

The Baptist Examiner

"I'll Go, But . . ."

"I will go where you want me to go, dear Lord,
Real service is what I desire,
I will sing a solo any time, dear Lord,
But don't ask me to sit in the choir.

I will do what you want me to do, dear Lord,
I like to see things come to pass
But don't ask me to teach girls or boys, dear Lord,
I'd rather just stay in my class.

I will do what you want me to do, dear Lord,
I yearn for Thy Kingdom to thrive,
I will give you my nickels and dimes, dear Lord,
But please don't ask me to tithe.

I will go where you want me to go, dear Lord,
I'll say just what you want me to say;
I am busy just now with myself, dear Lord,
I'll help you some other day."

Paid Circulation In All States And In Many Foreign Countries
"To the law and to the testimony; if they speak not according to this word
it is because there is no light in them."—Isaiah 8:20

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The Perseverance Of The Saints

Delivered June 24, 1877 at the
Metropolitan Tabernacle, New-
ington, London, England.

"The righteous also shall hold
on his way."—Job 17:9.

The man who is righteous be-
fore God has a way of his own.
It is not the way of the flesh,
nor the way of the world; it is
the way marked out for him by
the divine command, in which
he walks by faith. It is the King's
highway of holiness, the unclean
shall not pass over it: only the
sanctified of the Lord shall walk
there, and these shall find it a
path of separation from the world.
Once entered upon the way of
life, the pilgrim must persevere
in it or perish, for thus saith
the Lord, "If any man draw back,
my soul shall have no pleasure
in him." Perseverance in the path
of faith and holiness is a neces-
sity of the Christian, for only
those that endureth to the end,
the same shall be saved." It is
vain to spring up quickly like
the seed that was sown upon
the rock, and then by and by
withers when the sun is up; that
could but prove that such a plant
has no root in itself, but "the
trees of the Lord are full of sap,"
and they abide and continue and
bring forth fruit, even in old age,
showing that the Lord is upright.

There is a great difference be-
tween nominal Christianity and
real Christianity, and this is gen-
erally seen in the failure of the
one and the continuance of the
other. Now, the declaration of
the text is that the truly righte-
ous man shall hold on his way;
he shall not go back, he shall
not lie down in idleness, neither
shall he faint and cease to go
on his journey; but he "shall
hold on his way." It will fre-
quently be very difficult for him
to do so, but he will have such
resolution, such power of in-
ward grace given him, that he
will "hold on his way," with stern
determination as though he held
it by his teeth, resolving never
to let go. Perhaps he may not
always travel with equal speed;
he is not said he shall hold on
pace, but he shall hold on
way. There are times when
we run and are not weary, and
when we walk are thankful
because we do not faint; yea, and
there are periods when we are
tired to go on all fours and creep
forward with pain; but still we
love that "the righteous shall
hold on his way." Under all diffi-
culties the face of the man whom

C. H. Spurgeon

God has justified is steadfastly
set towards Jerusalem; nor will
he turn aside till his eyes shall
see the King in His beauty.

This is a great wonder. It is a
marvel that any man should be
a Christian at all, and a greater
wonder that he should continue
so. Consider the weakness of the
flesh, the strength of inward cor-
ruption, the fury of Satanic tem-
ptation, the seductions of wealth
and the pride of life, the world
and the fashion thereof; all these
things are against us, and yet
behold, "greater is he that is for
us than all they that be against
us," and defying sin, and Satan,
and death, and hell, the righteous
holds on his way.

I take our text as accurately
setting forth the doctrine of the
final perseverance of the saints.
"The righteous shall hold on his
way." Years ago when there was
an earnest, and even a bitter
controversy between Calvinists
and Arminians it was the habit
of each side to caricature the
other. Very much of the argu-
ment is not directed against the
real sentiment of the opposite
party, but against what had been
imputed to them. They made a
man of straw, and then they
burned him, which is a pretty
easy thing to do, but I trust we
have left these things behind.
The glorious truth of the final
perseverance of the saints has
survived controversy and in some
form or other is the cherished
belief of the children of God.

Take care, however, to be clear
as to what it is. The Scripture
does not teach that a man will
reach his journey's end without
continuing to travel along the
road; it is not true that one act
of faith is all, and that nothing
is needed of daily faith, prayer,
and watchfulness. Our doctrine
is the very opposite, namely, that
the righteous shall hold on his
way; or, in other words, shall
continue in faith, in repentance,
in prayer, and under the influ-
ence of the grace of God. We do
not believe in salvation by a
physical force which treats a man
as a dead log, and carries him

whether he will it or not to-
wards Heaven. No, "he holds on,"
he is personally active about the
matter, and plods on up hill and
down dale, till he reaches his
journey's end.

We never thought, nor even
dreamed, that merely because a
man supposed that he once en-
tered on this way he may there-
fore conclude that he is certain
of salvation, even if he leaves
the way immediately. No, but we
say that he who truly received
the Holy Ghost, so that he be-
lieves in the Lord Jesus Christ,
shall not go back, but persevere
in the way of faith. It is written,
"He that believeth and is bap-
tized shall be saved," and this
he cannot be if he were left to
go back and delight in sin as
he did before; and, therefore, he
shall be kept by the power of
God through faith unto salvation.
Though the believer to his grief
will commit many a sin, yet still



C. H. Spurgeon

the tenor of his life will be holi-
ness to the Lord, and he will
hold on the way of obedience. We
detest the doctrine that a man
who has once believed in Jesus
will be saved even if he alto-
gether forsook the path of obedi-
ence. We deny that such a turn-
ing aside is possible to the true
believer, and therefore the idea

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imputed to us is clearly an in-
vention of the adversary.

No, beloved, a man, if he in-
deed be a believer in Christ, will
not live after the will of the flesh.
When he does fall into sin it will
be his grief and misery, and he
will never rest till he is cleansed
from guilt; but I will say this
of the believer, that if he could
live as he would like to live he
would live a perfect life. If you
ask him if, after believing, he
may live as he wishes, he will re-
ply, "Would God I could live
as I wish, for I desire to live
altogether without sin. I would
be perfect, even as my Father
in Heaven is perfect." The doc-
trine is not the licentious idea
that a believer may live in sin,
but that he cannot and will not
do so. This is the doctrine, and
we will first prove it; and, sec-
ondly, in the Puritanic sense of
the word, we will briefly im-
prove it, by drawing two spiritual
lessons therefrom.

I. LET US PROVE THE DOC-
TRINE.

Please do follow me with your
Bibles open. You, dear friends,
have most of you received as a
matter of faith the doctrines of
grace, and therefore to you the
doctrine of final perseverance
cannot require any proving, be-
cause it follows all the other
doctrines.

We believe that God has an
elect people whom He has chosen
unto eternal life, and that truth
necessarily involves the perseve-
rance in grace.

We believe in special redemp-
tion, and this secures the salva-
tion and consequent perseverance
of the redeemed.

We believe in the effectual
calling, which is bound up with
justification, a justification which

ensures glorification.

The doctrines of grace are like
a chain — if you believe in one
of them you must believe the
next, for each one involves the
rest; therefore I say that you
who accept any of the doctrines
of grace must receive this also,
as involved in them. But I am
about to try to prove this to
those who do not receive the
doctrines of grace; I would not
argue in a circle, and prove one
thing which you doubt by an-
other thing which you doubt, but
"to the law and to the testimony."
To the actual words of Scripture
we shall refer the matter.

Before we advance to the argu-
ment it will be well to remark
that those who reject the doc-
trine frequently tell us that there
are many cautions in the Word
of God against apostatizing, and
that those cautions can have no
meaning if it be true that the
righteous shall hold on his way.
But what if those cautions are
the means in the hand of God of
keeping His people from wander-
ing? What if they are used
to excite a holy fear in the minds
of His children, and so become
the means of preventing the
evil which they denounce?

I would also remind you that
in the Epistle to the Hebrews
which contains the most solemn
warnings against apostasy, the
apostle always takes care to add
words which show that he did
not believe that those whom he
warned would actually apostatize.
Turn to Hebrews 6:9. He has
been telling these Hebrews that
if those who had been once en-
lightened should fall away, it
would be impossible to renew
them again into repentance, and
he adds, "But beloved, we are
persuaded better things of you,
and things that accompany sal-
vation, though we thus speak."

In the tenth chapter he gives
(Continued on page 5, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"IMPERISHABLE MEAT"

"Labor not for the meat which
perisheth, but for that meat which
endureth unto everlasting life,
which the Son of man shall give
unto you; for him hath God the
Father sealed. Then said they
unto him, What shall we do, that
we might work the works of God?
Jesus answered and said unto
them, This is the work of God,
that ye believe on him whom he
hath sent."—John 6:27-29.

