

# The Baptist Examiner

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

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SHOULD WE REVISE OUR OLD BELIEFS . . .

## IN THE LIGHT OF MODERN TIMES?

By ROY MASON  
Aripeka, Florida

"But times have changed!" By many this expression is supposed to furnish adequate excuse for throwing aside beliefs and practices of the past which have been considered right and good. What about this notion that we are to revise our theology, revise our behaviour, revise our ideals to suit "the times?" It is one of the most delusive and wicked fallacies that one can conceive of. To assume that a thing is right because it has become the popular thing to do it, is to make some further idiotic assumptions, as follows:

1. It is to assume that right is not absolute but relative. That assumption leaves us without any genuine, fixed standard of conduct.
2. It is to assume that human beings are the proper legislators

of their conduct—not their Maker. If a thing is right just because it has become popular to do the thing, then right is determined by the shifting fads and customs of



ELD. ROY MASON

human beings. That does away with any Supreme Law Giver. Ancient Sodom adopted sex practices that were popular with the citizens, but they were so vile in the sight of God that He burned the city off the map. The people

of Noah's day followed standards that pleased them, but God destroyed the world of that day because of them. God says, "I am Jehovah, I change not." A thing is right or wrong because the Moral Governor of the universe says so—not because a segment of the human race has adopted such and such a standard.

3. "Times have changed" — instead of that being an argument in favor of a certain thing, it is more than likely to be an argument against it. The Bible says, "For these are evil days." The reason is that "the god of this world" is back behind the trend of the times.

Note some of the things that are excused today on the ground that "times have changed."

### Liberalistic Theology

We are having orthodox, Bible theology, junked in the seminaries today, on the ground that (Continued on page 8, column 3)

## Faithful Missionary Keeps Working Amid Difficulties

By F. T. HALLIMAN  
(New Guinea Missionary)

Things here in New Guinea are rolling along about as usual for this time of year. Everyone here, like the majority of the folk back there, are celebrating the Catholic, and hence, heathen holiday. And, there is no difference here in the attitude towards those that do not celebrate along with the Catholics than there is back there. The only difference being, I feel most certain that my family and I are the only people on this entire island that does not believe in and celebrate Christmas. Bro. Doty, I suppose, would be the next closest and he is on another lonely island several hundred miles separated from us.

For the first four or five years that we were out here the local government and all the local Missions sent the usual line of Christmas cards; however, since they never got a return and since we have never taken part in one of their annual Christmas parties, this year none of them sent any cards. I suppose they think by now that we are so heathen that we do not deserve a card — I am glad they have finally woke up to the fact that we do not believe in nor take part in Christmas, nor any other thing that the Catholics have incorporated into the worship of our Lord and Master.

Our worst trouble comes at this time of year; however, not with

the heckling that we get from the white population about our refusal to take part in this heathen holiday, but with the lost leaders of the various tribes. In every section of the Territory these leaders have been taught, both by the government and the various missionaries to honor this week



FRED T. HALLIMAN

above any time during the year. Therefore they start about the first of November with their old tribal dances, each night, and sacrificing to the spirits and it gains momentum as it goes along until it culminates on the 25th of December. (Continued on page 8, column 4)

## A Study In Sanctification, What It Is—What It Is Not

By ELDER WAYNE COX  
Selmer, Tennessee

There is perhaps no subject that has been abused more than this subject. Many call sanctification a second work of grace, this I

wish to refute. Others say that when anyone is sanctified he does not sin any more, this position also is unscriptural and foreign to the Word of God. The proponents of this erroneous doctrine like to call attention to what the Apostle John said in his epistle: I John 3:9, "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." This particular text is their favorite because they think that it substantiates their erroneous doctrine, but the fact is that this text destroys their doctrine, for anyone only has to study the Word of God a moment to see that this text utterly defeats them (by theirs and them I mean all of the Holiness sect, and all others that take the same position that they do) and their nefarious doctrine. We read in the Gospel of John the third chapter and the sixth verse where Jesus said to Nicodemus: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit and not the body." The seed spoken of is the Word of God. Luke 8:11. The reason for all of this confusion is because so many do not know what sanctification actually is, and neither do they know who are the sanctified. (Continued on page 5, column 4)



WAYNE COX

## EUREKA SCRIPTURE FOR ASSOCIATIONS

By FERRELL KENNEDY  
New Testament Baptist Church  
Elyria, Ohio

For years I have doubted the usefulness of church "associations." For years I searched for scriptural authority for their existence. For years I sought to learn if God ever commanded, advised, recommended, or even suggested that such organizations be formed. I found nothing. I sought out ministers and asked them for book, chapter, and verse that authorized such an institution. Invariably, they said, "The Bible teaches it." When I asked where such teaching could be found, they invariably replied, "Lots of places." When I asked for a specific instance, they would invariably reply, "It's taught by inference." When I asked where it was inferred, they would invariably reply, "Lots of places." So, here again, I was totally unsuccessful in my search.

Time passed. I continued to watch for signs of an association's existence in the Holy Scriptures. (Continued on page 6, column 5)

## What It Really Means To Be Truly A Friend Of Jesus

By C. H. SPURGEON

"Ye are my friends, if ye do whatsoever I command you." — John 15:14.

Beloved, it is the highest honor in the world to be called the friend of Christ. There is no title surely that excels in dignity that which was worn by Abraham, who was called the "Friend of God." Lord Brooke was so delighted with the friendship of Sir Philip Sidney that he ordered to be engraved upon his tomb nothing but this, "Here lies the friend of Sir Philip Sidney." There is beauty in such a feeling, but yet it is a small matter compared with being able to say, "Here lives a friend of Christ."

O wondrous condescension, that He should call me "friend." If I am indeed a true believer, not only is He my friend, without which I could have no hope here, or hereafter; but He hath, in the abounding of His grace, been pleased to regard me as His friend, and write me down in the honored list of intimates, who are permitted to speak familiarly with Him, as those do between whom there are no secrets, for

their hearts are told out to Him, whilst He hides nothing from them, but saith: "If it were not so, I would have told you."

Beloved, in what a light this sets obedience to Christ's com-



C. H. SPURGEON

mandments. I can not help, at this early moment in the sermon, noticing how the doctrine of our text transfigures obedience, and makes it the joy and glory of life. How precious it is, for it (Continued on page 6, column 1)

### An Appreciated Contribution

A few days ago, we received a letter from Mrs. Elizabeth Sanford of Fall River Mills, Calif. In her letter was the following:

"This crumpled dollar bill was found by me, and I knew it would do more good if sent to you. I will also include a little more that did belong to me to be used as you see fit."

Deep down within my heart this morning, I thank God for this particular offering on the part of Sister Sanford, and I thank God for the many offerings that He sends us from week to week—all of which we know are prompted of the Lord, as we know this one was.

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "BED TOO SHORT — COVER TOO NARROW"

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."—Isa. 28:20.

May I remind you at the very outset that I am a strong believer in preaching. I don't believe that there can ever be too much Bible preaching done. Sometime ago one of the leaders of the Federal Council of Churches made a suggestion that there had been too much preaching done, and there ought to be a moratorium on preaching. He suggested, "Let's not have any preaching for two or three years;

let the churches be closed up; let cobwebs accumulate in all sections of the churches; if people get hungry enough they will want to go to church."

I am ready to grant that there has been too much preaching done of the kind he does. I am ready to grant that I think there has been entirely too much preaching of the brand that he produces. In fact any preaching that is done by a Modernist—even in speaking one word is just one word too much. I am ready to grant that if there is any preaching done by an Arminian or by any individual that does

not believe in the sovereign grace of Almighty God there is that much preaching done that is too much. But there never has been a time when there has been too much Bible preaching.

I am a strong believer, I say, in preaching. I come to the New Testament and I find that the Apostle Paul, in writing to the church at Corinth, said:

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Cor. 1:18.

This would tell us that while (Continued on page 2, column 1)

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## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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## "Bed ... Cover"

(Continued from page one)  
the world that perishes looks upon preaching as being so much foolishness the man that is saved as a result of preaching considers it the power of God.

There will never be too much of that kind of preaching. In fact the only kind of preaching you can't have too much of is Bible preaching. The only kind of preaching that is going to amount to anything is the kind that is based on the Word of God. You certainly wouldn't want to ask a blind man the right way, and you certainly wouldn't want to ask a spiritually blind man, for the proper way to go to Heaven. So I say, the only kind of preaching that is worthwhile is the kind that is based on the Word of God. Any other kind isn't worth hearing.

I repeat again I am a strong believer in preaching. I don't believe it can be emphasized too much. I don't think we can have too much good sound Bible preaching. I never realized how important it is that a person be able to preach the Word of God than I did some few years ago when I was stricken with an exceedingly bad sore throat to the extent that I could scarcely whisper. The same day I was called to the home of a man who was practically stone deaf whom they said was dying, to witness to him for the Lord Jesus Christ. Can you imagine a much worse circumstance than that? The man himself, while only a young man, was practically stone deaf, and the only way he could have heard me at all was if I had shouted in his ear; at the same time, that very day I was stricken with an exceedingly bad case of sore throat and laryngitis, and I could barely whisper. I'll never forget how hard it was for me to sit down beside that fellow, and try to talk to him, to realize that I was getting no place at all

with him, and I left that man that afternoon to return to my home with the realization that I had done no good at all, for the simple reason that I could not speak loudly enough for him to hear me. In his incapacitated condition, as a result of his bad hearing, he couldn't understand a thing that I had said. When I went home that afternoon, I realized how important that preaching is, and how important it is that the Word of God go out to people.

In this connection, Isaiah says: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:21.

I tell you, beloved, a man that is preaching the Word of God, and truly standing for the Word of God, will have a witness to his ministry; and the people who hear and enjoy his ministry, and will hear his preaching, will hear a voice behind them that will say, "This is the way, walk ye in it." I believe with all my heart that the man that preaches the Word of God will emphasize the truth of God's Book. I believe that the folk that he preaches to will have an assurance that they are listening to the Word of God, and will be assured that God is definitely speaking to them through the preacher.

