Lord Jesus Christ in a broadside manner, and yet as Jesus Christ contemplated this, He said, "Now is the Son of man glorified." How in the world can Jesus Christ, in the light of the insults and the blasphemy and all of the wickedness that shall be hurled at him, say, "Now is the Son of man glorified?"

Now, beloved, if when Jesus stood on the shores of the Jordan River, having been baptized by John the Baptist, He had said, "Now is the Son of man glorified," we might accept that, and easily see the truth of it. Just remember that God the Father looked down upon Jesus His Son and said, "This is my beloved Son in whom I am well pleased." Even the Holy Spirit as the third person of the Trinity came down to rest upon Jesus in the form of a dove. So in the Baptist baptism that was administered by John the Baptist, we find all three persons of the Trinity present — the Son has been baptized, the Father speaks from Heaven, and the Holy Spirit descends in the form of a dove. If the Lord Jesus Christ had raised up, and squared His shoulders, and said, "Now is the Son of man glorified," we might have easily understood what he meant, but He didn't say it then.

Suppose the Lord Jesus Christ had come to the hour of His trans-

figuration and had made such a statement. What an hour that was when Jesus took Peter, James and John, and went up on the mount of transfiguration, and left the balance of the disciples in the valley down below. What a scene it was when Moses and Elias appeared to talk with Jesus about His death which He is about to accomplish in Jerusalem. Moses has been dead for 1400 years. Elias had ascended to the Father 700 years previously. Now these two Old Testament men, one representing the law and the other representing the prophets, come back and hold conversation with Jesus Christ relative to His death which He is about to accomplish. Honored by the visit from these two from the dead, the Lord Jesus Christ Himself is transfigured to such an extent that the skin of His face shines. Then God the Father speaks from Heaven and says, "This is my beloved son in whom I am well pleased; hear ye him." Surely, beloved, when the transfiguration had passed, the Lord Jesus Christ might have stood up triumphantly, and might have said boldly and proudly, as most of us would have done, "now is the Son of man glorified," but He didn't do it.

I can think of another instance in His life when the Lord Jesus Christ might have claimed glorification. For example, on that day when he fed five thousand men, not counting the women and children, and he fed them miraculously, using only a lad's lunch. Beloved, He took that lad's lunch and multiplied it to the extent that He fed the five thousand, and then He gathered up twelve baskets of fragments thereby. When the Lord Jesus Christ did this, when He thus performed this miracle, He could have said, "now is the Son of God glorified," but He didn't.

I think if He had been merely a human being He would have spoken thus at the baptism, at the transfiguration, or at the feeding of the five thousand, but He never at one time mentioned that He was glorified thereby. If He had been a human being, He would have claimed glorification in the light of these experiences. But, beloved, when the Devil enters into Judas Iscariot, and when Judas Iscariot takes the sop that the Son of God hands him, and goes out swiftly into the night to perpetuate the foul deed of the betrayal of the Son of God, as Jesus sees the doors closed behind him and sees Judas disappear into the darkness, He says, "Now is the Son of man glorified." I ask you, how could the events that are soon to take place glorify the Lord Jesus Christ? Wherein was the death of the Lord Jesus Christ, His glorification? I'll answer this in five different ways.

I

HE WAS GLORIFIED BY HIS DEATH BECAUSE THERE HE PERFORMED THE GREATEST WORK WHICH THE UNIVERSE WILL EVER WITNESS.

I tell you, beloved, this universe will never witness any work equal to the death of the Lord Jesus Christ at Calvary. Man has performed some mighty feats of engineering triumph in this world. Man has done some mighty works. I think most of you can remember when the first atomic bomb was dropped, and even though lots of people were killed thereby, I think most of the people in the United States thought proudly of ourselves, in that it was the United States that had produced the atomic bomb. Certainly it was a marvelous work. Now men are shooting satellites out into space and putting things into orbit that God never put there. I think as man feverishly races toward being the first one that shall land on the moon, that we can say that man is performing mighty and marvelous works.

When you stand and look at some of the buildings that have been constructed, you would say that man has achieved marvelous things by way of his own works. Surely, beloved, when you con-

sider the progress that has been made in the realm of animal husbandry and you compare one of those scrawny "longhorns" with one of the modern white face cattle and see what a tremendous contrast that exists thereby, you would say that man's works are mighty and marvelous, in that man has been able to develop cattle as he has. Surely we can look upon most every realm of man's activity and we can say that man has performed great and marvelous works within this world, but the greatest work that was ever performed in this universe, was the work that Jesus Christ performed by His death.

I would insist that when the Son of God brought His death to pass that that was the greatest work that the universe shall ever witness. It was for the death of Jesus Christ that centuries had waited, and it is also true that centuries will look back to it. In fact, if you will go back and stand in the Old Testament days, every man looked forward to the coming of the Lord Jesus Christ to die for the sins of the world, and for 4,000 years every prophet in the old Testament pointed and looked forward and said, "The Son of God is going to die for the sins of man." I say then that centuries looked forward to the time when Jesus Christ would thus die.

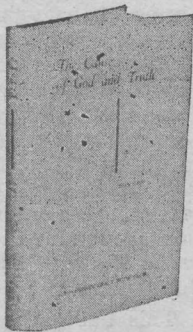
Now that He has died, centuries look back to it. Twenty centuries have passed by. Two thousand years have faded into insignificance and nothingness since the Lord Jesus Christ died, and we are still looking back to the death of Jesus. Beloved, they looked forward to His death in the Old Testament. We look back to His death today. I tell you, beloved, the greatest work that was ever performed in this world was the work that was performed by Jesus Christ at Calvary when the Son of God hugged to His bosom all of the hatred and all of the insults and all the barbs and blasphemy that could be hurled upon Him by man, and when God the Father poured out upon Him all the sins of all the elect of all ages, and Jesus Christ died there for the sins of the elect of God. I tell you, it was when He performed this work of His death that the greatest work of all ages was accomplished. It is no wonder when he saw Judas slip into the darkness, and He saw the doors close behind the betrayer, when he realized that His familiar friend had lifted His heel against Him to become His familiar fiend — it is no wonder that He said, as He contemplated His death,

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"Now is the Son of man glorified."

II

HE WAS GLORIFIED BY HIS DEATH IN THAT HE REVERSED THE CONDUCT OF THE FIRST MAN.

If you will go back and study Adam in the Old Testament, and contrast him with Jesus Christ in the New Testament, you have what the theologians call the first Adam versus the second Adam. If you study carefully, you will find that the first Adam was disobedient unto death, whereas the second Adam was obedient unto death. If you will read the third chapter of Genesis, you will find how that the first Adam was disobedient to the extent that he died, and all the human family died with him. I think I can illustrate it like this.