If you'll read very closely and
carefully the first verses of the
sixth chapter of John you'll find
the story as to how the Lord
Jesus Christ fed 5,000 men, not

counting women and children,
miraculously and supernaturally.
He had used the lunch that a
little boy had brought with him
that day, as a basis, and from
this small amount of food, He
multiplied it until the entire
crowd was filled, and there were
twelve baskets of fragments left
over.

A little later, the Son of God
crossed over the sea of Galilee
onto the other side, but the learn-
ers—the ones whom he had fed,
didn't realize that He had gone
away. They didn't know that He
had slipped out of their presence.

They weren't conscious of the
fact that the Lord Jesus Christ
was no longer available until the
next day, when the pangs of
hunger began to overtake them
and they became conscious of the
fact that they were hungry again.
So they came around the body
of water to the same place that
Jesus was, and they said to Him,
"Rabbi, whence comest thou
hither?" as if to say "We are
surprised to find you over here.
We are surprised that you left
us. We liked you so well, we are
surprised that you didn't stay
(Continued on page 2, column 2)

ABRIEL PROMOTED
TO SUPREME RANK
BY THE CATHOLICS

The Popes claim the rulership
in addition to this planet, the
life. In virtue of the power
of the keys, they say they can
unlock the gates of hell,
admit individuals, communities,
whole generations either to
eternal flames, or to the splen-
dor of heaven.
They are lords, not only of the
earth, but also of the souls of
men; not only for their present,
but also of their future, both in
this world and in the world to come.
(Continued on page 3, column 3)

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More About The West Coast Bible Conference In April

In the light of another letter from Brother O. C. Harris, pastor of the Missionary Baptist Church of Citrus Heights, California, the subject for the West Coast Bible Conference (April 6, 7, 8th), will be "Sanctification."

Apparently I will be speaking six times on the subject and I can say frankly that I am truly looking forward to the opportunity of being with Brother Harris and his church and many of our friends on the West Coast. The majority of these we have never seen but have heard from them over a great number of years.

We are calling upon our friends everywhere to remember this Conference very definitely in prayer, and in a special way, that God will bless each speaker, that he in turn will be a blessing unto the church that sponsors the Conference.

Let it be remembered that all those who live within going distance are especially invited by Brother Harris to be the guests of his church, and thus enjoy three great days of fellowship around the Word of God.

(Continued from page one) with us." The Lord Jesus said, "You are seeking me for one purpose—namely, what you can get out of me. You are not seeking me for the teachings that I have given you, but you are seeking me for the food that I gave unto you. You are concerned about the loaves and the fishes rather than about the doctrine that I presented unto you." Then going from that, He uses the words of my text, when He says, "Labor not, for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed."

I.

THERE IS A DISAPPOINTING WORK

There is a disappointing work that people may do. It is quite disappointing for a man to labor, come down to the end of the way, and find that he has been laboring entirely in the wrong direction, with the wrong goal and for the wrong purpose. Jesus said to them, "Labor not for the meat that perisheth," as if to say, "Your work is a disappointing work, and it is possible for you to labor in such a way that when you come to the end of your days, you'll find that yours has been a disappointing work."

Now I'd like to offer to you some suggestions, about some individuals whose work would be disappointing at the end.

There is the person who lives for material gain. I think there is many an individual today who is living only, wholly, and solely with this thought in mind, as to the material gain that may come to him as a result of his labors in this world. The Word of God gives us some examples of some who were living for material gain. We read:

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:20, 21.

This is the story of the rich fool. The Lord Jesus tells about him, how he was building more barns that he might lay up more of this world's goods. Then He said, in the final analysis, "That man is a fool." Beloved, what was wrong with him? He was living for this world. He was thinking wholly, solely, and entirely on the material gain of this world,

and Jesus said, "The man that does so is foolish."

We have another good example of such an individual who was living only for material gain. Listen:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. But Abraham said, Son, remember that thou in thy lifetime receivedest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."—Luke 16:19, 23, 25.

Notice, here was a man who lived only for material things. He was rich. He was clothed in purple and fine linen. He fared sumptuously every day. He was thinking in terms of material things, and when he died, Abraham said, "Son, remember in your lifetime you received good things. Your life was given over to material things."

So I say, beloved, that individual who lives only for material gain and who strives for just what he can get out of this world materially, that individual is performing a disappointing work, for when he comes to the end of the way, he is going to leave it all, and he'll find himself utterly devoid of anything that he has ever done.

There is a second individual whose work is a disappointing work at the end, and that is the fellow who reforms and quits his meanness and changes his life, to suit himself. We read about such a man as that. Listen:

"When the unclean spirit is gone out of man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first."—Luke 11:24-26.

This is the story of a man who reformed his life, but left the Lord Jesus Christ out. He was content with reformation, rather than regeneration. He was content with a change of his life, without the Lord Jesus Christ changing his soul. He was content to put the Devil out, without God putting the Lord Jesus Christ into his life. When he came down to the end of the way, the Word of God says that he found himself worse than he was before, because seven spirits more wicked than he, entered in and dwelt there, and the last state of that man was worse than the first.

Now, beloved, that is a disappointing work for a man to try to reform his life, and try to quit his meanness, and try to change his way of living, and try to lift himself up to a higher standard, and then come down to the end of the way and find that he had not accomplished a thing, but had gotten worse all the time. I say, that is a disappointing work on his part.

Another individual whose work is a disappointing work is the man who depends upon his works for salvation. There's many an individual who is doing that very thing. I dare say that the majority of people in this world, if they would be honest before God, would admit that they are depending upon their works for their salvation.

We read:

"Therefore we conclude that a man is justified BY FAITH WITHOUT THE DEEDS of the law."—Rom. 3:28.

"But to him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:5.

"Knowing that a man is NOT

"STICK OUT OUR TONGUE," SAID LEON TUCKER

While traveling on a train, the late W. Leon Tucker noted Bible teacher engaged in conversation with a Jew. Jewish man frankly told Bro. Tucker, in answer to his question that he was "not interested" in going back to the Land Israel—that he was satisfied here in the U.S. He was "not interested" in Jerusalem.

Bro. Tucker said to him, "Stretch out your right hand will you please?" The man did. Bro. Tucker looked at it, then said, "Now stick out your tongue."

The Jew did as he was asked, but he was considerably surprised, and he said, "What are you trying to do, make fool out of me?"

"No," said the Bible scholar, "but I want to quote you from Psalm 137:5,6; 'If I forget thee, O Jerusalem, my right hand forget her cunning. If I do not remember to let my tongue cleave to the roof of my mouth; if I prefer Jerusalem above my chief joy.'"

The convicted Jew bowed his head in shame, and tears, said "My God, I have never been so rebuked in all my life."

JUSTIFIED BY THE WORKS OF THE LAW, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and NOT BY THE WORKS OF THE LAW; for by the works of the law shall no flesh be justified."—Gal. 2:16.

We have a good example of that individual who is trying to save himself by his own works in the story of the Pharisee and the publican. The Word of God says that there was a man who trusted in himself, that he was righteous and despised others, and that this individual stood and prayed thus with himself, saying:

"God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."—Luke 18:11, 12.

Notice that this Pharisee was telling God how good he was, and how bad everybody else was.

You know, beloved, I have a very bad opinion of the fellow that is always talking about how bad everybody else is, because I think that deep down in his heart he has the idea that he is an extremely good individual himself. Here was a man that stands in the presence of God and tells God about how good he is, and he says, "Lord, I fast twice a week, and I give tithes of all that I possess." He might just as well have said, "Lord, taste me and see how sweet I really am."

Now notice this man. When he went away from church, did he go away satisfied? When he went to his house, was he thoroughly satisfied spiritually? The Word of God says that when he went down to his house, he went to his house abased rather than justified. Beloved, that is a disappointing work. When a man comes to the place that he is depending upon his own works; and what he is doing, rather than upon the finished work of Jesus Christ, and what He has done, for his salvation, that man is carrying on a disappointing work.

I come back to my text which

says, "Labor not for the meat that perisheth." There is a man who gets to the end of it, he finds he has something that perisheth. Suppose a man works hard, and comes to the end of the week, and is tired, and he finds that what he has has rotted or perished, and is of no value. I say to you, a man who lives for material gain, or the man who merely reforms, or the man who depends upon his works, that individual is performing a disappointing work, and when he comes to the end of the way, he'll find that what he thinks has been so good, perished, and he himself will be disappointed thereby.

Let me tell you somebody that is likewise going to be disappointed as a result of his work, and that is the individual who depends upon his church membership and his baptism, or his religion, for his salvation. I have a very high regard for Nicodemus, because I am satisfied that Nicodemus was saved, yet when he came to the Lord Jesus Christ, he was a good religious man, had lots of religion, but that all he had. He didn't have a ounce of salvation. Jesus knew that, and looked him through with the eye of an X-ray, and said to him:

"Except a man be BORN of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5.

"Except a man be BORN AGAIN, he cannot see the kingdom of God."—John 3:3.