I come back to say that I am a strong believer in preaching. I not only believe that you can't preach too much of the Word of God, but whenever you preach it, it is going to be blessed of the Lord, in the saving of the lost, for the edification of the saved, and to the shutting up of those who are the non-elect of God.

I turn to my text which speaks about the bed being too short and the cover being too narrow. The text presents to us a picture of a man who is tired—maybe almost exhausted and desiring rest. Does that classify any of you? Do some of you feel like you are tired, exhausted, and desiring rest? If that be true, I hope you have a bed that will be too short for the next few minutes as I want you to stay awake to hear me.

This text presents to us the picture of an individual that is weary and worn out and desires rest, yet when he lies down, he finds the bed too short and he can't stretch out. He may angle from one corner of the bed to the other, but it is still too short. There is just no rest for him because the bed is too short.

Then, of course, you realize on a night when it is cool, it is mighty nice to have a cover to wrap up in but this fellow that lies there, expecting to get a good night's rest, and is disappointed with his bed, has a second disappointment, and that is, he finds that the cover is not wide enough for him to wrap himself in it. If he tucks it round his tummy, his back feels the breeze. The cover is just not wide enough to wrap around him.

Can you imagine an individual who would be in much worse condition than a man that can't

stretch out on the bed to rest, and he can't wrap himself up in the cover to keep himself warm? As you would think of it, certainly there would be no warmth, no refreshment, no rest, and there would be no refreshment to the body that would come as a result of such an experience. It certainly presents to us a distressed and painful state.

Beloved, if you have ever had that experience in life, naturally you will appreciate this text from the spiritual point of view. If you have never had such an experience, maybe you can imagine what it would be like. This is the basis of the message that I wish to bring to you.

I.

## THERE ARE MANY BEDS ON WHICH YOU CAN FIND NO REST.

You can't tell me that there is any spiritual rest that can come to a person that is an unbeliever. It is just like trying to stretch out in a bed that is six or eight inches too short for your body. Unbelief doesn't give any rest. It doesn't give any satisfaction. It doesn't give you any refreshment. As I study God's Word, I am more and more impressed with this fact, that there is absolutely no rest, no comfort, and no satisfaction for that individual that is an unbeliever. Listen: "And he marvelled because of their unbelief. And he went round about the villages, teaching."—Mark 6:6.

This is speaking about the Lord Jesus Christ and it says that He marvelled because of their unbelief.

Beloved, I marvel at the unbelief of men in this world today. The only way that anyone will ever believe is because the Holy Spirit enables him to believe. The only way that anyone will ever be able to believe is because he has been chosen from before the foundation of the world, and God has opened his heart to belief. The only ones that will believe are the ones who have been ordained of God to eternal life. Listen:

"And as many as were ordained to eternal life BELIEVED."—Acts 13:48.

In spite of the doctrine of election, and in spite of my understanding of the Word of God that only the elect will believe, I say that I marvel at the unbelief in people. I ask, why would people be unbelievers? It looks like that everything around, and about us, would cause people to be believers. It looks like everything around us would cause folk to believe in God, and believe upon the Lord Jesus Christ, yet it is sad that in the days of our Lord's ministry, He Himself marvelled because of the unbelief on the part of people.

Listen again:

"Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it IGNORANTLY IN UNBELIEF."—I Tim. 1:13.

Unbelief is a terrible thing on which to try to rest. I imagine that it would be a mighty hard, lumpy bed for a man to try to sleep on—this bed of unbelief. You that are unbelievers certainly aren't getting any spiritual rest. You certainly are not getting any comfort. You couldn't ask for a more hard, horrible, lumpy bed on which to rest spiritually, than the bed of unbelief.

The Word of God encourages us to believe upon the Lord Jesus Christ. Listen:

"Verily, verily I say unto you, he that heareth My word, and BELIEVETH IN HIM that sent Me, hath everlasting life."—John 5:24.

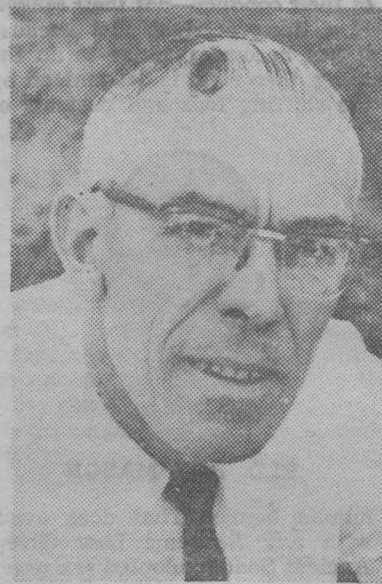
"Verily, verily, I say unto you, He that BELIEVETH ON ME hath everlasting life."—John 6:47.

"For by grace are ye saved

## THE FALLACY OF THE ECUMENICAL MOVEMENT

ELD. BOB NELSON  
Saline, Michigan

Clergymen and leaders of many religions are fervently working to unite together in a great ecumenical organization. They desire one great world church which will wield great political influence so as to solve all the world's social problems. Their message is a social gospel and not the Gospel of Christ that converts and transforms a man from within. Ecu-



ELD. BOB NELSON

meniacs are interested in merely changing man's outward circumstances in the name of religion and in doing such they hope to have a happy great society.

Historic Christianity believes that man is a sinner and spiritually out of touch with God. Therefore, a man may have a bigger house, more furniture, better clothes and yet he is unhappy within his own heart because he is not reconciled to the Sovereign God who rules this universe. If the reader has not experienced the miracle of the new birth within his or her soul, then we would urge you to read John chapter three and the first five chapters of the Epistle of Romans in your Bible.

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.

A man who turns a deaf ear to Scriptures like these is choosing a hard, lumpy bed spiritually, where there can be no rest, and where there can be no satisfaction to the soul. You are trying to sleep on a spiritual bed of unbelief.

There is another bed that is just about as uncomfortable and that is the bed of good works. Some people are trying to find their soul rest and satisfaction by their good works. I dare say there is not one week that goes by that somebody will, in some wise, refer to the fact that he expects to go to Heaven on the

basis of the good that he may have done.

I was impressed recently when an individual was talking about the astronauts that had been flying around in space for the last eight days, with nothing to do while we have been busy down here helping to pay the bill. After this man left me, I was thinking about this conversation in a particular sense. He said "If they would get killed—if anything would go wrong and they would just stay up there in space we would be in doubt as to whether or not they would go to Heaven, because just look at the good they are doing." I rather imagine that there are lots of people that would have an idea like that, that people were saved on the basis of their good works.

Of recent date, I read what was supposed to be a prayer but I considered it the most blasphemous utterance that I have ever read in my life. In this which was supposed to be a prayer, the words were addressed to God as though He were a man, and the words that were spoken to God were on this basis: "I am trying to be a good guy; I am doing the best that I can, and I hope some of these days my goodness will merit your blessing."

Beloved, there's many an individual who is going on in life expecting to go to Heaven just on the basis of his good deeds that he has done. If that is your experience, let me remind you—you have a mighty short bed on which to rest.

God's Word tells us:

"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.

Notice the crowd said, "What shall we do, that we might work the works of God?" They wondered what they could do, and they wondered what works they could perform, but the answer came back, "This is the work of God, that ye believe on him whom he hath sent."

This would certainly cause you to realize that it is mighty short bed on which you are trying to get your rest.

Notice again:

"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.

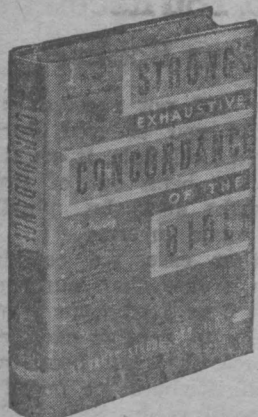
In the light of these Scriptures, why would anybody go on depending upon his works? It is a short bed—entirely too short for you to stretch out upon it. It is entirely too short for you to try to get any rest on, if you are depending upon your works for your salvation.

Notice another Scripture:

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF THE LAW."—Rom. 3:28.

The same thought is presented again:

"But to him that WORKETH (Continued on page 3, column 1)



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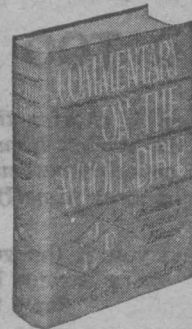
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PAGE TWO



We have all heard of people who trusted God too little, but have you ever heard of anyone who trusted Him too much?

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## "Bed . . . Cover"

(Continued from page two)

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

Whose faith is counted for righteousness? It is the man who has quit working and is trusting Him. Notice it says, "But to him that worketh not, but believeth on him that justifieth the ungodly."

You say, "Brother Gilpin, I believe a person has to do something in order to be saved. I just don't believe anybody can be saved unless he does some work."

I remember a fellow telling me some years ago that you had to do a little work yourself to go along with the finished work of Christ; that you have to put forth a little effort on your part. He said, "It is just exactly like riding a bicycle. You get on a bicycle on top of a hill, and a fellow can give you a shove, and you will coast down that hill, but if you don't start pedalling pretty soon, you are either going to fall to the right, or fall to the left. It all depends on whether you start pedalling yourself."

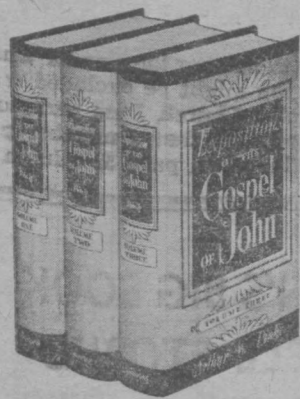
Now, beloved, that might be true if you are going to Heaven on a bicycle, but going to Heaven is a different story to riding a bicycle. It is not by work that we are saved, but as this text says, "To him that worketh not, but believeth on him that justifieth the ungodly."

Listen again:

"Knowing that a man is NOT 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

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Christ, and not by the works of the law: for BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED."—Gal. 2:16.

How can a man expect to get any spiritual rest on a bed of good works? It is too short; you just can't stretch out on a bed of good works. This text tells us very specifically that there is no salvation for the individual that is depending upon his works.