If you cut down a tree in the summertime, you will find that that tree ordinarily will have many leaves and branches and buds that are green. You cut down the trunk of that tree and every one of those leaves and branches and buds will die. The cutting was made in one place but it killed all the tree thereby. The tree died and all the balance of the leaves and branches and buds died at the same time.

When Adam died, all of us died, for all of us were related to Adam as the branches of the tree are related to the trunk thereof. I say, as Adam was disobedient unto death, so the Lord Jesus Christ came, and was obedient unto death.

You read of Jesus in the garden of Gethsemane. He prayed, "If it be possible, let this cup pass from me." The cup that he prayed about was the cup of his own death, but it was not possible that the cup of death should pass from Jesus Christ. Instead, the Son of God drank it to its very bitterest dregs, and He went to the Cross of Calvary and hugged the sins of all of God's elect to His own bosom, and suffered there for the sins of the elect of Almighty God. I say to you, beloved, Jesus Christ was glorified by His death in that the Son of God by His death reversed the conduct of the first man of all the world.

Didn't that bring glory? Didn't that cause Him to be glorified thereby? The first Adam was disobedient and died thereby. All the balance of Adam's descendants have been disobedient, and have died thereby, but the Lord Jesus Christ was obedient unto death and died obedient unto death, and there reversed the conduct of the first man that ever lived in this world. The second Adam reversed the conduct of the first Adam. I tell you, beloved, He was glorified by his death, in that Adam the second reversed the conduct of Adam the First.

III

HE WAS GLORIFIED BY HIS DEATH IN THAT HIS DEATH DESTROYED THE DEVIL.

Do you realize that the Devil was destroyed as a result of the death of Jesus Christ? We read: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that THROUGH DEATH HE MIGHT DESTROY HIM THAT HAD THE POWER OF DEATH, that is, THE DEVIL." — Heb. 2:14.

Notice, beloved, the Lord Jesus Christ destroyed the Devil by His death at Calvary.

Go back to the Old Testament and read of the time when the Devil came with his slimy trail into the Garden of Eden, as he impersonated the snake. I can see the Devil as he came into that Garden of Eden assuming the form of a snake, speaking to Adam and Eve, and I can see them as they listen, and as they sin. Beloved, every sin that was ever committed from that time on came as a result of the entrance of Satan into the Garden of Eden.

Do you realize that the Devil is a tremendous enemy against the souls of men? Do you realize that sometimes he takes upon himself the form of an angel of

light and at other times he goes about as a roaring lion seeking whom he may devour? Do you realize that the Devil is a tremendous foe of all of the saints of God? I tell you, beloved, there has never been a sin committed, there has never been anything done that was wrong, there has never been a violation of any precept or principle or teaching of the Word of God, that could not be traced directly back to the Devil himself. Don't ever for one moment's time find yourself feeling sorry for the Devil, but rather remember this, he is the enemy, the arch enemy, of the souls of men, and nobody was ever able to cope with him until Jesus' day.

If you will go back and read Old Testament history, you will find that many an individual tried to cope with Satan, but always failed. If you will read the twenty-seven books of the New Testament, you will not find a single man who was able to match wits with the Devil. Since New Testament days, there has not been an individual who would be able in any wise at all to enter into combat with him. Beloved, the Devil has had six thousand years, of experience before you and I got here. We certainly are no match for the Devil. We certainly are in no wise at all to enter into combat with him.

In view of this fact, shall we say that since nobody in the ages gone by and nobody today is able to meet him and cope with him, that the Devil shall always be victorious? No, no, beloved, the Devil got a mortal wound the day that Jesus Christ died on the Cross, and some day that mortal wound will result in the complete extirpation of the Devil, and Satan himself shall be cast into Hell. Why? Because Jesus Christ died on the Cross, and by His death He destroyed him that had the power of death — the Devil.

Beloved, listen, Jesus did at the Cross what no one else was ever able to do. Jesus did what no one else will ever be able to do, that might come in all the days before us. No one will ever be able to destroy the Devil. Men may deny him. Men may say that he doesn't exist, but that isn't going to destroy him. The Devil will still be here. I tell you, beloved, Jesus Christ gave a mortal wound to the Devil at Calvary, and someday he is going to be cast into Hell. I tell you, Jesus Christ was glorified by His death, because he did for the world, what no one else could ever do — he destroyed him that had the power of death — the Devil.

IV

HE WAS GLORIFIED BY HIS DEATH BECAUSE THE RANSOM PRICE WAS THEN PAID FOR THE PURCHASE OF ALL THE ELECT OF GOD.

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(Continued on page 5, column 1)

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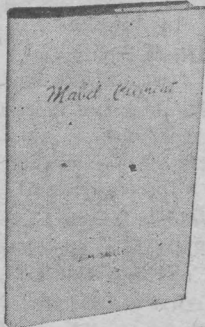
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"Glorified Through His Death"

(Continued from page 4)

When you see the Lord Jesus Christ thus dying upon the cross, you can say one thing, "His death was the purchase price for the elect of God. Listen:

"For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect THROUGH SUFFERINGS." — Heb. 2:10.

What did He do at the Cross? He brought many sons to glory. Go back and read of the night when He gave the Lord's Supper the first time. We read:

"For this is my blood of the new testament, which is shed for MANY for the remission of sins." — Matt. 26:28.

Beloved, He was contemplating Calvary as He gave the cup of wine to His disciples, that cup being a picture of His blood, and He said, "This is my blood of the new testament, which is shed for many for the remission of sins." When Jesus Christ went to the cross, He was glorified thereby because through His death the ransom price was paid for the purchase of all of the elect of God (the "many").

We sing: "What can wash away my sin? Nothing but the blood, nothing but the blood."

What can pay sin's old back? Nothing but the blood, nothing but the blood.

What can make me a Christian? Nothing but the blood, nothing but the blood."

I tell you, beloved, the sacrifice of an angel, or of an innumerable multitude of the heavenly hosts, could never effect the ransom or redemption of a single sinner. Silver and gold that might purchase the ransom of a captive could never in any wise at all ransom one single sinner and pay his sin debt. Listen:

"Forasmuch as ye now that ye were not redeemed with corruptible things, as silver and gold, but from your vain conversation redeemed by tradition from your fathers; But with the PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot." — I Pet. 1:18, 19.

Nothing in this world would pay the ransom price for the elect of God, but thanks be to God, when Jesus went to the Cross, the purchase price was

paid in full. It is no wonder as Jesus Christ saw Judas slip out the door into darkness, knowing that he was going to betray Him into the hands of sinners and knowing that death would come to Him soon, it is no wonder that when Jesus Christ saw him go that He turned to the disciples and said, "Now is the Son of man glorified." Within a few hours' time He was going to pay the purchase price for the redemption of God's elect, and thereby through His death the Lord Jesus Christ was glorified.

V

HE WAS GLORIFIED BY HIS DEATH BECAUSE THAT DEATH WAS NECESSARY FOR HIS EXALTATION.