"Marvel not that I said unto thee, Ye must be BORN AGAIN."—John 3:7.

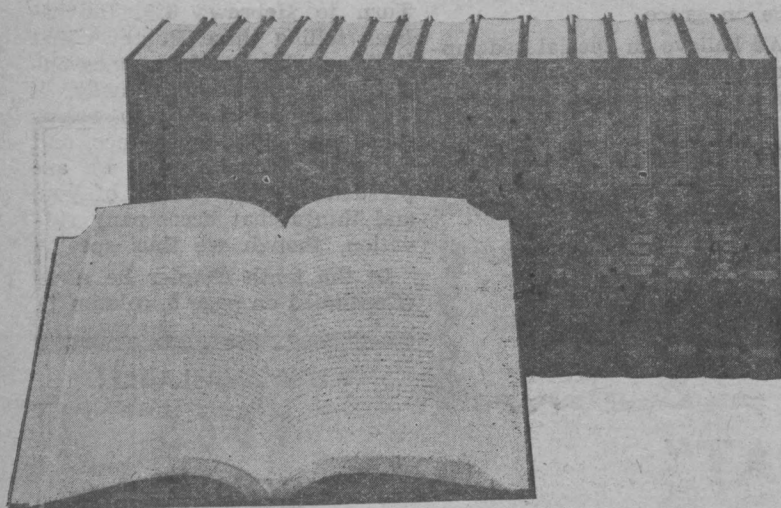
What does this tell us? It tells us that a man cannot depend upon his baptism, nor upon church membership, nor upon his religion, to be saved. Lord Jesus Christ said that a man's religion will save him, that he has to have more than that—he has to be born again.

I don't know how many times in the course of a year that somebody will boast in my presence about his church membership.

(Continued on page 3, column 1)

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FEBRUARY 12, 1966

PAGE TWO



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"Imperishable Meat"

(Continued from page two)

about his baptism, or he will boast about the fact that he has just taken communion, or in some wise will boast about something that is his from a religious standpoint. Beloved, every time I hear a man talking in terms which would lead me to believe that he is depending upon his religious efforts, I come back to this Scripture which says, "Labor not for the meat that perisheth." That man who is depending upon his religion is laboring under a delusion, and the result is, his is going to be a disappointing work. He is going to find in the end that the meat that he has been looking forward to, is a meat that perisheth, and his is a disappointing work.

I never shall forget a man who was an exceedingly good man, a man that I thought was surely a child of God. He came to me one day and said, "Brother Gilpin, I know that I am lost. I know that I am a child of the Devil. I know that I have never been saved." He said, "All the time I have been depending upon the fact that when I was a boy joined the church, made a profession of faith, and was baptized, and I have never had anybody tell me that has ever looked me in the eye and asked me if I were actually right with God."

What a disappointing thing for a man to thus come to the end of the way! In this case the man realized it in time, but what a disappointing thing it would be for a man to come down to the end of the way and find that he has been depending upon his profession of faith, or his religion, or what he has been doing way of religion, only at the end of the way to be disappointed with the works that he had done.

I remember an individual whom I visited in a hospital one day who was right at death's door. I said to that dear old soul, "You are surely ready to meet the Lord." She said, "Brother Gilpin, I don't think that I am." I said, "You have been a church member for years, haven't you?" He said, "Yes, but I don't think I am ready to meet the Lord." I asked her why not. She said, "I don't think I have done enough out all the things that she had done. Her religious life was at where she might have been, but she wasn't boasting. She was facing a reality, and when she came to the end of the way, she realized that she was a disappointing work. She was disappointed with what she had done. She was disappointed to find that what she had been looking for, was a meat that perished.

Another individual whose work was a disappointing work is the individual who is sincere and thinks that everything is all right

Every heart without Christ is a mission field -- every heart with Christ is a missionary.

JUDAISM TODAY

More than 2,000 new synagogues have been built in the U.S.A. since the war. And yet, "Glowing pews gaze upon glowing arks in semi-perpetual emptiness." The contemporary American Jew, it would seem is more disposed to pay than to pray, or looks upon a donation to a synagogue fund as an act of worship in its own right. (English Churchman).

Though Israel is building new synagogues — an evidence that they still are "blinded" as far as the Truth of Christ is concerned. They are going back to their own Land in unbelief, and are even bitter against Christianity. Pray for Israel, that many of them might be saved. (Rom. 9:1-3; 10:1).

—Christian Victory

and that he is going to Heaven after a while. Beloved, that person is going to be disappointed when he comes to the end of the way. He is going to find that his is a disappointing work. He is going to find that he has been laboring for the meat that perisheth.

We read: "Some men's sins are open beforehand, going before to judgment; and some men they follow after."—I Tim. 5:24.

This tells us that some individuals have trusted Jesus Christ and their sins have already been judged in the person of Christ at Calvary, and those sins have already been sent ahead of them for judgment. When a saved man comes to the end of his way, and dies, and goes out into eternity, he doesn't have to worry at all about what he is going to do because his sins have been sent ahead of him to be judged, and they have been judged in the person of Jesus Christ at Calvary — paid for in full. That man doesn't have to worry.

But here is another individual who comes up to the judgment bar of God, and he looks around and there following him, are all of his sins. He has been sincere. He has been honest. He has been a good man. He has been a religious man. He has been an individual who all the way along in life is the very best that he knew how to be. But when he comes to the judgment bar of God, he looks behind him and there is every sin of his life, from the first sin that he ever committed to the last sin that he ever committed, trailing him up to the judgment bar of God.

I think, beloved, how many individuals there are like that. I thank God that my sins were laid on Jesus Christ 1900 years ago at Calvary in fulfillment of the eternal plan of God whereby God had predestinated that my sins should be laid on Jesus Christ at Calvary. I thank God that took place 1900 years ago and my sins were judged, and I have sent all my sins — past, present, and future—on ahead of me to Glory, and they have already been judged in Jesus Christ; I am already saved, and I have already had the way cleared for a glorious entrance into the kingdom of God—not by what I have done, but because of what God did in Jesus Christ for me.

I feel sorry for that individual

who has not had that experience. I feel sorry for that individual who has not had that experience. I feel sorry for that individual who dies unsaved. There's many and many an individual who is good, and sincere, and kind, and has been loyal and devoted — maybe one of the best husbands or wives in the world, yet the individual leaves Jesus Christ out of his life. I can see that individual coming up to the judgment bar of God. He looks behind him, and there are all the sins of his life that he is going to have to give an account for. Talk about a disappointing work. Talk about an individual who has labored for meat that perisheth. It is then that man realizes his has been a disappointing work, and he has been laboring for a meat that now perisheth.

II
THERE IS A SATISFYING WORK

My text not only indicates that there is a disappointing work, but that there is a satisfying work. He says, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life." Beloved, there is a satisfaction that a man can have in the Lord Jesus Christ. There is a satisfaction that can come to us through Him. Listen:

"Thy words were found, and I did eat them; and thy word was unto me THE JOY and REJOICING of mine heart; for I am called by thy name, O Lord God of hosts."—Jer. 15:16.

I tell you, beloved, there is a satisfying work that comes to that individual who is laboring not for the meat that perisheth, but for that meat which endureth unto everlasting life.

What is the source of this meat which endureth unto everlasting life? We read:

"For I CAME DOWN FROM HEAVEN, not to do mine own will, but the will of him that sent me."—John 6:38.

That is the source of it, beloved. It is something that Heaven has sent to us. The world couldn't produce this meat which endures to everlasting life. Therefore, He had to come down from Heaven.

Did you ever stop to think that the salvation that comes through Jesus Christ couldn't have been produced by this world? It had to come from Heaven. Doesn't it make you rejoice to know that the source of this satisfying work is Heaven-sent — that God sent Jesus Christ from Heaven down to this world to save your soul?

Not only do I want you to notice the source of this satisfying work, but I want you to notice that it satisfies. Listen:

"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6:35.

Talk about satisfaction, beloved, we have it in Jesus Christ. You'll never have satisfaction by joining a church. You'll never have satisfaction in your works or in any sincerity on your part. Beloved, the only way you will ever be satisfied is to find that satisfaction that is ours in Jesus Christ. The Bible says that He is bread to us, and the man that

comes to Him will never hunger. He is the water of life, and the man that drinks of Him will never thirst. Yes, I say there is a work that is a disappointing work, and there is also a work that is a satisfying work, and the work that satisfies, is a work that came from Heaven to bring spiritual satisfaction to the sons of men.

I want you to notice that this work that brings satisfaction to us has to be received as a gift. Listen:

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man SHALL GIVE unto you: for him hath God the Father sealed."—John 6:27.

Beloved, salvation isn't something that you do, but it is something that God does for you. God has to give it unto you.

Notice again:

"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.

"For the wages of sin is death; but the GIFT OF GOD is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"Thanks be unto God for his UNSPEAKABLE GIFT."—II Cor. 9:15.