I want to give you a little illustration that I think will help you to see this. Suppose a man were to come to me and say, "Brother Gilpin, I am interested in the work that you are trying to do, and I am very much interested in what you are doing at the present time. Even though I am not a professing Christian, I would like to be of help to you."

If that man were a man of wealth, and a man with lots of financial backing, I would be glad to meet him. Of course I would rather meet him if he were a Christian, but even if he were not and he wanted to put some money into the work that we are doing, I'd be glad to meet him. I feel this way: the Devil has had his money long enough, and I would be glad to use a little bit of it in the Lord's service. But suppose he comes to me and says, "I want you to do whatever you want to do so far as religion is concerned and let me pay the bill." Beloved, I certainly would show him how to spend some money. Do you know what I would do? I would see to it that we got our new church building completed in a very short period of time. I would see to it that we had some missionaries sent out, the like of which we have never had before. I would see to it that we had more radio programs. I would see to it that we got busy helping this man spend his money that he wants to spend. Every month I would turn the bills over to him and I would have no worries relative to the mission work, or THE BAPTIST EXAMINER, or anything that we do. We wouldn't have to worry about finances because all of it would be taken care of by this man.

I ask you, if this individual put thousands upon thousands of dollars into our work within the next twenty years time, you would have to admit that man is doing good. You would have to admit that this man is certainly a blessing to us. You say, "Brother Gilpin, surely that man will go to Heaven when he dies."

I ask you, "On what basis?" You say, "Look at the good that he has done." But I come to this Scripture which says:

"NOT BY WORKS OF RIGHTEOUSNESS which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:1.

In the light of this Scripture, that man will go to a Devil's Hell as sure as there is a Hell for a man to go, unless he believes on Jesus Christ as his Saviour. What I mean to say is this: that man is sleeping on a bed that is too short and he can't get any rest.

Beloved, you will never be able to put your hand on your bosom and say, "I know that my

Redeemer liveth" as long as you are sleeping on a bed that is too short—as long as you are sleeping on the bed of good works.

There is another bed that is too short and that is the bed of religion. Talk about a lumpy bed; talk about a hard bed; you have it here. Can a man rest spiritually if he is depending upon religion? Many a man has tried it. There are more people today that go to church who are depending upon religion than are depending upon the Lord Jesus Christ as their Saviour.

Jesus tells us about the crowd for He says:

"Not every one that saith unto me, Lord, Lord shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."—Mt. 7:21.

There will be many a religious man, who is even a preacher, who is going to stand at the judgment bar of God and say, "Lord, we preached in your name," but He is going to say, "I never knew you."

Oh, is it possible that a man can be religious and lost? Is it possible for a man to be a preacher and lost? Is it possible that a man can be a minister, and not a minister of the Lord Jesus Christ? Jesus says it is. He says that such a group, when they come to the end of the way, will find that the bed has been entirely too short all the time.

I remember a man in my early ministry who was a Baptist preacher and whom I thought had been exceedingly sound in the Word of God for years. One day he said, "Brother Gilpin, I have been a lost man through all these years, and I know that I was never saved until last night." What was he doing? He had been on a bed that had been too short—he was depending upon his church works.

There used to be a man who was a rather successful evangelist among the Baptists of the South. I have heard him preach on various occasions; he was a good preacher. One day he told me that in his ministry he had seen 21 Baptist preachers saved. In other words, he had been invited by 21 Baptist preachers to hold meetings for them and they themselves were saved as a result of the preaching. He said he had gone there expecting to have fellowship with the pastor, but arrived to find that the pastor was an unsaved man, and that the pastor himself was saved in the meeting.

Beloved, listen, there's many an individual who has tried to sleep on a bed of religion.

I know a Baptist preacher, who, by his own testimony, was saved just a short time ago. He had been depending upon the fact that he had joined the church as a boy, and depending upon a religious experience which he had had, and all the while knowing not Jesus Christ as his Saviour. Beloved, he was trying to sleep, or rest, on a bed that was too short.

We read:

"And whosoever was not found

written in the book of life was cast into the lake of fire."—Rev. 20:15.

Notice, it doesn't say, "whosoever was not found written in a church book," or "whosoever was not a pastor of a church," or "whosoever was not a member of the church," or "whosoever was not a Baptist," but "whosoever was not found written in the book of life was cast into the lake of fire."

I ask you, are you depending upon a religious experience, or are you depending upon the Lord Jesus Christ as your Saviour? Are you sure that you are sleeping or resting upon a bed that is long enough? I have mentioned three beds that are too short—on which you cannot get proper rest spiritually—the bed of unbelief, the bed of good works, and the bed of religion. You will never be able to put your hand upon your bosom and say, "I know that my Redeemer liveth"; you will never have that soul satisfaction that can be had in the Lord Jesus Christ unless you are depending upon Him.

II.

THERE IS A COVER THAT IS TOO NARROW.

There is a cover that is just as bad as the bed that is too short, and that is the cover of your own self-righteousness. Everyone of us has some kind of righteousness, most of which is mighty poor. We read:

"But we are all as an unclean thing, and ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS; and all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isa. 64:6.

Can you imagine what your good deeds, and what your righteousnesses looks like in God's eyes? Can you imagine some old filthy, dirty, cast-off rags that you wouldn't even want to touch—that you probably wouldn't even want to pick up with a stick—can you imagine those old dirty rags how repulsive they would be to you? Well, God says that your self-righteousness—the best you have—looks to Him just like a filthy rag.

Imagine a fellow trying to wrap himself up with a cover that isn't wide enough to go all around him. Imagine that individual trying to get some rest in a bed where the cover just won't go all the way around, and there is no rest to be had.

That is the individual who is depending upon his self-righteousness.

Listen again:

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."—Mt. 5:20.

How righteous were the scribes and the Pharisees? We usually talk about them as though we consider them a very bad crowd. Beloved, they were a religious crowd of people. The only thing was, they allowed their religion to go to seed.

We talk about the Ten Commandments as being hard to keep, and they are. But the Jews didn't stop with the Ten Commandments. These scribes and Pharisees named 612 precepts that were binding upon each human being. If I remember correctly, there were 293 positive commandments and 319 negative statements. The scribes and Pharisees said that nobody could be saved unless he lived up to those 612 precepts, but Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."

Beloved, do you suppose you are really better than the Jew? He couldn't live up to those 612 precepts, yet Jesus said, "Unless your righteousness is greater than the righteousness of these scribes and Pharisees, you can't expect to go to Heaven." Talk about a narrow cover, you have it, if you are depending upon your righteousness.

Notice again:

"NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAVE DONE, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:15.

Look at that poor fellow that goes to bed at night, to realize that the bed itself is so short he can't stretch out and get in a comfortable position, and then he realizes that the cover is so narrow that he can't cover his body. Can you imagine a fellow that will get any less rest than that man, who is sleeping on a bed that is too short, and who is sleeping with a cover that is too narrow? The man who is sleeping on a bed of un-

(Continued on page 5, column 2)

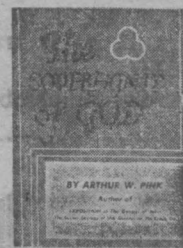
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THE BAPTIST EXAMINER

JANUARY 11, 1969

PAGE THREE



## The Baptist Examiner FORUM

*"Please discuss church discipline. Is it right to put a member on an inactive membership list for non-attendance? Name the sins for which a person might be excluded from a Baptist church? Is it right for one church to receive a person who has been Scripturally excluded from another Baptist Church?"*

AUSTIN  
FIELDS

610 High Street  
Cool Grove, Ohio

PASTOR,

Arabia Baptist  
Church

Arabia, Ohio



First of all I wish to emphasize the fact that a church's life depends upon her use of discipline. If she fails to use the God-given right of discipline, she would be in danger of being destroyed from within. This is, subversive men would control the church leading her into false doctrine, and the clutches of Satan. To eliminate this, the Lord gave to His church the authority to reject, withdraw and have no fellowship with those who walk contrary to her doctrine. This was given as one of the means to preserve His church unto the end.

The Lord is pictured in the first three chapters of Revelation walking among His churches. As He walked, He observed their actions, then condemned, or commended, their works. The church at Thyatira He condemns because of the lack of discipline. She let a woman (Jezebel) seduce His servants to commit fornication. Some of the other churches were warned and shown the seriousness of their failure to use discipline. We can gather from Revelation two and three that if a church will not use discipline, then He who walks among them, must, and will, use it.

It is my belief that a church should withdraw the right hand of fellowship from those who deliberately, willfully and maliciously forsake the assembling of themselves together with the saints. The reason for this, is that unless one is providentially hindered from attending the service, he becomes guilty of commission of a wilful sin.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much more, as you see the day approaching. FOR IF WE SIN WILLFULLY after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."—Heb. 10:25-26.

You will notice that the forsaking of the assembly is classified as a wilful sin; thus those who are guilty of this particular sin should have the charge of wilful sin placed against them, and the church withdraw herself from them in obedience to the command given to the body of Christ to withdraw from those who walk disorderly. Read II Thess. 3:6.

Sins for which a person might be excluded from a Baptist Church are failure to repent of offense against another member. Read Matt. 18:15-17. Heresy. Those who are guilty of this sin should be excluded without de-

lay, for they are walking disorderly and contrary to the doctrine which a Baptist Church has received from the Lord. In fact they are guilty of advocating the doctrine of Mystery Babylon (Roman Catholicism) and her harlot daughters (Protestantism); they are spots in our feast of love, and should be removed so that we may worship God in spirit and in truth. Read Titus 3:10 and Eph. 5:1-11.

It is definitely not right for one church to receive a person who has been Scripturally excluded from another Baptist Church. If the Comforter was leading a church to discipline one of her members, I am sure He would not lead another church to receive that member until the wrong had been confessed and repented of. If the Comforter were to lead one church to exclude a particular member, and then the same Spirit lead another church to receive this excluded member, would not it be the equivalent to the Comforter divided against Himself? Therefore it would be wrong for a Baptist Church to receive a Scripturally excluded member from another Baptist Church.