The Lord Jesus Christ had to be exalted. We read: "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." — Phil. 2:9, 10.

Notice this, beloved, that before God exalted Him, before He was exalted above every individual, before every knee shall bow to him, was said of Him:

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." — Phil. 2:8.

I tell you, beloved, the Lord Jesus Christ could never have been exalted, He could never have gone back to Heaven, He could never have gone into His rightful place as God in the skies, had it not been for Calvary, and that Judas Iscariot went out to betray Him. Brother, sister, I say that the death of Jesus was necessary for His exaltation, and accordingly Jesus said, as He contemplated His death, "Now is the Son of man glorified."

CONCLUSION

I ask you, have you glorified Him so far as your life is concerned? Those of you who are saved, are you living in such a way that you might glorify Jesus? I am sure that every one of us would plead guilty to the fact that we fall far short of what we ought to be, and I am sure that all of us would admit that we fail to glorify Him often within our own lives.

Sinner friend, surely you need to come up to Calvary and see Jesus who died for you, and you need to realize by that death, the Son of man was glorified, and you need to see Him as your Saviour. May God bless you, and may God save you, and may God help us all to be drawn closer to the glorified Christ, who was thus glorified by His death at Calvary.



Predestination

(Continued from page 3)

a sufficient motive to the public delivery of that important doctrine.

IX.—Lastly, without a due sense of predestination, we shall want the surest and the most powerful inducement to patience, resignation and dependence on God under every spiritual and temporal affliction.

How sweet must the following considerations be to a distressed believer!

(1) There most certainly exists an almighty, all-wise and infinitely gracious God.

(2) He has given me at present (if I had but eyes to see it), many and signal intimations of His love to me, both in a way of providence and grace.

(3) This love of His is immutable; He never repents of it nor withdraws it.

(4) Whatever comes to pass in time is the result of His will from everlasting, consequently

(5) My afflictions were a part of His original plan, and are all ordered in number, weight and measure.

(6) The very hairs of my head are (every one) counted by Him,

nor can a single hair fall to the ground but in consequence of His determination.

Hence (7) my distresses are not the result of chance, accident or a fortuitous combination of circumstance, but (8) the providential accomplishment of God's purpose, and (9) designed to answer some wise and gracious ends, nor (10) shall my affliction continue a moment longer than God sees meet.

(11) He who brought me to it has promised to support me under it and to carry me through it.

(12) All shall, most assuredly, work together for His glory and my good, therefore (13) "The cup which my heavenly Father hath given me to drink, shall I not drink it?"

"Yes, I will, in the strength He imparts, even rejoice in tribulation; and using the means of possible redress, which He hath or may hereafter put into my hands, I will commit myself and the event to Him, whose purpose cannot be overthrown, whose plan cannot be disconcerted, and who, whether I am resigned or not, will still go on to work all things after the counsel of His own will.

Above all, when the suffering Christian takes his election into the account, and knows that he was by an eternal and immutable act of God appointed to obtain salvation through our Lord Jesus Christ; that, of course, he hath a city prepared for him above, a building of God, a house not made with hands, but eternal in the heavens; and that the heaviest sufferings of the present life are not worthy to be compared with the glory which shall be revealed in the saints, what adversity can possibly befall us which the assured hope of blessings like these will not infinitely overbalance?

"A comfort so divine, May trials well endure."

However keenly afflictions might wound us on their first access, yet, under the impression of such animating views, we should quickly come to ourselves again, and the arrows of tribulation would, in great measure, become pointless. Christians want nothing but absolute resignation to render them perfectly happy in every possible circumstance, and absolute resignation can only flow from an absolute belief of, and an absolute acquiescence in, God's absolute providence, founded on absolute predestination. The apostle himself draws these conclusions to our hand in Romans 8, where, after having laid down, as most undoubted axioms, the eternity and immutability of God's purposes, he thus winds up the whole: "What shall we then say to these things? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us."

Such, therefore, among others, being the uses that arise from the faithful preaching and the cordial reception of predestination, may we not venture to affirm, with Luther, *hac ignorata doctrina, neque fidem, neque ullum Die cultum, consistere posse?* that "our faith and all right worship of God, depend in no small degree upon our knowledge of that doctrine?"

The excellent Melancthon, in his first Common Place (which received the sanction of Luther's express approbation), does, in the first chapter, which treats professedly of free-will and predestination, set out with clearing and establishing the doctrine of God's decrees, and then proceeds to point out the necessity and manifold usefulness of asserting and believing it. He even goes so far as to affirm roundly that "a right fear of God and a true confidence in Him can be learned more assuredly from no other source than from the doctrine of predestination." But Melancthon's judgment of these matters will best appear from the whole passage, which the reader will find in the book and chapter just referred to.

"Divina predestinatio," says he, "Libertatem homini adimit"; Di-

vine predestination quite strips man of his boasted liberty, for all things come to pass according to God's fore-appointment, even the internal thoughts of all creatures, no less than the external works. Therefore the apostle gives us to understand that God "performeth all things according to the counsel of His own will" (Eph. 1), and our Lord Himself asks, "Are not two sparrows sold for a farthing? yet one of them falleth not to the ground without your Father" (Matt. 10). Pray what can be more full to the point than such a declaration?

So Solomon, "The Lord hath made all things for Himself; yea, even the wicked for the day of evil" (Prov. 16:4), and chapter 29, "Man's goings are of the Lord: how then can a man understand his own way?"

To which the prophet Jeremiah does also set his seal, saying (chapter 10), "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." The historical part of Scripture teaches us the same great truth. So (Gen. 15) we read that the iniquity of the Amorites was not yet full. In I Sam. 2, we are told that Eli's sons hearkened not to his reproof, because the Lord would slay them. What could bear a stronger resemblance to chance and accident than Saul's calling upon Samuel, only with a view to seek out his father's asses? (1 Sam. 9). Yet the visit was fore-ordained of God, and designed to answer a purpose little thought of by Saul (1 Sam. 9:15, 16). See also a most remarkable chain of predestinated events in reference to Saul, and foretold by the prophet (1 Sam. 10: 2, 8).