So I say to you, this satisfying work which is ours in Jesus Christ, which came from Heaven and satisfies the soul — this satisfying work has to be received as a gift. It isn't something that you do for God, but it is what God has done for you.

You'll notice also that this satisfying work produces everlasting life. Listen:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

Beloved, the man who is doing this satisfying work — who has received the Lord Jesus Christ — that individual has produced in his life that which is everlasting. He has an everlasting life produced by the Son of God.

I have lots of correspondence that is a blessing to me, and I have some that is very definitely anything but a blessing. I received a letter of recent date from a woman in Reno, Nevada. In the course of her letter, she said she didn't want to read our paper anymore. She said she just did not believe at all in everlasting salvation. In discussing it, she cast reflections upon the truth of eternal life. She said that was just so much "hog wash" religiously. No, it isn't, beloved. Her belief is so much religious "hog wash." So far as the Word of God is concerned, God's Word teaches everlasting life. If you have life, it only is everlasting life. Listen:

"And I give unto them ETERNAL LIFE: and they shall never perish, neither shall any man pluck them out of my hand. My

Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28,29.

"Labour not for the meat which perisheth, but for that meat which endureth unto EVERLASTING LIFE, which the Son of man shall give unto you: for him hath God the Father sealed."—John 6:27.

I thank God that the man who trusts in Jesus Christ doesn't have life that lasts a little while, but he has life indefinitely — everlasting life. That is why it is that it is a satisfying work. What a contrast! Jesus said, "Don't labor for the meat that perisheth." Anything you do is going to perish. He said, "Labor for that meat which endureth unto everlasting life." Thank God, the man who sees Jesus Christ as his Saviour, that man is saved by the grace of God, and he has everlasting life, and he is going to Heaven when he dies, because there is nothing for him to go to Hell for, for Jesus Christ has already suffered his Hell on the cross of Calvary.

It grieves me when I find somebody that does not believe in the security of the saved, and it is a blessing to me when I find somebody that does believe it. I say it is a grief to me when I find someone who does not at all accept what the Word of God says as to eternal security, for the man that does so, has never found the joy that can be had in Jesus Christ.

As the song says:

"I've found a Friend, oh, such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And 'round my heart still
close twine
Those ties which naught can sever,
For I am His, and He is mine,
Forever and forever."

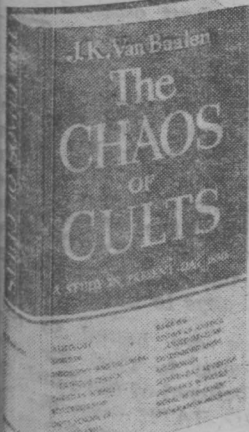
I want you to notice who is going to partake of this satisfying work. It is the man who has been chosen of God in Christ Jesus before the foundation of the world, who has been ordained of God unto salvation. Jesus said:

"ALL that the Father giveth me SHALL COME to me."—John 6:37.

Who is going to come to Him? Those who have been chosen of God in Christ Jesus before the world began.

Notice again:

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, (Continued on page 4, column 5)



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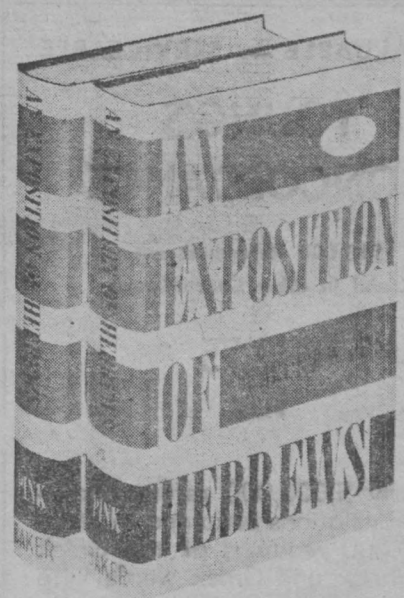
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THE BAPTIST EXAMINER
FEBRUARY 12, 1966
PAGE THREE

The Baptist Examiner FORUM

Please explain the sin unto death. I John 5:16-17 and Hebrews 6:4-6.

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I am in disagreement with many concerning the interpretation of these two passages, and this is despite what many so-called scholars say about these Scriptures. I do not believe that the two Scriptures refer to the same things, but this will be clear when I deal with the two.

First, I John 5:16-17, where we are told that there is "a sin unto death." I do not believe that the "unpardonable sin" is here referred to. That sin is a sin committed by the unsaved. The "sin unto death" mentioned here would seem to be a sin that can be committed by the saved person. This is indicated by the fact that John is writing to Christians. Such expressions as "My little children," and "beloved" are used. Besides he says here "If a man see HIS BROTHER sin a sin which is not unto death..." Can a Christian then sin a sin that is "unto death." Rather I should ask, "Can a saved person sin a sin that is unto death?" MOSES did! He was certainly a saved man, else he would not have appeared on the Mt. of Transfiguration with Christ as he did. Moses went too far in anger and wilful disobedience, and the Lord just called him away from this world.

Were Ananias and Sapphira saved persons? Perhaps. Surely we wouldn't say that all Christians who do some lying about their money and giving are unregenerate, else most church members could be called unregenerate. Christianity faced a critical situation and Ananias and Sapphira lied in that time of emergency. They went too far and sinned unto death.

The people — some of them — who were members of the church at Corinth, were very irregular in their behavior, but some carried the matter too far, and drank wine (not grape juice) to the point of getting tipsy. They went too far, and God called them away from this earth. They ate and drank "unworthily" and what does the Bible say? It says, "For this cause many are weak among you and MANY SLEEP." (I Cor. 11:30). That "sleep" was not

peaceful snoozing — it was the sleep of death.

In other words, I believe that a saved person can so wilfully sin — can so persist in a course so dishonoring unto God, that he will simply call that person away from this world.

Now the second Scripture found in Heb. 6:4-6.

This Scripture is sometimes used in an attempt to show that a Christian can "fall from grace," but in my judgment it is a strong passage to use in proving that a Christian cannot do so.

The writer here says that it is IMPOSSIBLE for a person who has become a partaker of those things that a Christian experiences, "IF HE SHALL FALL AWAY" to be renewed unto repentance. He has exhausted the grace of God and Christ would have to be crucified all over again for him to be "re-saved." Now I am aware that some change the translation "if he SHALL fall away" to something else, but I still believe that the King James translators gave the right sense in that translation.

In other words I believe that Paul is using a HYPOTHETICAL case — that he is saying in substance, "Now just suppose that a person who has experienced these things could fall away. If so, he could never be re-saved unless Christ came back and died all over again for that person. That he is using a hypothetical case is indicated by his subsequent remarks, for immediately he says, (v. 9), "But beloved, we are persuaded better things of you, and things that accompany (go along with) salvation, though we thus speak."

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No doubt there will be many who will disagree with my answer; however, I cannot see any other answer except what I am about to give.

I have heard some link the sin unto death with the unpardonable sin. I cannot agree. I John 5:16 is speaking of a brother, and all of our sins are forgiven in Christ (I John 1:7; I Cor. 6:11). Because this is true, I cannot see

that the sin unto death is the same as the unpardonable sin.

While discussing what the sin is not, let me say that I do not believe that Hebrews 6:4-6 has anything to do with this passage at all. I know that many of you will not agree with me on this passage because I have already been told that I was wrong. Nobody has, however, explained this passage in any other way that is satisfactory. Hebrew 6 is simply teaching against the fallen from grace, or the saved and lost again, crowd. The Lord is simply showing that if a person could be saved and then get lost, he could never be saved again unless the Lord should be crucified afresh. This is a possibility that is an impossibility. What do I mean by that? Let us examine a similar passage which will be a little easier to see. (II Cor. 15:12-17). Notice verse 16, "For if the dead be not raised, your faith is vain; ye are yet in your sins." Does this mean there is the possibility that there is no resurrection? Of course not, Paul later says, "But now is Christ risen from the dead..." I Cor. 15:20. The "if" clause in the preceding verses do not imply that it is possible. He is simply showing the foolishness of such ideas. Hebrews 6 is doing the same. He is saying that if a person could be enlightened and taste of the heavenly gift that once a person "tastes" of Christ, he is forever a child of God. Hence, my statement that the sin unto death is not described in Hebrew 6:4-6.

What is the sin unto death? I don't know. The only thing I know is that apparently, there is a sin that a child of God can commit that would bring death. What it is I can't say. There are some things that I might think would be a sin unto death, but having no definite conviction, I refrain from saying.

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The sin unto death is a sin which can only be committed by a believer or child of God. The nature of the sin unto death is so serious with God that He will not forgive it, even though the individual may seek forgiveness with tears.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death, I do not say that he shall pray for it." I Jn. 5:16.