ROY  
MASON

Radio Minister

Baptist  
Preacher

Aripeka, Florida



I feel like exclaiming, "Church discipline — what is that?" Most churches and church members hardly know the meaning of the expression, so seldom do churches exercise such discipline. That's one reason why people outside churches have so little confidence in churches today. They know outstanding rascals and immoral persons who retain standing in the church notwithstanding their meanness.

We know that back in the time of Paul there was such a thing as exclusion from churches. In I Cor. 5:3-13 Paul tells about a man in the Corinthian church who was guilty of fornication. He rebukes the church for putting up with this situation, and tells them (v. 13) to "put away from among yourselves that wicked person." He indicates several things in his discussion of this incident.

1. He indicates that when a church turns out a member for blatant sin, that God ratifies what the church has done and lets the devil work on the fellow. It is a dangerous thing for an unrepentant church member to be excluded from a church, when it is done in the right spirit. He is in for some chastening, if he is truly saved. (See v. 5).

2. He says that church members

who are allowed to live in sin unrebuked constitute a DANGEROUS LEAVEN that is liable to corrupt others in the church. (See v. 7).

3. Often when a church disciplines a member for wrong doing the member quits his meanness, repents and seeks to come back into fellowship. The man referred to here evidently did this, and Paul pleaded for mercy for the man. (See II Cor. 2:6-7).

I think of a man who was excluded from a church where I was pastor, for drunkenness. Shortly after this his wife was suddenly taken from him by death. He must have felt that the chastening of the Lord was in this, for he came back repentant and asked to be received. This was done and he lived a sober life. If the church had not excluded him, he might have gone on in drunkenness the rest of his life.

As to the question about putting a person on an inactive list because of non-attendance, this is something about which there is no definite Scriptural instruction.

The questioner asks for a list of sins that merit exclusion. I can do no better then to quote Paul (I Cor. 5:11): "Not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner." Doubtless there are other offenses that deserve exclusion.

Last of all, the questioner asks if it is right for one church to receive a person who has been Scripturally excluded from another Baptist Church. The answer is, "NO — A DOZEN TIMES NO!" Baptist churches should show courtesy toward other Baptist Churches, and should back them up when they do what is right. It is to undercut a sister church to furnish a haven for members excluded. I have seen this done. Some Baptist Churches and some pastors are crazy about numbers and will do most any underhand thing just to get a member. This is not only wrong — it is wicked!

JAMES  
HOBBS

Rt. 2 Box 182  
McDermott, Ohio

RADIO SPEAKER  
and MISSIONARY

Kings Addition  
Baptist Church

South Shore, Ky.



In discussing church discipline, I will attempt to answer the questions that you have asked without putting each question down in the order you asked. I will begin, though with the first question.

As far as I can see, there is no such thing as an inactive member. I know that the argument is used that we have parts of our body that sometimes become inactive, but I don't believe that we can use this as an effective argument.

The word "Ekklesia" actually means the assembly of baptized believers. If one has not attended the services of God for a long period of time, and does not have a good reason, he has actually excluded himself. This person is really nothing more than a name on the book and it is just a matter of the church removing the name from the rolls.

When we exclude a person we are cutting that person off as a member of our church. Another way of saying it is to say that we are withdrawing the hand of fellowship. In other words, no matter how you say it, that person is no longer a member of the church. He can be reinstated simply by the church restoring the hand of fellowship.

Remember, when we exclude a person we are doing it for va-

rious reasons. One reason is to help the offending member. When Paul told the church at Corinth to exclude the member who had sinned he told them why. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (I Corinthians 5:5). In other words, by putting him out of the church he will know that he is not living as a child of God should live and that his carnal nature is standing between him and service and reward. Many times a child of God has been brought to his senses and repented of his sins. (See II Cor. 2:6-8).

Another reason why we should exclude an erring member is because of the church. As long as we permit sin to remain in the church we cannot expect to glorify God or receive blessings from God. Paul said that a "little leaven leaveneth the whole lump." Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. . . (I Cor. 5:6,7). You cannot expect the wickedness to be changed by letting it remain in the church; instead you can expect it to corrupt the church.

One part of the question is about another church receiving an excluded member into its membership. If our church excluded a member and another church received that person, I would assume that that church is ignoring us as a sovereign body of Christ and thereby breaking fellowship with us. That church is destroying the purpose of church discipline and disobeying the Word of God. The only way that I could see that a church might be justified in receiving an excluded member of a sound New Testament Baptist Church would be if it is impossible for the excluded member to get back to the church and ask forgiveness. I would expect the receiving church to write explaining the circumstances and that they were receiving him on his statement that he has repented.

There are three classes of sins that the Bible gives as reasons for church discipline. One reason, of course, is for moral sins. These are sins against the flesh. We have already quoted Scripture relative to this as shown in I Corinthians, chapter 5 and verses 1 through 7. II Thessalonians 3:6 tells us to ". . . withdraw yourselves from every brother that walketh disorderly . . ." (see also verse 14).

Another reason is for personal trespasses. If a brother trespasses against another and does not repent he should be excluded. This must not be done until the one who has been trespassed against goes to see him first. If the offender will not hear him he must take another brother and if he will not hear them then it must be brought before the church. (See Matt. 18:15-18). By the way, this is the only offense that requires personal visitation

before church discipline take place.

The third reason is doctrinal offenses. "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17). "IF ANY MAN TEACH OTHERWISE, AND CONSENT NOT TO WHOLESOME WORDS EVEN THE WORDS OF OUR LORD JESUS CHRIST, AND TO THE DOCTRINE, WHICH IS ACCORDING TO GODLINESS . . . FROM SUCH WITHDRAW THYSELF." (I Tim. 6:3-5).

My friends, church discipline is very important. Lack of discipline was the first error that entered the church after Christ ascended. This started the history of false doctrine and finally false churches which led into Roman Catholicism. Since the lack of discipline has caused so much heartache down through the ages we must make certain that we do not misuse it today. In other words, let us use church discipline only when necessary — but use it when it is necessary. We must not discipline a person who does not know the doctrine if he is willing to learn. We could say that another form of church discipline would be to teach the members that which is right.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church

Birmingham, Ala.



I'm afraid I do not know too much about an inactive membership list. I assume it is something like a trash can, or waste basket in which things that are useless or of no further value are put. We know there are different things that cause a member to stay away from church. So when a member continues to stay away from the church, the church and pastor should make every effort to ascertain the cause. If the member is unable to attend the services of the church for any reason, his, or her name should remain on the church roll. But, if the member could come, every effort should be made to restore him, or her to the fellowship of the church. When it becomes apparent that the member will not come back to the church, that member's name should be removed from the church roll, and the church is the one to do it. I believe a person is either a member of the church or he is not a member. There is no in between, no purgatory, so to speak, as I see it.

As to naming the sins for which a person might be excluded from a Baptist Church, I am persuaded that any sin that a member per-

(Continued on page 5, column 1)

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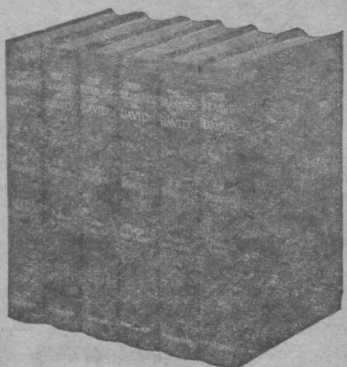
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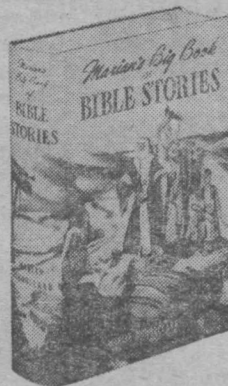
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## The Forum

(Continued from page 4)

sists in, refuses to give up after the first and second admonition is sufficient grounds for exclusion. Certainly such sins as immoral conduct, drunkenness, lying, stealing, frequenting places of ill repute, continued inexcusable failure to attend the church services and many others would be justifiable grounds for exclusion from the church. Some may feel that staying away from church is not a sin, but our failure to do what we are told to do is just as much sin as our doing that which we have been told not to do. Heb. 10:25 tells us not to forsake the assembling of ourselves together. In other words, this Scripture is telling us to assemble ourselves together, and when we fail to do that we sin, unless we have a satisfactory reason for not doing so, and our Lord is the one to be satisfied with our reason for not being at church. So I contend that any sin that casts a reflection upon a member is sufficient grounds for exclusion if that member refuses to give up that sin, because a reflection upon a member is a reflection upon the church of which he is a member.

I am fully convinced that it is not right for one church to receive a person who has been Scripturally excluded from a sister church, unless the excluding church goes to the extreme in the matter of restoration of the excluded member. If the member has been Scripturally excluded, it goes without saying that the church knows beyond any shadow of a doubt that the excluded member is guilty as charged. In that case, the excluded member has no business in anybody's church until he is ready to acknowledge his sin and ask his church to forgive him. If the excluding church asks nothing more than an acknowledgment of guilt and a request for forgiveness, no other church under heaven has any right to meddle in this church's affair. And if another church does meddle where she has no business by receiving this excluded member, she does the excluded member an injustice by giving him a false feeling that he is now in right standing with the Lord while still Scripturally excluded from one of the Lord's Churches. This church also shows disrespect, even contempt for the excluding church. And is it not possible that she drags her God-given authority in the dirt by her injurious treatment of the excluded member and the excluding church? Furthermore, is it not possible that our Lord will refuse to permit her to pick up that God-given authority again until she has made amends for it?

If our Lord is pleased with another church receiving a member who has been Scripturally excluded from a sister church who demands nothing more of the ex-

cluded member than an acknowledgment of guilt and a request for forgiveness, it just means that He too has thrown church discipline in the waste basket and forgotten all about it just as convention Baptists have done.

## "Bed . . . Cover"

(Continued from page three)

belief, or a bed of good works, or a bed of religion, and who is wrapped up in his own self-righteousness, that individual is certainly the spiritual counterpart.