In pursuance of the Divine pre-ordination, there went with Saul a band of men, whose hearts God had touched (1 Sam. 10:26). The harshness of King Rehoboam's

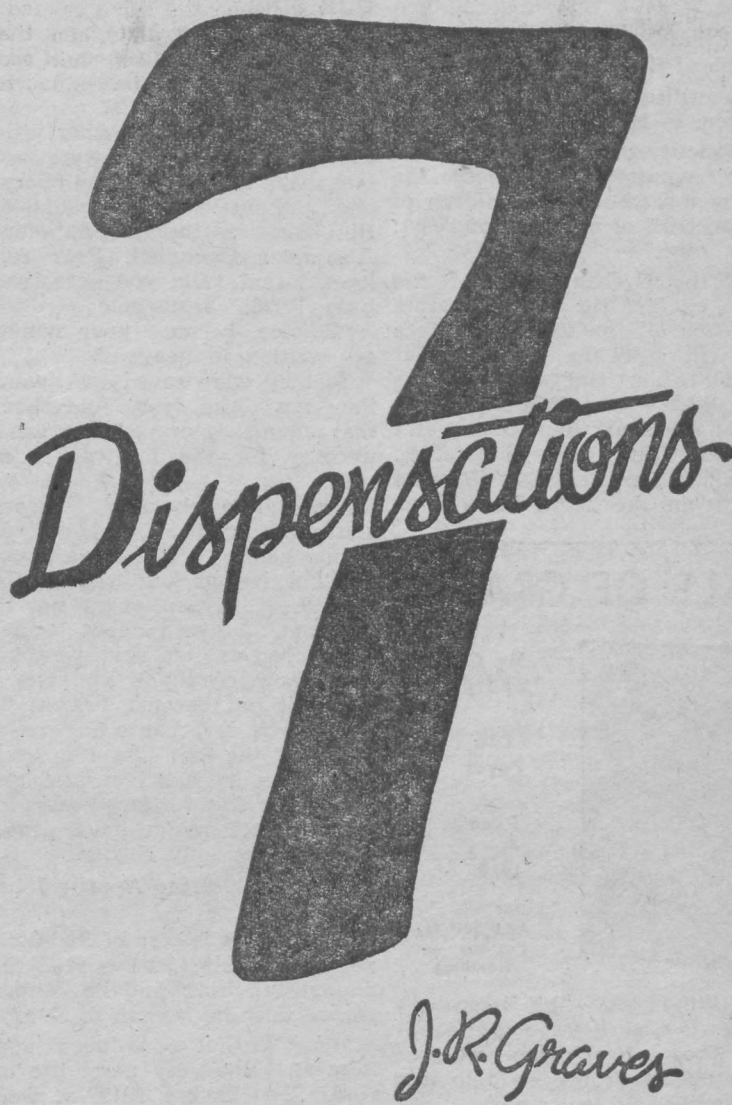
answer to the ten tribes, and the subsequent revolt of those tribes from his dominion, are by the sacred historian expressly ascribed to God's decree: "Wherefore the king hearkened not unto the people; for the cause was from the Lord that He might perform His saying, which the Lord spake by Abijah the Shilonite unto Jeroboam the son of Nebat" (1 Kings 12:15).

What is the drift of the Apostle Paul (Rom. 9 and 11), *quam ut omnia, quae fiunt, in destinationem divinam referat*, but to resolve all things that come to pass into God's destination? The judgment of the flesh, or of mere unregenerate reason, usually starts back from this truth with horror; but, on the contrary, the judgment of a spiritual man will embrace it with affection. You will not learn either the fear of God or affiance in Him from a surer source than from getting your mind deeply tintured and seasoned with this doctrine of predestination.

Does not Solomon, in the Book of Proverbs, inculcate it throughout, and justly, for how else could he direct men to fear God and trust in Him? The same he does in the Book of Ecclesiastes, nor had anything so powerful a tendency to repress the pride of man's encroaching reason, and to lower the swelling conceit of his supposed discretion, as the firm belief, *quod a Deo fiunt omnia*, that all things are from God. What invincible comfort did Christ impart to His disciples in assuring them that their very hairs were all numbered by the Creator? Is there, then (may an objector say), no such thing as contingency, no such thing as chance or fortune? No. *Omnia necessario evenire scripturae docent*; the doctrine of Scripture is, that all things come to pass necessarily. Be it so that to you some

(Continued on page 7, column 1)

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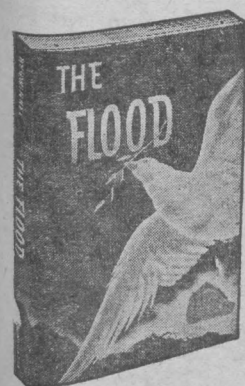
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CALVARY BAPTIST CHURCH ORGANIZES NEW CHURCH IN OHIO



GROUP COMPRISING THE NEW CHURCH AT HAMILTON, OHIO

By BOB L. ROSS

On September 13 it was the writer's privilege and joy to represent Calvary Baptist Church of Ashland in the organization of the New Testament Baptist Church of Hamilton, Ohio. The work in Hamilton has been a mission from our church in Ashland and Bro. Eddie Garrett has been leading in the work.

In session on Wednesday, September 9, Calvary Baptist Church voted to send the writer unto the brethren in Hamilton and the following letter was also sent:

To our beloved brethren in Christ in Hamilton, Ohio: This is to certify that we have voted to send Brother Bob L. Ross, a member and ordained pastor of our church, unto you for

the purpose of leading the organization of the mission there into a New Testament church. This mission work has been under the ministry of Brother Eddie Garrett, a member and ordained elder of our church, for several months and is now ready, we believe, to take upon itself the full responsibilities of a church. We wish to commend Brother Garrett for his faithful and sacrificial endeavor and say that we have the utmost confidence in the work which he has done.

Presently scheduled to accompany Brother Ross to Hamilton are two beloved brethren, Pastor Jim Everman of Kings Addition Baptist Church, South Shore, Kentucky, and Brother Willard Pyle, an ordained elder of the same church. We wish to express our confidence in these two brethren as being sound in the faith and capable of offering advice and assistance in matters pertaining to the organization of this church.

May the Lord lead in all things done and may He give you a good service and useful future in His work.

I preached three times during the day — in the morning, in the afternoon, and in the evening. The organizational service was in the afternoon and there were eight persons who were charter members of the new church. These members were as follows: Mr. and Mrs. Eddie Garrett, Mr. and Mrs. W. C. Harris, Mr. and Mrs. Edgar McGlosson, Johnny McGlosson, and Mrs. Cora Price.

that the person that is born of God does not habitually practice sin, and he concludes by saying that the new nature cannot sin because it has been born of God.

Does the carnal man undergo a change in the new birth? If that were true (and of course it is not, but if it were true), the blind would be made to see, the lame would not be lame any more, and the maimed would not be maimed any more. No, that isn't true, but when a man is born of the Spirit of God, he becomes a person with two natures—a carnal nature and the nature of Christ, a spiritual nature.

What is it that is born of God? It is the spirit. The spirit of man is born of the Spirit of God.

In John 3:6, 7 Jesus said to Nicodemus:

"That which is born of the flesh is flesh; and that which is born (Continued on page 7, column 1)

Brother Garrett recently informed us that three more folk have been added to the church since the organization service, bringing the total now to eleven.