From this verse I gather that we are to pray for our erring brother, but John warns us not to pray for this brother if he has committed the sin unto death. Further proof that the sin unto death is committed by the believer is, that the unbeliever is condemned through the sin of Adam, and not the sin unto death. Rom. 5:12. Therefore the sin unto death has reference to physical death not spiritual death.

Many believe that the sin unto death has reference to falling from grace. This could not be true for Heb. 6:4-6 gives to us definite proof that if one is ever saved, he is saved for time and eternity. Nothing can change his standing before God, because the believer stands in Christ and as Christ is perfect, so is he. However, the believer's walk here on earth is not perfect. Therefore God in His governmental dealing must deal with His child, yet not as a bastard, but as a son. There are many instances in the Bible where a child of God has become so stiffnecked and rebellious against the Lord, that his sin must be dealt with in the death

of the flesh. A Biblical example of this can be found in the life of Moses and Aaron.

"And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Nu. 20:10, 12.

Though Moses wanted very much to lead the children of Israel across Jordan he could not do so, because he had committed the sin unto death. He earnestly sought God in prayer, but he prayed in vain. Read Duet. 3:23-27.

When Aaron's time came to die God told him in no uncertain terms why he was taking his life (physical), Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, "because ye rebelled against my word at the water of Meribah." Nu. 20:24.

These two men were guilty of the sin unto death. What was the sin that they were guilty of that caused a loving God to refuse them passage into Canaan? Their sin was the sin of rebellion against the Word of the Lord, and the sin is so grievous that there is no use praying for it. God must, and God will, deal with His child when that child opposes His Word. Sometimes the judgment is so great that He takes the life of the offender.

"For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry." I Sam. 15:23.

Some of you may be thinking in your hearts, that this sin cannot be committed today, but may I point out to you some of God's children who were members of a true New Testament Church who committed the sin unto death.

"For this cause many are weak and sickly among you, and many sleep (died)" I Cor. 11:30.

Here at Corinth many of the members of the church, rebelled at the plain teaching of the word of God concerning the Lord's supper and God took their lives. See Acts 5:1-11.

I hear many men today saying, "I have a right to believe what I want to." Well, beloved, Satan must have given to them that right for I am sure the Lord didn't. We do not have the God-given right to believe what we want, but we are commanded to believe what God has written in His word, and if we do not, then we are guilty of rebellion and thus may become guilty of the sin unto death. See Num. 32:23; Gal. 6:7-9.

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First, let us look at the question negatively. That is, let us consider some of the things that the sin unto death is not. The Berkley translation has I Jno. 5:17 saying, "There is a sin that means death." Then at the end of that statement they refer you to their footnote which reads, "In agreement with our Lord's teaching," Matt. 12:31,32. In these verses our Lord is discussing the unpardonable sin which the Berkley footnote goes on to say is "continuous and wilful denial of the Spirit's appeal." These translators are teaching people, who know no better than to believe them, that this sin unto death is the unpardonable sin and is continuous and wilful denial of the Spirit's appeal. If that were true (which it isn't), just how long would a person have to continue this wilful denial in order for it to become the unpardonable

sin, or the sin unto death which they hold to be one and the same? If these translators really wanted to know what the unpardonable sin was why didn't they not turn to Mk. 3:22,23 and let our Lord tell them what it was? In verse 30 our Lord said it was "because they said I have an unclean spirit." As I said, the only person who can commit the unpardonable sin today is the infidel who denies the virgin Birth of our Lord. The sin unto death cannot be the unpardonable sin because the one who commits the unpardonable sin already spiritually dead.

J. B. Phillips in his translation says, "It is possible to commit a sin that is deliberate embrace of evil and that leads to spiritual death. Here J. B. is trying to interpret rather than translate the Scripture. When I read something like this and also that by Berkley translators I become convinced that some people could do the world more good at peapicking than at translating. It seems that their spiritual perception would fit them better for peapicking.

SEND TBE TO OTHERS

It is my conviction that there has never been but one sin committed that led to spiritual death. That was the one committed by Adam in the garden of Eden. That sin led to his spiritual death. Since that time Adam's offspring have been born into a world already dead spiritually. No sin can lead to spiritual death when the person is already spiritually dead. The only way for a person to get out of this spiritually dead condition is for that person to be born again. When this has taken place, if any sin is committed it would prove the entire Bible to be a fabrication of unmitigated lies. This can never happen.

Therefore, I must contend that the sin unto death can only mean unto physical death, that this sin can only be committed by a saved person. God does not deal in this manner with an unregenerate person. His time of punishment will come later. But when it comes to labeling this or that sin as a sin unto death, we must leave that up to great scholars than I ever hope to be. However, II Cor. 11:29-30 let me believe that it is very dangerous for a born again child of God to treat the Lord's church and her ordinances shamefully.

"Imperishable Me"

(Continued from page three) but for them which thou hast given me; for they are thine. Who now I am no more in the world, but these are in the world, obtain them for me, that I may come to thee. Holy Father, through thine own name that thou hast given me, they may be one, as we are one. John 16:6,8,9,11.

I say to you, those that are satisfied, those who find spiritual satisfaction that is in the Lord Jesus Christ, those who were chosen of God before the foundation of the world. That is why the Apostle Paul writes to the church at Thessalonica and says to them:

"But we are bound to thank always to God for brethren beloved of the Lord, because GOD HATH FROM THE BEGINNING CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth." II Thess. 2:13.

Yes, beloved, there is a sin that perishes, and there is a sin that endureth. One man is laboring for the meat that endures and it is a satisfying work that leads to experience. (Continued on page 8, column 1)

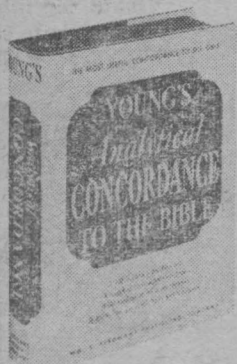
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THE BAPTIST EXAMINER

FEBRUARY 12, 1966

PAGE FOUR

If we were half as concerned as we pretend, we could accomplish twice as much.

Perseverance

(Continued from page one)

an equally earnest warning, declaring that those who should do despite to the spirit of grace are worthy of sorer punishment than those who despised Moses' law, but he closes the chapter with these words, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Thus he shows what the consequences of apostasy would be, but he is convinced that they will not choose to incur such a fearful doom.

Again, objectors sometimes mention instances of apostasy which are mentioned in the Word of God, but on looking into them it will be discovered that these are cases of persons who did profess to know Christ, but were not really possessors of the divine life. John, in his first Epistle, 2:19, fully describes these apostates: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not of us."

The like is true of the memorable passage in John, where our Saviour speaks of branches of the vine which are cut off and cast into the fire: these are described as branches in Christ that bear no fruit. Are those real Christians? How can they be so if they bear no fruit? "By their fruits ye shall know them." The branch which bears fruit is purged, but it is never cut off. Those which bear no fruit are not figures of true Christians, but they fitly represent mere professors. Our Lord, in Matthew 7:22, tells us concerning many who will say in that day "Lord, Lord," that He will reply, "I never knew you." Not "I have forgotten you," but "I never knew you": they were never really His disciples. But now to the argument itself.

First we argue the perseverance of the saints, most distinctly from the nature of the life which is imparted at regeneration. What saith Peter concerning this life? (I Peter 1:23). He speaks of the people of God as being born again not of corruptible seed, but of incorruptible by the Word of God, which abideth and abideth forever." The new life which is planted in us when we are born again is not like the fruit of our first birth, but it is subject to mortality, but it is a divine principle, which cannot die nor be corrupt; and, it be so, then he who possesses must live for ever, must, indeed, be evermore what the spirit of God in regeneration has made him.

So in I John 3:9 we have the same thought in another form. 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." That is to say, the bent of the

Christian's life is not towards sin. It would not be a fair description of his life that he lives in sin; on the contrary he fights and contends against sin, because he has an inner principle which cannot sin. The new life sinneth not; it is born of God, and cannot transgress; and though the old nature warreth against it, yet doth the new life so prevail in the Christian that he is kept from living in sin.

Our Saviour, in His simple teaching of the Gospel to the Samaritan woman, said to her (John 4:13), "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Now if our Saviour taught this to a sinful and ignorant woman, at His first interview with her, I take it that this doctrine is not to be reserved for the inner circle of full-grown saints, but to be preached ordinarily among the common people and to be held up as a most blessed privilege. If you receive the grace which Jesus imparts to your souls, it shall be like the good part which Mary chose, it shall not be taken away from you; it shall abide in you, not as the water in a cistern, but as a living fountain springing up into everlasting life.

We know that the life given in the new birth is intimately connected with faith. Now, faith is in itself a conquering principle. In the first epistle of John, which is a great treasury of argument (I John 5:4), we are told, "Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" See, then, that which is born of God in us, namely, the new life, is a conquering principle; there is no hint given that it can ever be defeated: and faith, which is its outward sign, is also in itself triumphant evermore. Therefore of necessity, because God has implanted such a wondrous life in us in bringing us out of darkness into His marvelous light, because He has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, because the eternal and ever blessed Spirit hath come to dwell in us, we conclude that the divine life within us shall never die. "The righteous shall hold on his way."