I ask you, is your spiritual bed and your spiritual bedclothes any better? Is your bed long enough for you to stretch yourself upon it, and is the bed covering that you are using, spiritually speaking, wide enough for you to wrap your body in it?

### III.

#### THERE IS A PERFECT BED AND A PERFECT COVER.

The bed that is perfect and the cover that is perfect is found in the Lord Jesus Christ. Listen:

"His work is honourable and glorious: and HIS RIGHTEOUSNESS endureth for ever."—Psa. 111:3.

My righteousness is not enough that I might wrap myself in it, but His righteousness is perfect, for it endureth forever.

Listen again:

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called. THE LORD OUR RIGHTEOUSNESS."—Jer. 23:6.

"And the work of righteousness shall be PEACE; and the effect of righteousness QUIETNESS and ASSURANCE for ever."—Isa. 32:17.

When the righteousness of the Lord becomes yours imputedly, then there is a peace on the inside, and the outward effect is an assurance forever.

Notice again:

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works."—Rom. 4:6.

There is your perfect bed; there is your perfect covering—righteousness without works. Righteousness is imputed to you without any works on your part.

Listen again:

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."—Rom. 10:3,4.

Have you kept the law? Now be honest; have you kept the law in every particular? You know as well as I that the law has

been violated over and over again on your part. Christ is the end of the law for righteousness to every one that believeth. Don't depend upon the law, but depend upon Jesus Christ who kept the law perfectly in your behalf.

Let's read again:

"But of him are you in Christ Jesus, who of God is made unto us wisdom, and RIGHTEOUSNESS, and sanctification, and redemption."—I Cor. 1:30.

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

God took our sins and put them over on Jesus Christ, and God takes the righteousness of Jesus Christ and puts it over on us. In other words, God treated Jesus just like I ought to have been treated, and now God treats me just like Jesus ought to have been treated. He got my sin, and I got His righteousness. Beloved, there is rest there.

Notice another Scripture:

"And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, THE RIGHTEOUSNESS which is of God by faith."—Phil. 3:9.

What righteousness is it that saves? Not your righteousness, but the righteousness which is of God, by faith.

### CONCLUSION

I have tried to tell you that the bed of unbelief, and the bed of good works, and the bed of religion are all beds that are entirely too short. I have tried to tell you that the cover of

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your righteousness is entirely too narrow. You can't get any rest, you can't get any sleep, you have disappointment, you have no refreshment, you have no warmth, you have no spiritual satisfaction as long as you are trying to sleep on the bed of unbelief, good works, or religion, and you will always be trying to wrap yourself in your own self-righteousness. Thank God, there is a perfect bed and a perfect covering that is ours in the Lord Jesus Christ!

I can't think of but one verse of Scripture that ought to be quoted to close this message and that is the verse where Jesus said:

"Come unto me, all ye that labour and are heavily laden, and I will give you REST. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and YE SHALL FIND REST unto your souls. For my yoke is easy, and my burden is light."—Mt. 11:28-30.

Have you been trying to get rest in the past? Have you been trying to find soul satisfaction in the past? Have you been trying through the years to be satisfied on that bed on which you have been sleeping, and with that cover with which you have been trying to cover yourself? Thank God, you can throw it away, for you can never get any rest truly,

but Jesus said, "Come unto me, all ye that labour and are heavily laden, and I will give you rest." Would you like to have His rest today?

May God bless you, and may God save you, and may God add you to this body!

## Sanctification

(Continued from page one)

All of the saved are sanctified. I Cor. 6:11, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Now in this text we notice four things suggested: First, Paul tells the Corinthian brethren what they were prior to their conversion; and second, he tells them that they have been washed; third, that they are sanctified; and fourth, that they stand justified in the name of Christ. So, from this text we are taught that the saved, and I mean all of the saved, are sanctified. We notice again in the book of Hebrews, chapter two and the eleventh verse these words: "For both HE that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." And so we have proven conclusively that all of the saved are sanctified, they are the brethren of Christ; but notice again in Heb. 10:9, 10: "Then saith he, lo, I come to do thy will, O God." Verse 10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." So, by the same will that Jesus came to do we are sanctified. Just as sure as Jesus went to the cross and died for sinners, just that sure, are all who ever at any time believed in the Lord Jesus Christ sanctified. Yes, a thousand times yes, every believer in the world is a saint, or is sanctified.

### Sanctification Is Not Sinless Perfection

No, sanctification does not mean sinless perfection, although many try to make sanctification mean sinless perfection, but it does not mean that at all. Yes, many say that because they are sanctified they do not sin. Why I have heard people say that they had not committed a sin in so many years, however, I knew they were telling a falsehood, for anyone that takes that position runs in the face of the Bible, and not only that but calls God a liar at the same time. I John 1:8, "If we say that we have no sin we deceive ourselves, and the truth is not in us." V. 10: "If we say that we have not sinned, we make him a liar, and his word is not in us." Thus we can very readily see the folly of claiming sinless perfection. Those that make such ridiculous claims are not only liars, but they call God a liar, for God says that they do sin, and they say that they do not, which one are you going to believe? God, or those that make such claims? I Kings 8:46: "For there is no man that sinneth not." And too, we

further notice in the model prayer that Jesus taught His apostles to pray as is found in the Gospel of Luke, chapter 11:4, "and forgive us our sins;" and thus we see that the Lord Himself taught the apostles to pray for the forgiveness of sins. Now, if they were not subject to sin, why did the Lord tell them to pray for the forgiveness of sins?

We also read in I John 2:1: "My little children these things write I unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." But someone will say that the Apostle John was not sanctified at this time, but the Word of God says that he was, and not only that but we have proven conclusively that everyone that is saved is sanctified, and that they are sanctified the very moment that they believe, and become a child of God, but to give definite proof that John was sanctified at this time let us read the seventeenth chapter of the Gospel according to John, the chapter in which is recorded the prayer of Christ, John 17:17: "Sanctify them through thy truth, thy word is truth." And thus we see that in the prayer of the Lord's that He prayed for the sanctification of the apostles, and don't you suppose the Father heard Him when He prayed this prayer?

If sanctification renders a person, or makes a person incapable of sinning, then what about animals? Are animals subject to sin? Did the Lord provide for them in the atonement? Do they have a soul? Will they live on in another world, after they die? Did Christ come into the world to die for the animals? Oh, someone will say that these questions do not make sense, but they make just as much sense as to claim that sanctification is sinless perfection. The Lord told Moses to sanctify unto him all of the first born among the children of Israel, both man and beast. Ex. 13:2: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast, it is mine." So we notice that even the first-born of the beast of the Israelites were to be sanctified. And so I ask again, if sanctification renders anyone powerless to sin, then may I ask, what about the cattle? Can they sin? Why, of course you know that they cannot.

And still again what about inanimate objects. Can a building sin? Matt. 23:17, "Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold of the temple." Now, prior to being sanctified by the temple was the gold subject to sin, that is. Could that gold commit sin? Why the answer is too obvious for comment.

### Sanctifying The Lord

We are told to sanctify the Lord God in our hearts. Are we told to do this in order to keep the Lord from sinning? If the theory (Continued on page 6, column 1)

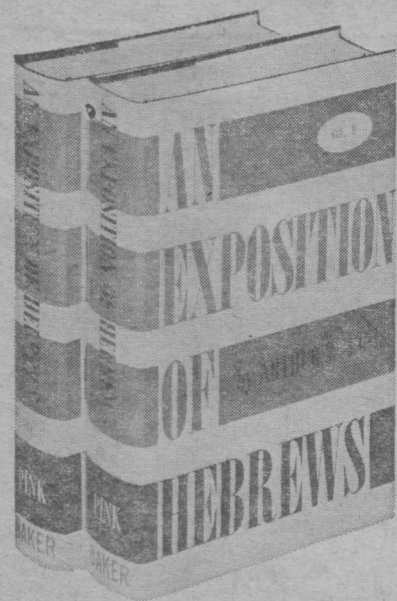
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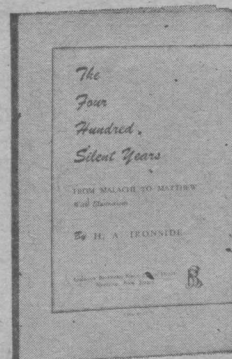
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## Sanctification

(Continued from page five)  
of some be true, then we keep the Lord from sinning by sanctifying Him in our hearts. Thus we can very easily see where anyone is driven when he takes the erroneous position that sanctification means sinless perfection. Such doctrine is foreign to the Word of God, and disgraces the very name of Christianity, the very ones that claim sinless perfection usually are the most corrupt, the most immoral, and certainly the biggest liars that are to be found anywhere.

### Now What Is Sanctification?

We are not left to struggle in darkness to find the answer to this question for we turn to the Word of God and find the answer therein. The Word itself demands our attention. In the Old Testament the word is qadesh, and means to set apart, and the word in the New Testament is hagiazō, and means to set apart, and so we can very easily see that sanctification means to be set apart to the service of the Lord, and that when anyone believes in Christ, and thereby becomes a Christian, that he or she is not only saved, but is likewise sanctified and is a saint and meet for the Master's use. In closing, may I call attention to one other text as further proof that sanctification means to set apart. Ex. 13:12, "That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast." Now in I Peter 3:15 where we are told to sanctify the Lord God in our hearts, it means that we are to set the Lord apart in our hearts as the object of our love and devotion, that He is to be our very life, and He is to occupy the throne of our hearts.

## Friends Of Jesus

(Continued from page one)  
is a better seal to friendship than the possession of the largest gifts and influence. Christ does not say: "Ye are my friends, if ye rise to a position of respectability among men, or honor in the church." No; however poor you may be — and those to whom He spake these words were very poor — He says, "Ye are my friends, if ye do whatsoever I command you." Obedience is better than wealth, and better than rank. Jesus values His friends, not by what they have, or what they wear, but by what they do.