The organizational procedure was as follows:

Your writer served as moderator and entertained the motion that the mission resolve itself into a New Testament church. This was done and then the new church then appointed Bro. Garrett as pastor. Bro. Garrett then took over as moderator and the church proceeded to appoint Bro. W. C. Harris as clerk and Bro. Edgar McGlosson as treasurer. Articles of faith were then adopted and the name "New Testament Baptist Church" chosen. After the organization had been completed, I brought a brief message on "The Duties of a New Testament Church."

Presently, the new church is meeting at Bro. Garrett's residence at 1004 Greenwood Avenue in Hamilton, but hopes to find a more public meeting place very soon. Services are now held on Sunday 10 a.m. (Sunday School), 11 a.m. (Preaching), 7:30 p.m. (Preaching), and on Wednesday at 7:30 p.m. (Mid-week service). The church also conducts a radio program on Sunday night over WPTB of Middletown, Ohio. The time of broadcast is 9:00-9:30 and the dial number is 910.

Our church is very happy over the part it has had in this new

work and I, as an individual, was particularly blessed in being Hamilton to represent our church. I was also happy to have Bro. Everman to accompany me, though Bro. Pyle was unable to go.

PASTOR OF THE NEW CHURCH



EDDIE GARRETT

Our readers might like to know to bow in prayer and God's blessings upon this work. Certainly, the work of the church needs our prayers, for He ordained that we thus pray.

TWO FAMILIES OF NEW CHURCH AT HAMILTON, OHIO



MR. AND MRS. EDGAR McGLOSSON AND SON
Long Time Friends Of The Editor Of TBE



MR. AND MRS. W. C. HARRIS
They also attended our Labor Day Week-end Conference

Sanctification

(Continued from page 1)
will in no wise cast out."

Of course, he was afraid of the first part, and thus he didn't use it.

However, he said, "Now I'll tell you this: you need to come and get on your face before God and pray until you get sanctified, and then you can leave here with the assurance that you will never sin again, but if you do, you will fall from grace." Now, that is confusion of the rankest type.

Sanctification is not sinless perfection. In Exodus 13:2 God said:

"Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine."

In the twelfth verse of the same chapter He said, "Separate unto me all the firstborn." Here you will notice that God said that sanctification and separation is one and the same thing. It means to be set apart, but God didn't this constitutes sinless perfection. In fact, there is no such doctrine taught in the Word of God as

sinless perfection.

The apostles, I presume, were pretty good fellows. At least, I think they were as good as most of you, and certainly they were far better than Wayne Cox, yet the Lord said in Luke 11:2-4:

"When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. AND FORGIVE US OUR SINS."

How could they have been told to pray for the forgiveness of sins if such were impossible—that is, the committing of sins?

A Campbellite preacher said that all of the apostles were lost, and that they all died and everyone without exception went to Hell, because they lived before Alexander Campbell. Poor fellows, I said, "Did you ever read Luke 10:20?" Jesus said:

"Rejoice, because your names are written in heaven."

So they were saved folk, were they not? And Jesus told them that when they prayed they were to pray for the forgiveness of sins.

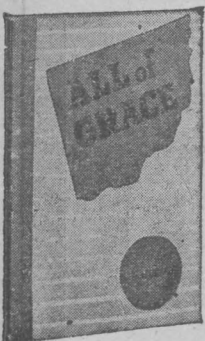
A man in my church some years ago said, "Brother Cox is always saying before he finishes a prayer, 'Forgive us our sins.'" He said, "A Christian ought not to say that." I heard about it and I preached on it. I said, "I don't know how good you are, but I sin. It is not because I want to sin, but it is because I'm fully aware of the fact that I possess a sinful nature, and I do sin. Thus I must ask God for forgiveness in order that I might have peace with my heavenly Father."

In I John 3:9 the Apostle John said:

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

I look at that word "seed" and it means "the very germ life of God." You have a little of God in you. Something of the divine nature has been implanted in every twice-born soul. He says

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WHAT WAS YOUR REPLY TO YOUR EDITOR'S BULLETIN LAST WEEK? IF YOU LOVE THE TRUTH, HELP US TO SEND IT FORTH!

Predestination

(Continued from page 5)

...ents seem to happen contin-
...ly, you nevertheless must not
...run away with by the sugges-
...of your own narrow-sighted
...ason. Solomon himself, the wis-
...et of men, was so deeply versed
...the doctrine of inscrutable pre-
...stination as to leave this hum-
...ing maxim on record:
"When I applied my heart to
...ow wisdom, and to see the
...business that is done upon the
...earth, then I beheld all the work
...of God, that a man cannot find
...at the work that is done under
...the sun, because though a man
...our to seek it out, yet he shall
...not find it, yea, farther, though
...wise man think to know it, yet
...all he not be able to find it"
...Eccles. 8:16, 17).
Melancthon prosecutes the ar-
...ument much further, but this
...ay suffice for a specimen; and
...is not unworthy of notice that
...ther so highly approved of Mel-
...ancthon's performance, and es-
...pecially of the first chapter (from
...the above extract is giv-
...ing), that he (Luther) thus writes
...it in his epistle to Erasmus,
...fixed to his book "De Serv-
...itute." "That it was worthy of
...lasting duration, and to be
...ceived into the ecclesiastical
...tion." Let it likewise be ob-
...served that Melancthon never,
...the very last, retracted a word
...what he there delivers, which
...person of his piety and integrity
...ould most certainly have done
...ed he afterwards (as some have
...tfully and falsely insinuated)
...ound reason to change his judg-
...ent on these heads.

Sanctification

(Continued from page 6)

...the Spirit is spirit. Marvel not
...at I said unto thee, Ye must
...be born again."
So it is that the spirit of man
...is born of the Spirit of God,
...and the spirit of man cannot sin
...because the spirit of man pos-
...sesses the nature of God.
Now somebody says, "I don't
...believe that." Well, let's see what
...the Bible says. In II Peter 1:4
...the Apostle Peter said:
"Wherefore are given unto us
...ceeding great and precious
...promises: that by these ye might
...be partakers of the divine na-
...ture."
Thus, in the new birth, when a
...person is born of the Spirit of
...God, he takes on the likeness of
...God in the inner man, and the
...nature of Christ is imparted to
...the spirit of man. Actually what
...Adam lost in the initial trans-
...gression, from a spiritual stand-
...point, is reclaimed in the new
...birth. In the final consummation,
...Christ will reclaim far more than
...Adam ever lost.
In I John 1:3, 10 the Apostle
...John said:
"If we say we have no sin, we
...deceive ourselves, and the truth
...is not in us. If we say that we
...have not sinned, we make him a
...liar, and his word is not in us."
If the truth is not in a man,

then he is still in the shackles
of sin, and he has never been
set free. Let's see if that is true
or not.

In John 8:32 Jesus said:
"And ye shall know the truth,
and the truth shall make you
free."

In Proverbs 16:6 we read:
"By mercy and truth iniquity
is purged: and by the fear of
the Lord men depart from evil."

