

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1967

IF YOU BELIEVE IN EVOLUTION, YOU CAN'T BELIEVE IN . . .

THE BIBLE

By MILBURN COCKRELL
Fulton, Mississippi

The origin of the universe is among men a highly debatable matter. There are generally two basic views about its origin: (1) that of natural development held by evolutionists; (2) that of Divine creation held by creationists. The two schools of thought are not only widely separated in viewpoint, but they will remain hopelessly apart until the unregenerate comes to know God. Lying between these two wholly irreconcilable views are various shades of theistic evolution.

The theory of evolution and the teaching that God created all things are mutually exclusive. If you believe in evolution, it is impossible to believe the Bible. Faith is as essential to belief in evolution as the Genesis account of the creation.

Evolution is nothing but the vain imaginings of biased men who are determined they will not believe in a Supreme Being. "The fool hath said in his heart, There is no God" (Ps. 14:1). Evolutionists merely

drive the idea of origin back into oblivion. This serves only to confuse the mind and enlarge the

(II Thess. 2:10-11).

Aims Of Evolutionists

Thousands of American scientists are confirmed scientific socialists who are determined to bring eventual fruition to their idea of scientific socialism. This is the means which the Communists are employing to bring Communism through the back door of state socialism. The conditioner for all of this is evolution.

The intellectuals of this nation seek to brainwash the average into accepting evolution and then



MILBURN COCKRELL

sphere of uncertainties. God has sent them strong delusions "that they should believe a lie" because "they received not the love of the truth, that they might be saved"

Salvation By Sovereign Grace A Glorious Doctrine

By JOSEPH WILSON, SR.
Gladwin, Michigan

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:8-10.

Grace is one of the most wonderful words in the wonderful Word of God. How glorious it is, when we see our lost condition and ut-

ter helplessness, to know that salvation is by the grace of God. In the dark and sad hours of life, to think about the grace of God is a source of uplifting, and great joy to the soul. Grace is that unmerited favor of God by which he saves sinners who, in themselves, deserve eternal Hell.



JOE WILSON

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Now, since the word is used so much in the Bible, all preachers profess to preach that men are saved by grace. But there is a vast difference between the grace most men preach and the grace of the Bible. Men have tried to hold on to the term, so as not to appear as the heretics they are, but have so perverted the truth, that the grace they preach is not the

lovely and precious thing we see in God's Word. The saving grace of God, as set forth in Scripture, is distinguishing, sovereign, unconditional, effectual and eternal. Let us meditate awhile on "Salvation by Grace."

I

Salvation by grace is one of the most prominent doctrines of the Bible. Anything that God says one time is true, and should be believed by all men. But God condescends to our weakness and speaks His truth to us again and again. Eph. 2:8-10 is one of the greatest of Scriptures on the subject, but is by no means the only one. Throughout the Word of God we are repeatedly told this wonderful theme of salvation by grace.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Tim. 1:9.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by washing of regeneration, and renewing of the Holy Ghost." Titus (Continued on page 6, column 4)

"We at Indore Baptist Church want you to know that we all appreciate your stand for the truth of God's Word. You will never know this side of Heaven how much help God has been to us here at Indore.

I am enclosing our gift for TBE and will be sending this amount monthly instead of quarterly."

R. Brooks Legg
Indore, W. Va.

state socialism. They want to rape the human mind, banish marriage, disregard all morality, and force a totalitarian setup in this country. This will demolish the home and produce a loveless, godless, Christless race brought about by scientific breeding. Scientific humanism will replace God and Christ. All that prevents this national calamity is the presence of millions of Bible-believing Christians in our land.

The Fact Of Creation

Creation is the free act of the Triune God by which in the beginning and for His glory He made, without pre-existing materials, the whole visible and invisible universe. "Through faith we understand that the worlds were framed by the Word of God, so that things

(Continued on page 5, column 4)

BAPTISM FOR REMISSION

BELIEVERS WITH SINS ALREADY REMITTED ARE COMMANDED TO BE BAPTIZED

By ROSCO BRONG
Lexington, Kentucky

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." — (Acts 2:38).

For more than a thousand years before Alexander Campbell misestimated the Baptist doctrine of believer's immersion with the Catholic doctrine of so-called baptismal regeneration, most of the heretics of Christendom were perverting this text and a few others in supposed support of the delusion that remission of sins may be obtained through the waters of pouring or sprinkling substitutes for baptism.

The idea did not originate with Campbell; he was wise enough to recognize that Baptists were right in their insistence on immersion of believers; but with his Presbyterian background he was foolish enough to stay with the Catholic tradition that baptism (or, for most Catholics in recent centuries, afusion) is necessary to salvation.

The Problem

Were it not for this widespread heresy of long standing, comparatively few readers would misunderstand our text, or other texts that have been given a perverted interpretation by advocates of baptismal regeneration; and any such misunderstanding would be quickly cleared up as the reader examined the text in light of context. But when readers bring preconceived heresies to their reading, it is harder for them to see the simple truth.

Surely it is obvious enough to any open mind that if this text teaches the Catholic-Campbellite doctrine

that baptism is a condition precedent to the remission of sins, then the Bible is in hopeless contradiction with itself and we have no reliable textbook from which to derive Christian doctrine. If the Bible is a book of contradictions, we have no reasonable ground for any Christian faith. This is the problem raised by the contradictory doctrines of various Christian or so-called Christian sects: are they really Biblical contradictions, or merely contradictions of interpretation?