### Our Lord Himself Tells Us What Obedience He Requests From Those Who Call Themselves His Friends

True friends are eager to know what they can do to please the objects of their love. Let us gladly hearken to what our adorable Lord now speaks to the select circle of His chosen. He asks of one and all obedience. None of us are exempted from doing His commandments. However lofty, or however lowly, our condition,

we must obey. If our talent be but one, we must obey; and, if we have ten, still we must obey. There can be no friendship with Christ unless we are willing, each one, to yield Him hearty, loyal service.

Let it go round, then, to all of you upon whom the name of Jesus Christ is named. If enrolled among the friends of Jesus, you must be careful about your own personal obedience to His blessed will. Forget not that even to the queen, standing on His right in gold of Ophir, the word is given: "He is thy Lord, and worship thou him."

It must be **active obedience** — notice that, "Ye are my friends, if ye do whatsoever I command you." Some think it is quite sufficient if they avoid what He forbids. Abstinence from evil is a great part of righteousness; but it is not enough for friendship. If a man can say: "I am not a drunkard, I am not dishonest, I am not unchaste, I am not a violator of the Sabbath, I am not a liar," so far so good; but such righteousness does not exceed that of the scribes and Pharisees, and they can not enter the kingdom. It is well if you do not willfully transgress; but if you are to be Christ's friends, there must be far more than this. It would be a poor friendship which only said: "I am your friend; and, to prove it, I don't insult you, I don't rob you, I don't speak evil of you." Surely there must be more positive evidence to certify friendship.

The Lord Jesus Christ lays great stress upon positive duties; it is: "If ye do whatsoever I command you." At the last day He will say: "I was an hungred and ye gave me meat; I was thirsty, and ye gave me drink." In that memorable twenty-fifth chapter of Matthew nothing is said about negative virtues; but positive actions are cited and dwelt upon in detail.

We are clear, from the wording of the text, that the obedience Christ expects from us is **continuous**. He does not say, "If you sometimes do what I command you — if you do it on Sundays, for instance — if you do what I command you in your place of worship, that will suffice;" but no, we are to abide in Him, and keep His statutes even unto the end. I am not now preaching works as the way of salvation, but as the **evidences** of fellowship, which is quite another thing. We must seek in every place, at all times, and under all circumstances, to do as Jesus bids us, out of a cheerful spirit of reverence to Him. Such tender loving subjection as a godly wife gives to her husband must be gladly yielded by us throughout life if we are His friends.

This obedience must also be **universal**. "Ye are my friends, if ye do whatsoever I command you." No sooner is anything discovered to be the subject of a command, than the man who is a true friend of Christ says: "I will do it," and he does it. He does not pick and choose which precept he will keep, and which he will neglect, for this is self-will, and not obedience. I have known some professors to err

greatly in this matter. They have been very strict over one point, and they have blamed everybody who did not come up to their strictness, talking as if that one duty fulfilled the whole law. Straining out gnats has been a very leading business with many; they have bought a choice assortment of strainers, of the very finest net, to get out all the gnats from their cup, but, at the same time, on another day, they have opened their mouths and swallowed a camel without a qualm. This will not do; the text is: "If ye do whatsoever I command you."

I do not mean that little things are unimportant; far from it. If there be a gnat that Christ bids us strain out, strain it out with great diligence; do not let a midge escape you, if He bids you remove it. The smallest command of Christ may often be the most important, and I will tell you why. Some things are great, evidently great, and for many reasons even a hypocritical professor will attend to them; but the test may lie in the minor points, which hypocrites do not take the trouble to notice, since no human tongue would praise them for so doing.

Here is the proof of your love. Will you do the **smaller** thing for Jesus, as well as the more **weighty** matter? Too many say: "I do not see any use in it; I can be saved without it; there are a great many different opinions on the point," and so on. All this cometh of evil, and is not consistent with the spirit of friendship with Christ, for **love pleases even in trifles**. Is it Christ's will? Is it plainly a precept of His Word? Then, it is not yours to reason why, nor to raise any question.

The reality of your subjection to your Lord and Master may hinge upon those seemingly insignificant points. "Whatsoever he saith to you, do it." Only by an earnest endeavor to carry out the **whole of His will**, can you live in happy friendship with Him, and be indeed His friend.

Note well that this obedience is to be rendered as to Christ Himself. Put the emphasis on the little word I: "Ye are my friends, if ye do whatsoever I command you." We are to do these things because Jesus commands them. Does not the royal person of our Lord cast a very strong light upon the necessity of obedience? When we refuse to obey, we refuse to do what the Lord Himself commands. When the Lord Jesus Christ, the Son of God and our Redeemer, is denied obedience, it is treason. How can rebels against the King be His Majesty's friends? The precepts of Scripture are not the commandments of man, nor the ordinances of angels; but the **laws of Christ**, and how dare we despise them? We are to act rightly because Jesus commands us, and we love to do His pleasure; there can be no friendship without this. Oh, for grace to serve the Lord with gladness!

To close this first point, it appears that our Lord would have us **obey Him out of a friendly spirit**. Obedience to Christ, as if we were forced to do it under pain and penalties, would be of no worth as a proof of friendship; everyone can see that. He speaks not of slaves, but of friends; He would not have us perform duties from fear of punishment, or love of reward; that which He can accept of His friends must be the fruit of love. His will must be our law, because His person is our delight. Some professors need to be whipped to their duties; they must hear stirring sermons, and attend exciting meetings, and live under pressure; but those who are Christ's friends need no spur but love. "The love of Christ constraineth us." True hearts do what Jesus bids them without flogging and dogging, urging and forcing. Constrained virtue is

spoiled in the making, as many a piece of earthenware is cracked in the baking. The wine of our obedience must flow freely from the ripe cluster of the soul's love, or it will not be fit for the royal cup. When duty becomes delight, and precepts are as sweet as promises, then are we Christ's friends, and not till then.

II. Having thus set forth what kind of obedience Christ requests, I now notice, in the second place, that our Lord leads us to gather from this sentence that:

### Those Who Do Not Obey Him Are No Friends Of His

He may yet look upon them, and be their friend, by changing their hearts, and forgiving their sins; but, as yet, they are no friends of His, for a man who does not obey Christ, does not give the Saviour His proper place, and this is an unfriendly deed. If I have a friend, I am very careful that, if he has honor anywhere, he shall certainly have due respect from me. If he be my superior, I am anxious that he should not think me intrusive, or imagine that I would take undue advantage of his kindness. He will be higher in my esteem than in the regard of anyone else.

He who is truly Christ's friend, delights to honor Him as a great King; but he who will not yield Him His sovereign rights, is a traitor, and not a friend. Our Lord is the Head over all things to His church, and this involves the joyful submission of the members. Disobedience denies to Christ the dignity of that holy Headship, which is His prerogative over all the members of His body, and this is not the part of a true friend. How can you be His friend, if you do not admit His rule? **It is vain to boast that you trust His cross, if you do not reverence His crown.**

He who does not His **commandments** can not be Christ's friend, because he is not of one mind with Christ; this is evident. Can two walk together, except they be agreed? True friendship exists not between those who differ upon first principles, and there can be no points of agreement between Jesus Christ and the man who will not obey Him; for he, in fact, says: "Lord Jesus, thy pure and holy will is obnoxious to me; thy sweet and gracious commandments are a weariness to me."

What friendship can be here? They are not of one mind; Christ is for holiness, this man is for sin; Christ is for spiritual-mindedness, this man is carnal-minded; Christ is for love, this man is for self; Christ is for glorifying the Father, this man is for honoring himself; how can there be any friendship, when they are diametrically opposed in design, object and spirit? It is not possible.

He who obeys not Christ, can not be Christ's friend, though he may profess to be. He may be a very high and loud professor, and for that reason he may be all the more an enemy of the cross — for when men see this man walking according to his own lusts, they cry out: "Thou also wast

with Jesus of Nazareth," and they attribute all his faults to his religion, and straightway begin to blaspheme the name of Christ. Through the inconsistent conduct of our Lord's professed friends, His cause is more hindered than by anything else.

Suppose you and I had some very intimate associate, who was found drunk in the street, or committed burglary, or theft, should we not feel disgraced by his conduct? When he was brought before the magistrate, would you like to have it said: "This person is the bosom friend of so-and-so?" Oh, you would cover your face, and beg your neighbors never to mention it. For such a fellow to be known as your friend would compromise your name and character.

We say this, even weeping, that Jesus Christ's name is compromised, and His honor is tarnished among men, by many who wear the name of Christian, without having the spirit of Christ; such can not be His dear companions. Alas! for the wounds which Jesus has received in the house of His friends. When Caesar fell, he was slain by the daggers of his friends. In trust, he found treason. Those

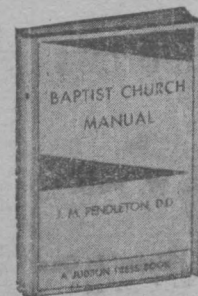
(Continued on page 7, column 2)

## Associations

(Continued from page one)  
but none appeared. The Bible was strangely silent on this widely accepted institution. I was certain that if God required us to belong to anything beyond His church He would not have forgotten to mention it. I was certain that He left no essential matter up to the inventive genius of a wayward, fallible people. So as I continued to study, I continued to doubt.

Now, I am still without proof of an association's Scriptural authority, but I have found a passage of Scripture that would indicate the former existence of an assembly, whose conduct closely resembled that of the associational meeting I once attended, and those of whom I receive reports. Of course, this assembly was not composed of true worshippers of God, or true followers of Christ, but their behaviour was quite similar. So much so, in fact, that I was constrained to mention it. So, to the exponents of church associations I would make this concession. If there is any Scriptural evidence of the existence of an association in Bible times, it must be in Acts 19:32. Let us read: "Some therefore cried one thing, and some another; for the assembly was confused; and the more part knew not wherefore they were come together."

Ed. Note — Now that Bro. Kennedy has found a Scripture to justify associational meetings, we are asking him to seek further and find a passage that will justify mission boards. There must be such or else a lot of preachers have lied on the Lord.