If iniquity is purged by truth,
then error and heresy cannot
purge men of their iniquity and
cannot set them free. If a man
hasn't been set free, he hasn't
been saved, so the man that
claims sinless perfection is lost,
he being his own judge.

I wrote a little book sometime
ago on a woman's place in the
church, and I made a lot of ene-
mies. Women don't like me too
much. They really got after me.
They wrote me hot letters, but
I distributed those books every-
where. They said, "He is a fool.
He dislikes women. He just hates
women." One of them said:

"You know what? I heard you
today and you said, 'Forgive us
our sins.' She said, 'Bless God,
I haven't sinned in twenty years.'
I said, 'What did you say?' She
said, 'I haven't sinned a single sin
in twenty years. I'm sanctified,
both body and soul. I praise God
for that.' I said, 'Lady, you have
never been sanctified. You've
never even been saved.' She said,
'Why?' I said, 'John said that if
you say you have no sin, the truth
is not in you, and if the truth is
not in you, you haven't been set
free. If you haven't been set free,
you are still lost.' She used to
ride to church with us, but that
woman never did ride with me
anymore."

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

WHAT SANCTIFICATION IS

Now what is sanctification? It
means "to set apart to the service
of God."

In I Peter 3:15 the Apostle
Peter said:

"But sanctify the Lord God in
your hearts; and be ready always
to give an answer to every man
that asketh you a reason of the
hope that is in you with meek-
ness and fear."

Notice: "Sanctify the Lord God
in your hearts." Set Him apart
in your heart as the object of the
best love of your heart. Set Him
apart in your heart as the object
of your faith, and your love, and
your trust, and your confidence,
and serve Him, and Him alone.

In a sense, the believer has ex-
perienced sanctification in the
past. In Acts 20:32 the Apostle
Paul is speaking to the Ephesian
pastors and he says:

"And now, brethren, I com-
mend you to God, and to the
word of his grace, which is able
to build you up, and to give you
an inheritance among all them
which are sanctified."

Actually the tense of that verb
is "who have already been sanc-
tified." The Apostle Paul said to
these Ephesian pastors that the
word of God's grace would build

them up, and give them an in-
heritance among them which had
already been sanctified. Brother,
when a man is born of the Spirit
of God, his spirit is instantane-
ously sanctified, once and for all,
and forever.

For example, in Acts 26:18 the
Apostle Paul is talking to King
Agrippa, and he relates to him
his experience with the Lord con-
cerning his commission from the
Lord. He is quoting what Jesus
said to him, and he says:

"To open their eyes, and to turn
them from darkness to light, and
from the power of Satan unto
God, that they may receive for-
giveness of sins, and inheritance
among them which are sanctified
by faith that is in me."

Now when were they sancti-
fied? When they had come to
experience the sovereign grace of
God in the regenerating power of
the Spirit. When they were born
the second time, their spirits
were sanctified, and, brother, that
is forever.

A Hardshell friend of mine used
to be in my church. He was a
fine fellow, but he was a Hard-
shell at heart, and I told him that
he was. He just kept going far-
ther and farther from the truth.
He finally left my church, and
did wind up with the Hardshells.
They finally kicked him out, and
here is what they kicked him out
over. There was a man and wo-
man in this church who had di-
vorced and remarried before they
were ever saved. Then when they
were saved they were baptized
into the church. Later, it leaked
out what had happened before
they were saved, and the church
excluded them, so this Hardshell
friend went to their defense, and
they turned him out. He came to
see me about the matter, and in
this case, I'm sure he was right.
Here is where he got the Scrip-
ture to back up his stand. In I
Corinthians 6:10, 11 the Apostle
Paul is talking about the Corin-
thians before they were saved.
There were some adulterers, and
fornicators and drunkards and ef-
feminate and everything else, and
he said, "Such were some of you:
but ye are washed, but ye are
sanctified, but ye are justified."

Brother, in spite of this Scripture,
those Hardshells turned that man
and woman out, and they turned
this Hardshell friend out for de-
fending them. Regardless of their
action, God says this couple, as
well as the Corinthians, was sanc-
tified.

In II Thessalonians 2:13 the
Apostle Paul is saying to the
Corinthians:

"But we are bound to give
thanks alway to God for you,
brethren beloved of the Lord, be-
cause God hath from the begin-
ning chosen you to salvation
through sanctification of the
Spirit and belief of the truth."

But he didn't stop there. He
went on to say that he had called
them "by our gospel, to the ob-
taining of the glory of our Lord
Jesus Christ." You see the Gospel
is necessary, too. It is God's re-
sponsibility to do the electing. It
is the church's responsibility to
preach the Gospel. He said, "You
have been elected unto salvation
through sanctification of the spirit
and the belief of the truth." The
spirit, he said, was sanctified by
the Spirit of God. Therefore, I
say in regeneration that the spirit
of man is forever and eternally
sanctified. Nothing can alter or
change it.

The nature of sanctification on
the one hand has to do with con-
secration. There are some words
that I can recall—one a noun and
one a verb, which are used in
the New Testament, and then the
equivalent is found in the Old
Testament. They are used a num-
ber of times and mean the same
thing—"to set apart," or "to make
holy," or "to consecrate," or "to
purify." I believe that in sancti-
fication men are consecrated, and
their services likewise become
consecrated.

A lot of folk have been saved,
and they sit down. Brother Scott
Richardson preached on baptism
last night and said he didn't be-
lieve a man was saved if he re-
fused to be baptized after know-
ing the truth. I say "amen" to
that. I don't believe it either. I

don't believe there ever has been
a man saved in the world who
knows the truth about the church
and baptism, and then is so ob-
stinate, and so rebellious, that he
won't be baptized into the Lord's
church. I don't think he is saved.
He says, "If ye love me, keep
my commandments." That hap-
pens to be one of them. He says,
"If ye love me, you will keep my
sayings" (John 14:23).

David said in the raising of the
offerings for the temple that Solo-
mon erected in I Chronicles
29:5:

"And who then is willing to
consecrate his service this day
unto the Lord?"

Brother, this means that the
person and his talents become
consecrated to God.

We need a little consecration.
There's very little of it today. I
told my people the other Sunday
that it has gotten to the place
that you can't tell a Christian
from the world. It is bad enough
for Christians to live in the
world, but it is a lot worse when
the world gets in the Christian.
That is like a little ship at sea.
It is bad enough for a little ship
to be out in the sea, but it is a
lot worse when the sea gets in
the ship. So it is with a Chris-
tian.

Now every child of God has
something that God wants him
to do. I don't say that because
he doesn't do it he is going to
Hell. I don't believe that either.
But I say that God's people are
to consecrate themselves and their
services unto God.