The second argument to which I shall call your attention shall be drawn from our Lord's own express declarations.

Here we shall look to the gospel of John again, and in that blessed third chapter of John, where our Lord was explaining the Gospel in the simplest style to Nicodemus, we find Him laying great stress upon the fact that the life received by faith in Himself, is eternal. Look at that previous verse, the fourteenth: — "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

Do men therefore believe in Him and yet perish? Do they believe in Him and receive a spiritual life which comes to an end? It cannot be, for "God gave his only begotten Son, that whosoever believeth in him should not perish": but he would perish if he did not persevere to the end; and therefore he must persevere to the end. The believer has eternal life, how then can he die, so as to cease to be a believer? If he does not abide in Christ, he evidently has not eternal life, therefore, he shall abide in Christ, even to the end.

"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." To this some reply that a man may have ever-

lasting life and lose it. To which we answer, the word cannot so mean. Such a statement is self-evident contradiction. If the life be lost the man is dead; how then did he have everlasting life? It is clear that he had a life which lasted only for a while: he certainly had not everlasting life, for if he had it he must live everlastingly. "He that believeth on the Son hath everlasting life" (John 3:36). The saints in Heaven have eternal life, and no one expects them to perish. Their life is eternal; but eternal life is eternal life, whether the person possessing it dwells on earth or in Heaven.

I need not read all the passages in which the same truth is taught; but further on, in John 6:47, our Lord told the Jews, "Verily, verily, I say unto you, he that believeth on me hath everlasting life:" not temporary life, but "everlasting life." And in the fifty-first verse He said, "I am the living bread which came down from Heaven: if any man eat of this bread, he shall live for ever." Then comes that famous declaration of the Lord Jesus Christ, which, if there were no other at all, would be quite sufficient to prove our point: John 10:28 — "And I give unto my sheep eternal life, and they shall never perish, neither shall any" (the word "man" is not in the original) "pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

What can He mean but this, that He has grasped His people, and that He means to hold them securely in His mighty hand?

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Or what can pluck us thence?"

Over and above the hand of Jesus which was pierced comes the hand of the omnipotent Father as a sort of second grasp. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Surely this must show that the saints are secure from anything and everything which would destroy them, and consequently, safe from total apostasy.

Another passage speaks to the same effect — it is to be found in Matthew 24:24, where the Lord Jesus has been speaking of the false Christs, and false prophets that should deceive many. "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect;" which shows that it is impossible for the elect to be deceived by them. Of Christ's sheep, it is said, "A stranger will they not follow, for they know not the voice of a stranger," but by divine instinct they know the voice of the Good Shepherd, and they follow Him.

Thus has our Savior declared as plainly as words possibly can express it, that those who are His people possess eternal life within themselves, and shall not perish, but shall enter into everlasting felicity. "The righteous shall hold on his way."

A very blessed argument for the safety of the believer is found in our Lord's intercession.

You need not turn to the passage, for you know it well, which shows the connection between the living intercession of Christ and the perseverance of His people — "Wherefore also he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25). Our Lord is not dead; He has risen, He has gone up into the glory, and now before the eternal throne He pleads the merit of His perfect work, and as He pleads there for all His people whose names are written on His heart, as the names of Israel were written on the jewelled breastplate of the high priest, His intercession saves His people to the uttermost.

If you would like an illustration of it you must turn to the case of Peter which is recorded in Luke 22:31, where our Lord said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren." The intercession of Christ does not save His people from being tried, and tempted, and tossed up and down like wheat in a sieve; it does not save them even from a measure of sin and sorrow, but it does save them from total apostasy. Peter was

kept, and though he denied his Master, yet it was an exception to the great rule of his life. By grace he did hold on his way, because not only then, but many a time beside, though he sinned, he had an advocate with the Father, Jesus Christ the righteous.

If you desire to know how Jesus pleads, read at your leisure at home that wonderful seventeenth chapter of John — the Lord's prayer. What a prayer it is! "While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. Judas was lost, but he was only given to Christ as an apostle and not as one of His sheep. He had a temporary faith, and maintained a temporary profession, but he never had eternal life or he would have lived on. Those groans and cries of the Saviour which accompanied His pleadings in Gethsemane were heard in Heaven, and answered: "Holy Father, keep through thine own name those whom thou hast given me." The Lord does keep them by His Word and Spirit, and will keep them. If the prayer of Christ in Gethsemane was answered, how much more that which now goeth up from the eternal throne itself!

"With cries and tears He offered up
His humble suit below;
But with authority He asks,
Enthroned in glory now.

"For all that come to God by Him,
Salvation He demands;
Points to their names upon
His breast,
And spreads His wounded
hands."

Ah, if my Lord Jesus pleads for me I cannot be afraid of earth or hell: that living, intercessory voice hath power to keep the saints, and so hath the living Lord Himself, for He hath said — "Because I live ye shall live also." (John 14:19).

Now for a fourth argument. We gather sure confidence of the perseverance of the saints from the character and work of Christ.

I will say little about that, for I trust my Lord is so well known to you that He needeth no word of commendation from me to you; but if you know Him you will say what the apostle does in II Timothy 1:12 — "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He did not say "I know in whom I have believed" as (Continued on page 6, column 1)

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FEBRUARY 12, 1966

PAGE FIVE

SHOULD PROTESTANTS and ROMAN CATHOLICS INTER MARRY?

By

JOHN CARRARA

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and the anti-nuptial agreement to be signed before marriage.

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John 3:16

FOR GOD, the Lord of earth and Heaven,
SO LOVED, and longed to see forgiven,
THE WORLD, in sin and pleasure mad
THAT HE GAVE the greatest Gift He had;
HIS ONLY SON to take our place
THAT WHOSOEVER oh, what grace!
BELIEVETH, placing simple trust
IN HIM, the Righteous and the Just,
SHOULD NOT PERISH - lost in sin,
BUT HAVE ETERNAL LIFE in Him.

Perseverance

(Continued from page 5)

most people quote it, but "I know whom I have believed." He knew Jesus, he knew His heart and His faithfulness, he knew His atonement and its power, he knew His intercession and its might; and he committed his soul to Jesus by an act of faith, and he felt secure.

My Lord is so excellent in all things that I need give you but one glimpse of His character and you will see what He was when He dwelt here among men. At the commencement of John 13, we read "Having loved his own which were in the world, he loved them unto the end." If He had not loved His disciples to the end when here, we might conclude that He was changeable now as then; but if He loved His chosen to the end while yet in His humiliation below, it bringeth us the sweet and blessed confidence that now He is in Heaven He will love to the end all those who confide in Him.

Fifthly, we infer the perseverance of the saints from the temper of the covenant of grace.

Would you like to read it yourselves? If so, turn to the Old Testament, Jeremiah 32, and there you will find the covenant of grace set forth at some length. We shall only be able to read the fortieth verse: "And I will make an everlasting covenant with them, that I will not turn from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." He will not depart from them, and they shall not depart from Him — what can be a grander assurance of their perseverance even to the end?

Now, that this is the covenant of grace under which we live is clear from the Epistle to the Hebrews, for the apostle in the eighth chapter quotes that passage to this very end. The question runs thus — "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead

saith the apostle there, speaking by the Holy Ghost? "For the gifts and calling of God are without repentance," which means that He does not give life and pardon to a man and call him by grace and afterwards repent of what He has done, and withdraw the good things which He has bestowed. "God is not a man, that he should lie; neither the son of man, that he should repent." When He putteth forth His hand to save He doth not withdraw it till the work is accomplished. His Word is, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). "The Strength of Israel will not lie nor repent." (I Samuel 15:29).

The apostle would have us ground our confidence of perseverance upon the confirmation which divine faithfulness is sure to bestow upon us. He says in I Corinthians 1:8, "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord." And again he speaks to the same effect in I Thess. 5:24, "Faithful is he that calleth you, who also will do it." It was of old the will of God to save the people whom He gave to Jesus and from this He has never turned, for our Lord said (John 6:39), "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Thus you see from these passages, and there are numbers of others, that God's faithfulness secures the preservation of His people, and "the righteous shall hold on his way."

The seventh and last argument shall be drawn from what has already been done in us.

I shall do little more than quote the Scriptures, and leave them to sink into your minds. A blessed passage is that in Jeremiah 31:3: "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." If He did not mean that His love should be everlasting He would never have drawn us at all, but because that love is everlasting therefore with loving kindness has He drawn us. The apostle argues this in a very elaborate manner in Romans 5:9, 10: "Much more than, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." I cannot stop to show how every word of this passage is emphatic but so it is: if God reconciled us when we were enemies, He certainly will save us now we are His friends, and if our Lord Jesus has reconciled us by His death, much more will He save us by His life; so that we may be certain He will not leave nor forsake those whom He has called.