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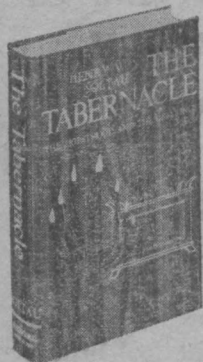
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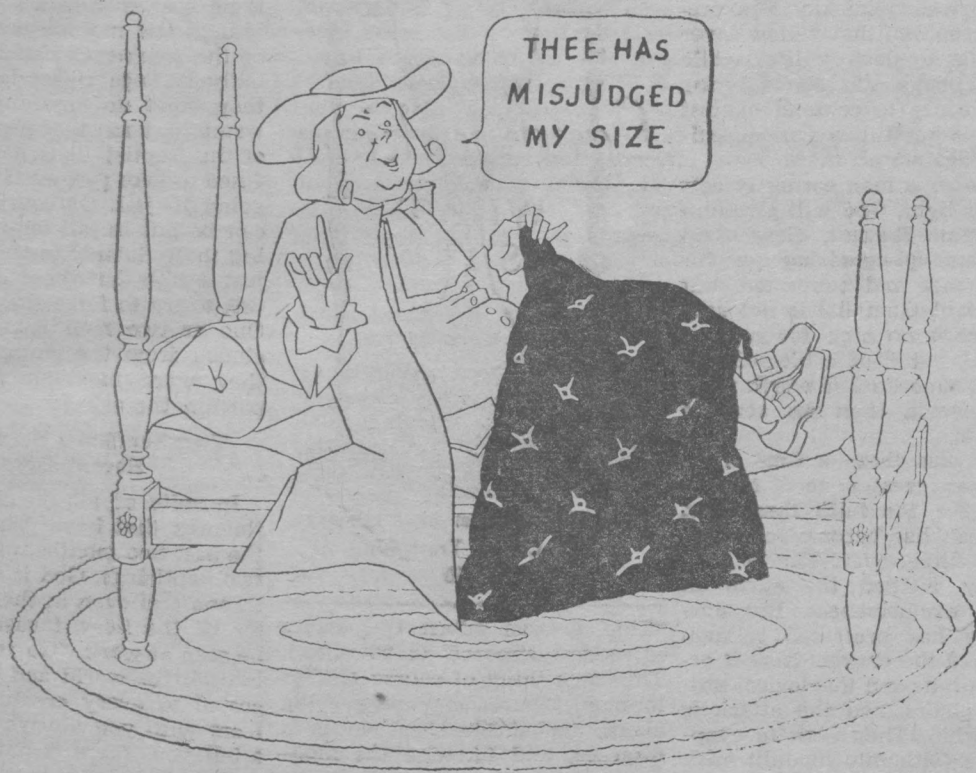
THE BAPTIST EXAMINER

JANUARY 11, 1969

PAGE SIX



When Joseph was sold into Egypt by his brothers, he was in the minority -- but he won.



"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.—Isaiah 28:20.

## PUT THE FEED IN THE RACK

An old farmer who was attending a religious convention chuckled to himself as he read over the subjects on the program.

"See here, parson," he said, to his pastor, "there's one thing always amuses me when you church people go at the business. You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmer's convention on how to get cattle to come up to the rack. We put all our time in on the best kinds of feed."

"I have a sort of notion that if you put more time on what to put in the rack you wouldn't have to spend all that time discussing how to get your folks to attend."

—Sel.

I am enclosing a small gift for TBE. I surely enjoy the sermons and missionary letters. Hope this will in some small way help.  
Mrs. John Copland (Kansas)

## Friends Of Jesus

(Continued from page six)

whose lives he had spared, spared not his life. Woe to those who, under the garb of Christianity, crucify the Lord afresh, and put Him to an open shame. Nothing burns Christ's cheek like a Judas kiss, and He has had many such. Those that obey Him not, can not be owned by Jesus as His friends, for that would dishonor Him indeed. Time was — I know not how it is now — when, if any

man wanted to be made a count, or to get an honorable title, he had only to pay so much at Rome into the Papal exchequer, and he could be made a noble at once. The titles thus purchased were neither honorable to those who gave nor to those who received them.

Whatever his pretended vicar may do, our Lord Himself sells no dignities. The title of "Friends of Jesus" goes with a certain character, and can not be otherwise obtained. Those are His friends who obey Him — "If ye love me, keep my commandments." He grants this patent of nobility to all believers who lovingly follow Him; but on His list of friends He enters none beside. Do you not see that His honor requires it? Would you have our Lord stand up and say: "The drunkard is my friend?" Would you hear Him say: "That fraudulent bankrupt is my intimate companion?" Would you have Jesus claim friendly companionship with the vicious and profane? A man is known by his company; what would be thought of Jesus, if His intimate associates were men of loose morals and unrighteous principles? To go among them for their good is one thing; to make them His friends is another. Where there is no kinship, no likeness, no point of agreement, the fair flower of friendship can not take root. We may, therefore, read the text negatively: "Ye are not my friends, if ye do not the things which I command you."

III. Our third observation is: Those Who Best Obey Christ Are on the Best of Terms With Him

"Ye are my friends," He seems to say, "and live near me, en-

joying practical, personal friendship, and daily intercourse with me, when you promptly obey." Some of you know, by personal experience, brothers and sisters, that you can not walk in holy converse with Christ, unless you keep His commandments. There is no feeling of communion between our souls and Christ when we are conscious of having done wrong, and yet are not sorry for it. If we know that we have erred, as we often do, and our hearts break because we have grieved our Beloved, and we go and tell Him our grief, and confess our sin, we are still His friends, and He kisses away our tears, saying: "I know your weakness; I willingly blot out your offenses; there is no breach of friendship between us; I will manifest myself to you still." When we know that we are wrong, and feel no softening of heart about it, then we can not pray, we can not speak with the Beloved, and we can not walk with Him as His friends. Familiarity with Jesus ceases when we become familiar with known sin.

If, again, knowing any act to be wrong, we persevere in it, there can not be any happy friendship between us and our Saviour. If conscience has told you, dear brother, that such a thing ought to be given up, and you continue it, the next time you are on your knees you will feel yourself greatly hampered; and when you sit down before your open Bible, and hope to have communion with Christ, as you have formerly enjoyed it, you will find that He has withdrawn Himself, and will not be found by you. Is there any wonder? If sin lieth at the door, how can the Lord smile on us? Secret sin will poison communion at the fountain head. If there is a quarrel between you and Christ and you are hugging to your bosom that which He abhors, how can you enjoy friendship? He tells you that sin is a viper that will kill you, but you reply: "It is a necklace of jewels," and, therefore, you put it about your neck. Do you wonder, that because He loves you, He is grieved at such mad behavior? Oh, do not thus bring injury upon yourself! Do not thus pour contempt upon His wise commands.

Some Christians will never get into full fellowship with Christ, because they neglect to study His Word, and search out what His will is. It ought to be a serious work with every Christian, especially in commencing his career, to find out what is the will of the Lord on all subjects. Half the Christian people in the world are

content to ask: "What is the rule of our church?" That is not the question; the point is: "What is the rule of Christ?" Some plead: "My father and mother before me did so." I sympathize, in a measure, with that feeling; filial reverence commands admiration; but yet, in spiritual things, we are to call no man "father," but make the Lord Jesus our Master and Exemplar. God has not placed your conscience in your mother's keeping, nor has He committed to your father the right, or the power, to stand responsible for you; every man must bear his own burden, and render his own account; search ye the Scriptures for yourselves, each one of you, and follow no rule but that which is inspired. Take your light directly from the sun.

Let Holy Scripture be your unquestioned rule of faith and practice; and, if there is any point about which you are uncertain, I charge you, by your loyalty to Christ, if ye are His friends to try and find out what His will is; and, when once you are sure upon that point, never mind the human authorities, or dignities, that oppose His law. Let there be no question, no hesitation, no delay. If He commands you, carry out His will, though the gates of Hell thunder at you. You are not His friends, or, at any rate, you are not so His friends as to enjoy the friendship, unless you resolutely seek to please Him in all things.

The intimacy between you and Christ will be disturbed by sin; you can not lean your head upon His bosom, and say, "Lord, I know thy will, but I do not mean to do it." Could you look up into that dear face — that visage once so marred, now lovelier than Heaven itself — and say: "My Lord, I love thee, but will not do thy will in every point?" By the very love He bears to you, He will chasten you for that rebellious spirit, if you indulge in it. It is a horrible evil; holy eyes will not endure it. He is a jealous lover, and will not tolerate sin, which is His rival.

"Ye are my friends, if ye do whatsoever I command you." O beloved, see to this. Under all the crosses, and losses, and trials of life, there is no comfort more desirable than the confidence that you have aimed at doing your Lord's will. If a man suffer for Christ's sake while steadily pursuing the course of holiness, he may rejoice in such suffering. Losses borne in the defense of the right, and true, are gains. Jesus is never nearer His friends than when they bravely bear shame for His sake. If we get into trouble by our own folly, we feel the smart at our very heart; but if we are wounded in our Lord's battles, the scars are honorable. For His sake we may accept reproach, and bind it about us as a wreath of honor.

Jesus delights to be the Companion of those who are cast out

by kinsfolk and acquaintances for the truth's sake, and for fidelity to His cross. They may call the faithful one fanatic, and enthusiast, and all such ill-sounding names; but over these there is no need to fret, for the honor of being Christ's friend infinitely outweighs the world's opinion. When we follow the Lamb whither He goeth, He is responsible for results; we are not.

"Though dark be my way, since He is my guide,  
'Tis mine to obey, 'tis His to provide."

The consequences which follow from our doing right belong to God. Abhor the theory, that for the sake of a great good you may do a little thing. I have heard men say, and Christian men, too: "If I were strictly to follow my convictions, I should have to leave a post of great usefulness; and, therefore, I remain where I am, and quiet my convictions as well as I can. I should lose opportunities of doing good, which I now possess, if I were to put in practice all I believe; and therefore, I remain in a position which I could not justify on any other ground."

Is this according to the mind of Jesus? Is this thy kindness to thy friend? How many bow in the house of Rimmon, and hope that the Lord will have mercy upon His servants in this thing? We shall see if it will be so.