I am a decision fellow. I believe
in making decisions. Now what
am I talking about? A decision
for Christ? No. I'm like Moses
when he came to the mount when
everybody had committed spiri-
tual fornication, and Moses was
wroth with the children of Israel
and was just about to invoke the
wrath of God upon them. Then
he said to the people of Israel,
and to the Levites in particular,
"Who is on the Lord's side? Let
him come unto me." As a result,
the Levites separated themselves
from the others and came unto
Moses. That is the kind of deci-
sion I am talking about. "Who
is on the Lord's side? Let him
separate himself and come unto
me. Let him stand and be iden-
tified. Let him stand and be
counted."

Then again there is the sense
in which the man has experi-
enced legal cleansing. You know
the law is a terrible weapon, isn't
it? I never could figure out how
men think they can be saved by
the law, when the law commands
the best, and demands the best,
from all of its subjects. What the
law commands and demands,
grace bestows. The law holds
every man guilty before God.

In Romans 3:19 we read:

"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 become
guilty before God."

Brother, the law does not let
one single soul escape. It holds
the world guilty before God.

In Galatians 3:13 we find this
legal cleansing. The Apostle Paul
said:

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

Now he said that Christ went to
the cross and died under the
curse of the law to redeem us
from the curse of the law. So, be-
loved, when Christ went to the
cross, He vindicated the law, He
satisfied justice, and He hath re-
deemed the believer from his sins
and hath set him apart.

Paul said in Ephesians 5:25, 26:
"Husbands, love your wives,
even as Christ also loved the
church, and gave himself for it;
that he might sanctify and cleanse
it with the washing of water by
the word."

We need an old-fashioned Bi-
ble-believing and Bible-accepting
revival. We need that more than
anything I know of. Talk about
getting folk saved—we ought to
get God's people right with the
Word of God. We need to get
God's people to return to the

truth, and believe the truth, and
accept the truth, and take a bath
in the Word of God. Brother,
when you take a bath in the Word
of God, error and heresy will be
washed clean away.

In Hebrews 10:10 the Apostle
Paul said:

"By the which will we are
sanctified through the offering of
the body of Jesus Christ once for
all."

Sanctified how? By the offering
of the body of Christ once for all.
Every legal obstacle is removed.
Christ satisfied the justice of God,
and vindicated the law, and thus
removed us from the curse and
set us free.

In I Peter 1:2 the Apostle Peter
said:

"Elect according to the fore-
knowledge of God the Father,
through sanctification of the
Spirit, unto obedience and sprin-
kling of the blood of Jesus Christ:
Grace unto you, and peace, be
multiplied."

Now, brother, there is your in-
ward cleansing of the soul. It
comes through the sprinkling of
the blood of Christ. To be sure, I
know the blood doesn't touch the
soul. I've got sense enough to
know that.

I was holding a meeting up in
east Tennessee and a fellow said,
"I tell you, Brother Cox, the Lord
saved me and He just took His
blood and mopped my soul with
it and cleansed it." I said, "That
isn't the place for the blood. The
place for the blood is on the
mercy seat."

The old sang we sing:

"Down at the cross where my
Saviour died,
Down where for cleansing from
sin I cried,
There to my heart was the blood
applied;
Glory to His name."

I love the melody of it, but it
doesn't tell the truth. The blood
was applied to the mercy seat.
That is where it is supposed to
be.

The Apostle Peter said that we
were sanctified through the Spirit,
unto obedience and sprinkling of
the blood of Christ; so this has
to do with the inward cleansing
of the child of God. Faith is the
(Continued on page 8, col. 1)

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"I Should Like to Know"

(Continued from page 2)

acteristic for which they were to be commended. He said, "These ought ye to have done." See Mt. 23:23. At the same time He said they reminded Him of a bunch of snakes and added, "How can ye escape the damnation of Hell?" Cf. Mt. 23:39. I am sure this most plainly shows that the unsaved are to tithe.

Now, the question is, "What shall he do with his tithe?" I would not want a brewery man, or a gambler or a good moral man who was unsaved as a member of my church. Neither would I ask these as individuals for a gift or for their tithe. However, God commands them to tithe, and if one of them were to bring his tithe to me, with no strings attached, and were to thus ask that I receive it, I would do so. In other words, I would not ask an unsaved man for his money, but if he brought his tithe to me I would receive it, and thank God for it.

I asked one Godly friend this same question, and his answer was: "Accept a gift from anyone who offers it, trust that he did not make it dishonestly, but if he did, the Devil has used this man's money long enough, and it is time now that some of it went into the Lord's treasury for God's people to use."

Finally, we need to remember that God is sovereign over the unsaved and He may want the unsaved to support some work of His. God can surely control the actions of the unsaved in the matter of tithing as well as in every other realm.

And remember, the wording of this question puts it in a very unusual class. It is doubtful if in a lifetime a preacher would ever have a case arise as unusual as the one assumed.

Sanctification

(Continued from page 7)

means by which men become the recipients of sanctification.

In Romans 10:17 we read:

"So then faith cometh by hearing, and hearing by the word of God."

So faith is the means by which man becomes sanctified in the sight of God. But how does faith come? Well, it is a gift. We are not talking about faith being given, but we are just talking about faith.

In Acts 15:8, 9 the Apostle Peter, in vindicating to the church what had occurred at the household of Cornelius, said:

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith."

God is not going to save an unbeliever. He is not going to save a man that doesn't believe He is not going to purify a man's heart if he is an unbeliever. He gives him life, and simultaneously with life comes faith, and faith

is the means by which men are set apart and sanctified.

In I Peter 1:22 we read:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Thus it is quite obvious that faith is the means by which men are sanctified and the word, of course, is a secondary means.

Now, how is all of this brought about actually? How is it consummated? Well, God is the author of it. Everything starts with God. Jesus said, "For God." Moses said, "In the beginning God." Daniel said, "God is." Paul said, "Except a man believe that God is." Everywhere in the Bible God stands before, God stands between, God stands up, God stands under, God stands above. God stands all around. So sanctification begins with God.

The agent, of course, is the Spirit of God. In Romans 15:16 the Apostle Paul said that he was a minister of Jesus Christ to the Gentiles:

"That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

Let's see the Holy Spirit as He works in the individual believer as well as the church. He sanctifies—and it is progressive in its nature. Sanctification is actually progressive in its nature.

Paul said in Roman 8:14:

"For as many as are led by the Spirit of God, they are the sons of God."

Then again:

Romans 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Ephesians 3:16: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

If we have any strength, the Spirit of God must give it. Our sufficiency is of God.

Sanctification, remember, is progressive. After one is born of the Spirit of God, his spirit is sanctified once and for all, and forever. Nothing can modify, alter, or change that.