Do you need me to bring to your minds that golden chapter, the sixth of Romans, the noblest of all language that was ever written by human pen? "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he glorified." There is no break in the chain between justification and glory and no supposable breakage can occur, for the apostle puts that out of all hazard, by saying, "Who shall lay anything to the charge of God's elect? It is God that justifieth, Who is he that condemneth? It is Christ

that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" Then he heaps on all the things that might be supposed to separate, and says, "For I am persuaded, 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."

In the same manner the apostle writes in Philippians 1:6 — "Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ." I cannot stay to mention the many other Scriptures in which what has been done is made an argument that the work shall be completed, but it is after the manner of the Lord to go through with whatever He undertakes. "He will give grace and glory," and perfect that which concerneth us.

One marvellous privilege which has been bestowed upon us is of peculiar significance: we are one with Christ by close, vital, spiritual union. We are taught of the Spirit that we enjoy a marriage union with Christ Jesus our Lord — shall that union be dissolved? We are married to Him. Has He ever given a bill of divorce? There never has been such a case as the Heavenly Bridegroom divorcing from His heart a chosen soul to whom He has been united in the bonds of grace. Listen to these words from the prophecy of Hosea 2:19, 20. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."

This marvellous union is set forth by the figure of the head and the body," we are members of the body of Christ. Do the members of His body rot away? Is Christ amputated? Is He fitted with new limbs as old ones are lost? Nay, being members of this body, we shall not be divided, from Him. "He that is joined unto the spirit with Christ, that mysterious union does not allow for the supposition of a separation."

The Lord has wrought another great work upon us, for He has sealed us by the Holy Spirit. The possession of the Holy Ghost is the divine seal which sooner or later is set upon all the chosen. There are many passages in which that seal is spoken of, and is described as being an earnest, an earnest of the inheritance. But how an earnest if after receiving it we do not attain the purchased possession? Think over the exceedingly weighty words of the apostle in II Cor. 1:21, 22. "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."

To the same effect the Spirit speaks in Ephesians 1:14: "In whom ye also trust after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, who is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Beloved, we are certain that if the Spirit of God dwelleth in us, He that raised Jesus Christ from the dead will keep our souls and will quicken our mortal bodies present us complete before the glory of His face at the last day.

Therefore we sum up the argument with the confident expression of the apostle when he says (II Tim. 4:18), "The Lord shall deliver me from every evil work, and will preserve me unto heavenly kingdom; to whom glory for ever and ever. Amen."

II. Now, how shall we PROVE THE DOCTRINE PRACTICALLY?

The first improvement is encouragement to the man who is on the road to Heaven. The righteous shall hold his way. I had to take a very long journey from London to John Groats, with my poor tottering limbs to carry me, and such weight to carry too, I might begin to despair, and indeed, very first day's walking would knock me out; but if I had a vine assurance unmistakably saying, "You will hold on your way and you will get to your journey's end," I feel that I would bridle myself up to achieve the task. One might hardly undertake a difficult journey if he did not believe that he would finish it, the sweet assurance that we reach our home makes us pluck up courage. The weather is rainy, blustrous, but we keep on, for the end is sure. The road is very rough, and runs hill and down dale; we pant for breath, and our limbs are aching, but as we shall get to our journey's end we push on. We are ready to creep into some cottage and lie down to die of weariness, saying, "I shall never accomplish my task," but the confidence which we have received sets us on our feet, and off we go again.

To the right-hearted man assurance of success is the stimulus for labour. If it be me that I shall overcome the world, that I shall conquer sin, that I shall not be an apostate, that I shall not give up my faith, that I shall not fling away my shield, that I shall come home a conqueror — then will I play man, and fight like a hero. This is one of the reasons why British troops have so often won the fight, because the drummer did not know how to beat a retreat, and the rank and file did not believe in the possibility of defeat. They were beaten often times by the French, so French tell us, but they would believe it, and therefore would not run away. They felt like warriors. (Continued on page 7, column 1)

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DO NOT READ THIS, UNLESS . . . !

I thought of it once as I sat by myself, and looked at the boxes that stood on the shelf; one so large, one so small, with a contrast most grim. A band-box for me and mite-box for him.

I paid for my hat and I paid for my gown, and I paid for the furs that I purchased down-town; and when I returned it was plain as could be, a mite-box for him and a band-box for me.

I tossed in a dime but it didn't seem right, couldn't be proud of that curious sight; so I took out my check book and tried to be square for I wanted my giving to look like my prayer.

In the midst of his sermon a minister emphatically exclaimed, "Make all the money you can." An old miser in the audience shouted, "Hallelujah." The preacher continued, "Keep all the money you can!" The miser whispered excitedly to the man nearest him, "This is the best preacher we've ever had." Again the preacher spoke, "Give all the money you can!" And he who had emphatically endorsed the preacher's first two statements suddenly denounced the preacher as a fool.

How sad it is that the followers of Christ can be so apathetic, and sometimes even hostile to the cause of giving!

The Psalmist asks, "What shall I render unto the Lord for all his benefits?" (Ps. 116:122). Mark the evangelist answers, "Render unto the Lord the things that are His." (Mark 12:17).

The question arises, "What belongs to God?" There is only one basis on which this question can be answered for there is "nothing beyond what is written." If we accept the Bible as final, as God expects us to accept, then we must say that whatever God lays claim to in the Bible is that which we shall render unto Him.

On that basis, we must render the tithe, or one-tenth of our income, to the Lord.

No decent Christian would ever think of giving less than one-tenth of his income, for when a man is truly converted, his pocketbook is entirely in the hands of God.

In language that cannot be mistaken, God lays claims to the tithe.

And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord. Concerning the tithe of the

herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 27:30,32).

"... Ye shall bring your burnt-offerings, and your sacrifices, and your tithes." (Deut. 12:6).

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year... thou shalt bring forth all the tithe of thine increase the same year." (Deut. 14:22,28).

"We should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage." (Neh. 10:37).

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me; even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Matt. 23:10-12).

"But," says the objector, "Those passages are all from the Old Testament; what does Jesus say of the tithe?"

Whenever "thus saith the Lord" rings out, it makes no difference as to which Testament the Scripture cited can be found in. But let us notice the New Testament.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: THESE OUGHT YE TO HAVE DONE, AND NOT TO LEAVE THE OTHER UNDONE." (Mt. 23:23).

In the parable of the Pharisee and the Publican, Christ commends the tithe: "I fast twice in the week, I give tithes of all I possess." (Luke 18:12). WHAT CHRIST COMMENDS SHOULD BE OUR COMMAND!

Of Christ was it said, "Thou art a priest forever after the order of Melchisedec." (Heb. 7:21). What kind of priest was Melchisedec? Gen. 14:20 tells us that he was a tithe-receiving priest; "And he (Abram) gave him tithes of all." Then according to the simplest logic known, Christ is a tithe-receiving priest.

There are those that say that since Christ was virtually silent as to commanding the tithe that He does not intend for His followers to practice tithing today. Quite the converse is true. The tithe was so well established that it needed neither command, elab-

oration, nor commendation.

"Think not that I am come to destroy, but to fulfill." (Mt. 3:17). Christ came to fulfill the Old Testament. The tithe is one of its laws. Jesus' coming established the tithe.

Nowhere is there a statement that the tithe has been repealed. All the laws of the land are in effect until a repeal has been secured. It seems strange that if Christ abolished the tithe that no one is able to find the book, verse, and chapter in the Bible in which the matter is recorded!

Yes, the tithe is taught in both the Old and the New Testament. If the Jews under law gave one tenth to the Lord, then for a Christian to give less than one tenth, it is not that he is living under grace, but he is living in disgrace.

We do not give the tithe to the Lord. No man can give that which is not his. The tithe is God's, not man's. No man gives a cent to God until after he has paid the tithe which he owes to God.

HOW SADLY TRUE!

"Once I knew a Baptist, He had a pious look. He had been totally immersed— Except his pocketbook. He'd put a nickel on the plate, And then, with might and main, He'd sing, 'When we asunder apart, It gives us inward pain.'"

"I also knew a Baptist Who couldn't sin he said. He'd holler 'Glory' loud enough To almost raise the dead. But as to his apportionment, Though his barns were waxing fat, His shouting wasn't loud enough To ever quite raise that."

And now we finish the sentence which we left unfinished at the beginning of this article. "Do not read this, unless you are willing to accept the Scriptures as final." If they are to you the final criterion, the supreme law, the unmistakable evidence, the last word of a complete analysis, then, you know that tithing is taught within the Bible.

The question remains, "Are you an obedient or disobedient child of the King?" The Scriptures demand the tithe. Your obedience to Christ demands the tithe. Your heart, your conscience, your mind whispers, "If you are an obedient child you will tithe." Which shall it be: tithing and obedience, or robbing God and disobedience?