We may not do evil that good may come. If I knew that to do right would shake this whole island, I should be bound to do it; God helping me, I would do it; and if I heard that a wrong act would apparently bless a whole nation, I have no right to do wrong on that account. No bribe of supposed usefulness should purchase our conscience. Right is right, and must always end in blessing; and wrong is wrong, and must always end in curse, though for a while it may wear the appearance of surpassing good. Did not the Devil lead our first parents astray by the suggestion, that great benefit would arise out of their transgression? "Your eyes shall be opened, and ye shall be as gods," said the arch-deceiver. Would it not be a grand thing for men to grow into gods? "Certainly," says Eve, "I would not lose the opportunity. The race which is yet to be would blame me if I did. I would not have men remain inferior creatures through my neglect." For the sake of the promised good, she ventured upon evil. Thousands of people sin because it seems so advantageous, so wise, so necessary, so sure to turn out well.

Hear what Christ says: "Ye are my friends, if ye do whatsoever I command you." If you do evil that good may come, you can not walk with Him; but if your heart is set toward His statutes, you shall find Him loving you, and taking up His abode with you.

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PAGE SEVEN



# Why We Should "Earnestly Contend For The Faith"

By T. T. EATON

We are to "contend earnestly" for the faith. The Greek is **epi-agonize** and it is the strongest word in any language, so far as I know, to express intensity of struggle. It occurs in the New Testament only here (Jude 3). We are to **agonize** ("strive" in Luke 13:24) to enter the strait gate, but we are to **epi-agonize** for "the faith once delivered unto the saints."

This, then, is the supreme struggle of our existence. It is more important that "the faith" be maintained than anything else, yea, than even our own salvation as individuals. We are to **agonize** for the latter, but to **epi-agonize** for the former.

We are not to let error alone, we are to attack it with all our force and contend against it with all our strength. Of course, we must use no wrong means or methods, but our whole power should be exerted against error and in favor of the faith. The oft-quoted utterance of Gamaliel has done great harm: "Let them alone, for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply

ye be found even to fight against God." There is not a heresy but has sought shelter behind this utterance. And it is quoted as if it were Scripture, and therefore binding. Luke, by inspiration, simply tells us that Gamaliel said this, but **nowhere is it intimated that the saying was right.** All the Bible is responsible for is that Gamaliel did say it. Many things are quoted in the Bible that are not Scripture at all. We are told what the devil said on certain occasions, but never is a statement of the devil endorsed. Neither is this statement of Gamaliel approved.

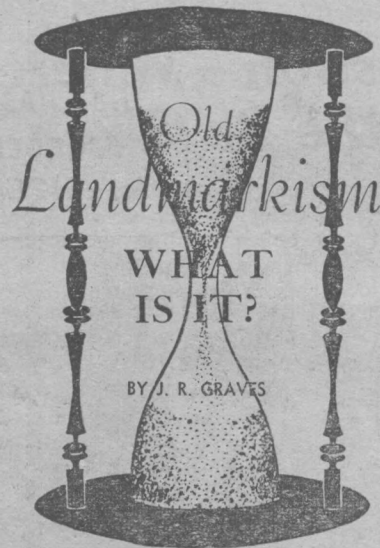
Men do not argue in such fashion about the practical affairs of life. A farmer does not let the weeds alone on the plea that "if they be of man they will come to naught, while if they be of God, I cannot destroy them, lest haply I be found even to fight against God." When the yellow fever appeared in New Orleans, the medical authorities did not accept Gamalielism and say: "Let it alone, for if it be of man it will come to naught, but if it be of God we cannot check it, lest, haply we be found even to fight against God." Such superlative nonsense is tol-

erated only in the matter of high-est importance; only in religion. All that weeds can do is to prevent a crop. All that yellow fever can do is to destroy life; while error destroys the soul. Hence, while we are to contend against all that is hurtful, we are to **epi-agonize** against error.

Whenever a man earnestly acts up to his light, God will give him more light. Earnest, fiery Saul of Tarsus **epi-agonizing** for his faith is met and converted, but complaisant Gamaliel is not saved. There is no hope for such as Gamaliel, but Paul is blessed and crowned. One Paul is worth more to the world than an acre of Gamaliels.

Never was there a time when there was greater need to **epi-agonize** for the faith than now. Skepticism has become more aggressive than ever. For a time infidelity walked the earth in haughty exclusiveness. But now infidelity has professed religion and joined the church. Now it occupies pulpits and theological professors' chairs, and the attack is from within. They seek to evaporate the faith into moonlit mist. They teach an inspiration that does not inspire, an atonement that does not atone, and a salvation that does not save.

Their chief point of attack is the substitutionary sacrifice of Christ. They emphasize the incarnation and seek to substitute the gospel of the manger for the gospel of the cross. They are willing to believe in Christ, yes, but not in Christ upon the cross, bearing "our sins in his own body on the tree." It is the same old cry of the priests and rulers who stood upon Calvary — "Come down from the cross and we will believe." — Copied from the book "Faith and The Faith."



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"That women adorn themselves in modest apparel" (1 Tim. 2:9). The same thing of course applies to men. Church members going about unclad like heathen is a disgrace, and likewise the modern practice of near nudity is one of the causes of the widespread immorality of this day. No Christian can claim separation of life and go around in public nearly naked. Worldliness and fleshliness is branded all over such a person.

## What About The "Times" Anyway?

Read II Tim. 3:1-5. It warns that in the last days of this age "perilous" times will come. Instead of our falling in with the trend of the times, we are to resist the trend of the times. The popular trend in music is Elvis Presley stuff. The trend in art is this cock-eyed stuff that doesn't make sense. The trend along most lines is Satanic. We are to be governed by God's Word, not Satan inspired trend of the times.

## Fred T. Halliman

(Continued from page one)  
cember at the government station with all the tribes meeting there and each tribe along with the native policemen have a contest to see who can decorate their bodies up the worst, or best depending on which way you look at it, and put on the best dance. This year the elected member to the House of Assembly, from the Koroba, area, pulled off all his clothes and dressed in the bush attire, smeared pig grease and paint all over his body, took his drum and for two or three days returned with the sows to the wallow. He holds the highest office that any native can hold in New Guinea. But some may say, what does all this have to do with you Baptist folk who do not believe in such stuff. Well, it is just this. You will remember that while there are many genuine Baptist people in this area, they are, nevertheless, still primitive tribesmen, and while they are doing a marvelous job in following the Lord for the most part, they still hold a certain fearful respect for those whom they used to follow without question.

Most of the old tribal leaders will try to round up everyone including the Christians to attend

these dance festivals and when the Christians refuse to comply to their wishes they are threatened with a few months in jail. Some of the weaker Christians they finally manage to get to attend, if they don't do anything but just watch, but most of the members of the Baptist Churches have refused to take part even if it meant going to jail. Of course, no one can be put in jail for not attending these Satanic festivals; this is just a club that these lost leaders use, to try to force them to come. One or two men have been excluded from the churches where they were members for taking part in these heathen dances.

## Two Baptismal Services Of Recent Date

In spite of all the Satanic influences that have gripped us in the past two months we have held two baptisms. God is still on the throne and even in the very center of the fiery furnace He can be seen at work. "Go ye therefore into all the world and preach the gospel to every creature, and I am with you always." Beloved I tell you, there is power in the gospel. I believe most folk, including the majority of professing Christians, have either never known, forgot about, or have little or no faith in the power of the gospel of Christ. I wish it were possible for all of you to have seen these people as I saw them when I first came out here and then to see them now. Many, you would see unchanged for the most part but many of these folk you could recognize immediately as new creatures in Christ Jesus, old things having passed away and behold all things becoming new. Beloved, when the gospel of Christ is preached, "not with enticing words of man's wisdom, but in demonstration of the spirit and of power," there are going to be some visible changes made in folk that are the elect of God.

Among one of our groups where we have a local government councillor that has threatened the church folk as well as all the rest that if they did not attend these Satanic festivals they would be brought before the court of the white man, we baptized 15 people not too long ago. Not too far away another group of folk live and right in the midst of them these dances have been going on each night for about two months and last Sunday we baptized 3 people. Beloved brethren, I know that the power of Satan is something to be feared for I was locked in his power, helpless, for well over 30 years, and I am still reminded to "be sober, be vigilant because your adversary the devil as a roaring lion, walketh about seeking whom he may devour. Ah! but the fears of Satan are not to be compared to the joy of the Lord, "because greater is He that is in you, than he that is in the world."

Both of these baptisms were held among groups where there are well established churches which have pastors that are well grounded in the Word; however all of us need and desire the prayers of all of you. We pray for all of you often and thank the Lord for the privilege of fellowshipping with some of the dearest saints on earth. May the Lord bless you all.

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## Modern Times

(Continued from page one)  
our "modern times" cannot accept the miraculous and supernatural. This has resulted in the turning out of ministers who are Socialists, and half-communists, and Social gospellers. Also it has resulted in powerless churches and a debased form of Christianity.

### Debased Morals

Formerly it was considered the wrong thing for women to drink and smoke, but "times have changed" and it is considered quite the thing today. The result is a nation filled with female alcoholics, and a tremendous increase in lung cancer among women. Certainly this fulfills Romans 1:27 which says, "Receiving in themselves that recompense of error which was meet." The scream of the TV cigarette advertisement, "Live Modern! Live Modern," is the blasphemous suggestion that whatever is "modern" is right.

### Debased Church Standards

The standards in church life that were adhered to a generation ago have been junked as antiquated. Take dancing for illustration. Churches of all denominations formerly disapproved of this practice but today many churches have dances in the church social halls. When some young people of our church objected to becoming involved in dancing in a university, the professor informed them that it was no longer wrong to dance. "Changed times" had changed right and wrong!

Formerly the Lord's Day was held in regard, but it has become the custom for Baptist churches to have "fellowship hours" following the Sunday evening church service. These are nothing less than Sunday evening church parties, and as such a plain desecration of the Lord's Day.

Formerly churches stood for modesty in dress, but today church people have adopted "shorts" and they go about nearly naked. Yet God's Word says,

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PAGE EIGHT

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