But then there is the sense in which as a man walks close to God, and studies the Bible, and prays, and serves the Lord, and consecrates himself in his service unto God, that he becomes more separated as the days come and go. I have heard old men tottering on their staff say this, "As I grow older, my fellowship with the Lord grows much sweeter." I heard an old man say not many years ago, "I have grown mellow with the years. The harshness that once characterized my entire being has been eradicated. My unbelief has been shattered. My faith has been built up and edified. My life has been strengthened. I've been strengthened. When I face the sunset, I will face it with the assurance that back years ago the Lord saved me

and sanctified my spirit, and across the years He gave me the means by which I could become more separate and apart, and separated unto Him and set apart to His service." He said, "I believe that when the final day comes and I stand before God he will say to me, 'Well done, thou faithful servant. Thou hast been faithful in a few things. I'll make you ruler over many things.'"

It is a wonderful thing to serve the Lord. It is a wonderful Lord that we serve. Wondrous and sovereign is He! He hates the lowest wretch on this earth and saves him. I know He takes the lowest wretch on earth because I was that wretch. I still am.

You know, one of the greatest indications that a man is being sanctified a little, is that he faces his own imperfection. He sees himself as God sees him. He says, "Oh, God, I am a sinner just saved by grace, and I need thy help, thy ungirding power and thy strength."

I love that song, "How Great Thou Art." He is great, isn't He? If He weren't great, you wouldn't be here tonight. You would have been in Hell long ago and I would have, too.

God bless you!

Saving Faith

(Continued from page 1)

stood in the midst, and said, Peace be unto you. Then saith He to Thomas, reach hither thy finger, and behold my hands; and reach thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed" (John 20:25-29).

The above illustration has nothing to do with salvation for Thomas was already saved, but it does serve to show the kind of faith that all men possess. This kind of faith is insufficient to meet the moral and spiritual needs of man or the requirements of God.

2. **Spiritual faith.** This is possessed only by regenerate believers. "Faith cometh by hearing and hearing by the word of God" (Romans 10:17). Faith comes by hearing, whether it be the faith of the gospel, or of the news of some temporal calamity or good. There are no two ways of believing anything. And hearing—the true hearing—comes by the Word of God: not by some reasoning founded on it.

In its first and simplest phase in Scripture, faith is the belief of a record or testimony. One who truly hears the good news of Christ believes it just as a little child believes a mother's words.

(a) **It is a heart trust.** Where Paul said to the Philippian jailer (Acts 16:31), "Believe on the Lord Jesus Christ, and thou shalt be saved" (King James Version), the Greek actually reads "Lean on the Lord Jesus Christ..." That means to **DEPEND UPON**.

The following is a good illustration of what we mean: At every pier along the new embankment of the Thames, there hangs a chain that reaches to the water's edge at its lowest ebb. But for this, some poor creature, struggling with death, might drown with his very hand upon the pier. An appeal to perishing sinners to trust in Christ is like calling on a drowning wretch to climb the embankment wall. The glad tidings, the testimony of God concerning Christ, is the chain let down for the hand of faith to grasp. Once rescued, it is not the chain, the river waif would trust for safety, but the rock immovable beneath his feet; yet, but for the chain, the rock might have only mocked his struggles. And it

is not the gospel message the ransomed sinner trusts in, but the living Christ of whom the gospel speaks; but yet it was the message that his faith laid hold upon, and by it gained an eternal standing-ground upon the Rock of Ages" (Anderson).

(b) **It is trust in Christ as having paid your sin debt.** Again that kind of trust springs from confidence in the person trusted. To have confidence in one you **MUST** have some knowledge about the one to be confided in. Hence the importance of preaching the Word. If there were no other reason for condemning "testimonial meetings" this would suffice. In a testimonial meeting you hear over and over again people "bragging" on themselves, and even if they did forget self for a moment and tell what the Lord had done for them, that is not what a lost sinner needs.

If I were on a ship that was on fire and likely to perish at any moment, I would have little time for someone to tell me what had been done for him in order that he might not perish. I would want to hear the "good news" as to how I could be saved. So it is with the sinner. A convicted sinner does not need to be told so much about his sins, he knows about them himself; what he needs is to be told about the Saviour. "For he had made him to be sin for us, who knew no sin: that we might be made the righteousness of God in Him" (II Cor. 5:21).

THE IMPORTANCE OF FAITH

1. **It is essential to save man from doom and secure his destiny.** "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

2. **It is essential to a right relationship with God.** "But without faith it is impossible to please him: for he that cometh to God **MUST BELIEVE** that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). This relationship was lost through **unbelief** and through faith only can it be regained. Not only is it possible to please God without faith, but without faith it is impossible **TO BE PLEASED WITH GOD**.

THE RESULTS OF FAITH

1. **Salvation.** "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).

2. **Forgiveness.** "To him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of

sins" (Acts 10:43).

3. **Justification.** "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

4. **Sanctification.** "To open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by that is in me" (Acts 26:18).

5. **A victorious life.** "For whosoever is born of God overcometh the world, and this is the victory that overcometh the world, **even our faith**" (I John 5:4).

If you have not "believed" Christ (LEANED on Him), you are not dependent on Him for eternal life, you are lost. Faith in Christ and not faith in Christ only. May the Lord be pleased to grant unto you "repentance toward God and faith toward our Lord Jesus Christ."

Whose Definition Are You Following As To Life

Whenever I hear someone say "This is the life!", says A. L. Verney, I wonder whose definition he is referring to. He could mean almost anything, as a book of quotations will show. Here are some of the definitions that follow the phrase, "Life...," with their authors:

... a battle (Marcus Aurelius); a hollow bubble (E. V. Cooke); an empty dream (Robert Browning); a walking shadow (Shakespeare); a long tragedy (Watts); a jest (John Gray); a dream to be interpreted (Amiel); a cup of tea (J. M. Barrie); a dusty corridor, shut at both ends (Roy Campbell); a bumper filled by fate (Thomas Blocklock); smoke that curls (W. E. Henley).

"This is life eternal," said Lord Jesus, "that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3). Although it may not be an absolute definition of eternal life, it does reveal a way it is received and enjoyed. Authors may belittle the material, physical life, because it is filled with complexities; but that is life indeed is an altogether different matter. There can be knowledge of it apart from knowing Him who said "I am Life" (John 14:6).

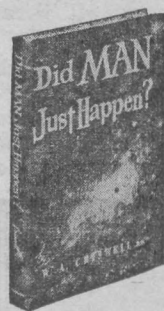
Speaking of His mission, said "I am come that they may have life and that they may have it more abundantly" (John 10:10). Now the message is: that hath the Son hath life; he that hath not the Son of God hath not life" (I John 5:12). It has existence, of course, but that which the Lord calls "Life" until one is in relationship with fellowship with God.

Since Christ died for our sins and rose again, eternal life is a free gift of God (Romans 6:23). A very popular verse of the Bible says: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not have life; but the wrath of God abideth on him" (John 3:36). What is it in your case?

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