—J. R. G.

Perseverance

(Continued from page six) ning, and so they stood like solid rocks amidst the dread artillery of the foe till victory was declared on their side.

Brethren we shall do the same if we realize that we are preserved in Christ Jesus, kept by the power of God through faith unto salvation. Every true believer shall be a conqueror, and hence the reason for warring a good warfare. There is laid up for us in Heaven a crown of life that fadeth not away. The crown is laid up for us, and not for the chance comers. The crown reserved for me is such that no one else can wear it; and if it be so, then I will battle and strive to the end, till the last enemy is overcome, and death itself is dead.

Another improvement is this: what an encouragement this is to sinners who desire salvation. It should lead them to come and receive it with grateful delight. Those who deny this doctrine offer sinners a poor twopenny-halfpenny salvation, not worth having, and it is no marvel that

THE ASSURANCE OF ELECTION

I am not afraid of election frightening poor saints or sinners. There are many divines who tell the inquirer, "election has nothing to do with you." That is very bad, because the poor soul is not to be silenced like that. If you could silence him so it might be well, but he will think of it, he can't help it. Say to him then, If you believe on the Lord Jesus Christ you are elect. If you will cast yourself on Jesus, you are elect. I tell you — the chief of sinners — this morning, I tell you in His name, if you will come to God without any works of your own; cast yourself on the blood and righteousness of Jesus Christ; if you will come now and trust in Him, you are elect — you were loved of God from before the foundation of the world, for you could not do that unless God had given you the power, and had chosen you to do it. Now you are safe and secure if you do but come and cast yourself on Jesus Christ, and wish to be saved and to be loved by Him.

—C. H. Spurgeon

they turn from it. As the Pope gave England to the Spanish king — if he could get it — so do they proffer Christ's salvation if a man will deserve it by his own faithfulness. According to some, eternal life is given to you, but then it may not be eternal; you may fall from it, it may last only for a time.

When I was a child I used to trouble myself because I saw some of my young companions who were a little older than myself when they became apprentices and came to London, become vicious; I have heard their mothers' laments, and seen their tears about them; I have heard their fathers expressing bitterest sorrow over the boys whom I knew in my class to be quite as good as ever I had been, and it used to strike me with horror that I perhaps might sin as they had done. They became Sabbath-breakers; in one case there was a theft from the till to go into Sunday pleasuring. I dreaded the very thought; I desired to maintain an unsullied character, and when I heard that if I gave my heart to Christ He would keep me, that was the very thing which won me; it seemed to be a celestial life assurance for my character, that if I would really trust Christ with myself He would save me from the er-

rors of youth, preserve me amid the temptations of manhood and keep me to the end. I was charmed with the thought that if I was made righteous by believing in Christ Jesus I should hold on my way by the power of the Holy Spirit.

That which charmed me in my boyhood is even more attractive to me in middle life; I am happy to preach to you a surer and everlasting salvation. I feel that I have something to bring before you this morning which is worthy of every sinner's eager acceptance. I have neither "if" nor "but" with which to dilute the pure gospel of my message. Here it is: "He that believeth and is baptized shall be saved."

I dropped a piece of ice upon the floor yesterday, and I said to one who was in the room, "Is not that a diamond?" "Ah, he said, 'you would not leave it on the floor, I warrant you, if it were a diamond of that size.' Now I have a diamond here — eternal life, everlasting life! Methinks you will be in haste to take it up at once, to be saved now, to be saved in living, to be saved in dying, to be saved in rising again, for ever and ever by the eternal power and infinite love of God. Is not this worth having?

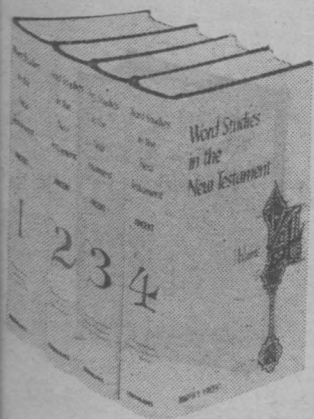
Grasp at it, poor soul; thou (Continued on page 8, column 4)

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Gabriel Promoted

(Continued from page one)
More, the Popes have jurisdiction in Heaven itself. The Heavenly hosts—indeed, their very angelic leaders—must bow to their decrees. Fantastic theological aberrations of some Pontiff of the darkest Middle Ages? By no means. Just a routine claim of the Popes of the twentieth century. Such Papal omnipotence, in fact, to the incredulity of the cynics—being concerned—was exercised by Pope Pius XII, when by means of a Papal Brief issued on April 2, 1951, he officially promoted the Archangel Gabriel to the rank of supreme supervisor of all the telephones and telephonists, television sets and television fans, of the world.

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"Imperishable Meat"

(Continued from page 4)

III HOW TO DO THE WORK THAT SATISFIES

I ask you, how do you do the work that satisfies? You say, "Work? Brother Gilpin, you talk about a man working for salvation?" Beloved, that is the term that is used here. How does a man do the work that brings spiritual satisfaction? Listen:

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is THE WORK of God, that ye BELIEVE on him whom he hath sent."—John 6:28,29.

Years ago, I held a meeting in a school building out in Carter County. One night during that meeting I wrote on the blackboard this text of Scripture, and I emphasized the word "work" and "works." The disciples, or the learners of the crowd that Jesus was talking to, said, "What shall we do that we might work the works of God?" You'll notice it has the hiss of a serpent. Jesus said, "Man, cut the 's' off; it isn't works, but work." Beloved, there is just one work, and what is that work? To believe on Him whom God has sent. That is the work that saves.

Even that faith is a God-given faith, for we read:

"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.

CONCLUSION

Beloved, look at it in any light you wish, and you'll find this: there is a disappointing work when a man is working to save himself, and there is a satisfying work when he comes God's way and finds Jesus Christ, the gift of God, that produces everlasting life, and realizes that the only reason he is partaking of that gift is because he was one of the elect of God before the foundation of the world. What a blessing it is to realize that the work that satisfies is Jesus Christ, and that we receive Him by simple faith in the Son of God as our personal Saviour.

I remember reading recently of an ancient custom over in England. When a man goes into an office they "weigh him in" physically, and then they weigh him out when he goes out of office, and the fellow that hasn't gained any in weight when he goes out

PERFECT PEACE

I LOOK NOT BACK—God knows the fruitless efforts,
The wasted hours, the singing and regrets;
I leave them all with Him that blots the record,
And graciously forgives, and then forgets.

I LOOK NOT FORWARD—God sees all the future,
The road that short or long, will lead me home;
And He will face with me its every trial,
And bear for me the burden that may come.

I LOOK NOT AROUND ME—then would fears
assail me
So wild that tumult of life's restless sea;
So dark the world, so filled with war and evil,
So vain the hope of comfort and of ease.

I LOOK NOT INWARD—that would make me
wretched,
For I have naught on which to stay my trust;
Nothing I see but failures and shortcomings,
And weak endeavors crumbling into dust.

BUT I LOOK UP—UP—into the face of JESUS!
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—Selected

of office is warmly applauded. The reason of it is that he hasn't grown fat at the public expense. It is an ancient custom in this county in England, and they say that they have been doing it for hundreds of years. When I was reading about it, I thought how God weighs every one of us. Some of these days He is going to weigh everybody that is trying to work for that meat that perisheth, and when He does, that individual is going to realize that it is a disappointing work that has been performing. Thank God, beloved, He is also going to weigh those who are trusting in Jesus Christ.

I rejoice tonight for the hope that I have in Him, knowing that my salvation is sure and secure

in Jesus Christ as my Saviour. Do you have that hope? I sincerely trust that you do.
May God bless you.

Perseverance

(Continued from page 7)
mayest have it if thou dost believe in Jesus Christ, or other words trust thy soul in Him. Deposit thine eternal tiny in this divine bank, thou canst say, "I know who have believed, and I am persuaded that He is able to keep against that day." The Lord bless you, for Christ's sake. Amen.
(From The Metropolitan Tabernacle Pulpit, Vol. 23, pp. 361-3)

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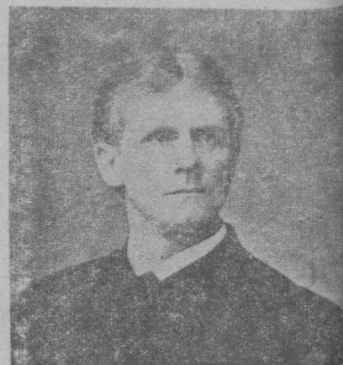
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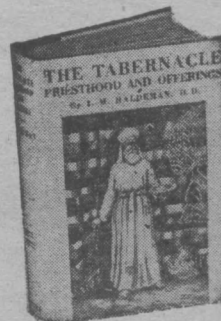
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