Language Interpretation

Judicial interpretation and (mostly) misinterpretation of the United States Constitution, exhibiting staggering contradictions in less than 200 years, may serve as an example of how lawyers, politicians and religious leaders, can twist and baffle language that was clear enough before it got hid behind their interpretations.

Baptists, at least old-fashioned Baptists, believe that the Bible is God's guidebook for His people, written to make His way so clear that "the wayfaring men, though fools, shall not err therein" (Isa. 35:8).

Most controversial point in Acts 2:38 is a prepositional phrase "for the remission of sins," as it reads in the King James version, or "unto the remission of your sins," as in the American Standard version. (Continued on page 6, column 1)

WHAT A BLESSING FOR THE ELECT . . .

TO BE MADE MEET

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Col. 1:12.

JOHN WAYNE WILCOX
Pinehaven Baptist Church
Columbus, Mississippi

We understand the word "meet" to mean fit or to qualify. Natural man does not desire the things of God, neither does he, nor can he, merit or deserve any blessings from Him. In John 3:19, we find that "men love darkness rather than light," therefore man is satisfied to remain in darkness and cannot see nor understand his condition before God. See John 12:40. If left to himself, we shall forever be separated from God, because our sins have hid His face from us that He will not hear us. Read Isaiah 59:2.

Man not only lacks desire, neither can he receive the things of the Spirit of God because they are spiritually discerned. This we see in I Corinthians 2:14, John 6:44 and Exodus 33:19. God's Word in Ephesians 2:1 declares man in his natural state to be "dead" in tres-

passes and "sins" and therefore unable to do anything Godward. See Isaiah 64:6,7, etc.

Even if God should be pleased to give unto the natural man the inheritance of the saints he, man, would be most miserable, for he is most incapable of enjoying it. Although we, the elect of God, after having come to the knowledge of salvation, do rejoice. This is not the purpose of God, merely that we enjoy it, but "that in the ages to come He might show exceeding riches of His Grace in His kindness toward us through Christ Jesus." Ephesians 2:7.

Beloved, when the Spirit of God, using the Word of God performs His operation in our hearts, He (God) makes us "fit." By this we mean that after He has quickened or made us alive (Ephesians 2:1), we hear the Word of God declaring unto us of what God has done for us in Christ Jesus, also giving us repentance and faith. See John 6:45, Hebrews 4:2, Ephesians 2:8, Romans 10:17, John 6:63-65 and Ephesians 1:13.

After He has made us accepted in the Beloved (Ephesians 1:6), it is then that we are "fit." Only after God gives us a new nature can we enjoy the things of God, here upon this earth or throughout eternity.

"Since Christ was once offered to bear the sins of many," Hebrews 9:28, and "has covered our sins," Psalm 32:1, we stand before God as having no sin, that is, as He sees us through Christ, though we here in time and in the flesh know that we are not sinless (See Rom. 7:18), but we shall be after we go to be with Him. Read Hebrews 10:14 and Romans 8:17-23.

Thanks be unto God that He hath made us "meet." To Him be Glory for ever and ever. Amen.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SAVED BY GRACE, BUT ORDAINED TO WORK"

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"—II Cor. 5:10.

I doubt seriously if there is a more misunderstood Scripture in all the Bible. Through the years, this has been true, and it is particularly true today — it is misunderstood, misinterpreted, and misapplied time after time.

For example, the Arminians — those who believe that you are saved by your works — quote this verse of Scripture to tell us that nobody will know whether he is saved until he gets to Heaven, and then, by an examination of his works, God will determine whether or not there's sufficient works to justify his salvation.

One woman came to me several years ago and said, "Brother Gilpin, I have learned lots in hearing

you preach. One thing that I have learned is that I am not saved by my works." She said, "For years, I always had in mind that whenever we did anything good, God wrote it down on one side of the blackboard, and when we did anything bad or evil, God wrote it down on the other side. Then when we come down to the end of the way, God adds it, and if there is more bad than there is good, then

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JOHN R. GILPIN Editor

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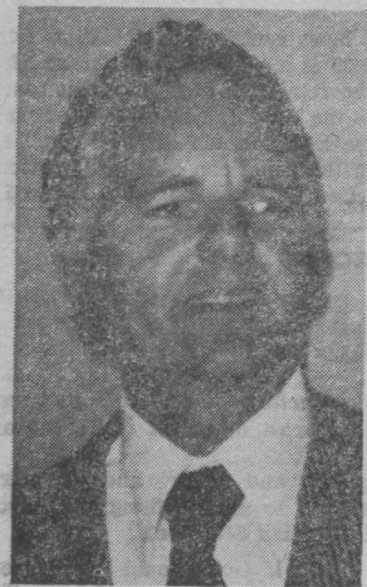
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"Grace . . . Work"

(Continued from page one)

we are lost — we go to Hell; if there is more good than there is bad, then we are saved and go to Heaven." She said, "I grew up on that. I have heard it all my life in the church where I have been attending."

I am sure, beloved, that this woman was not an exception — that there are thousands upon top of thousands of people today who believe that when you do good or when you do bad that God keeps a record of it and God is going to figuratively draw the line some of these days when you die and add the columns and whichever is the greater will determine where you spend eternity. There are a lot of people who believe that, and that is sad. That is one of the saddest things I know. I am going to show you this morning that your good and your bad have nothing to do with your salvation. I am going to show you that we are not saved by our works, but fully and wholly and only by the finished work of Jesus Christ on the cross. The majority of people of this world think that this verse of Scripture teaches that God is keeping a record and He is going to let you enter Heaven or cast you into Hell, depending upon whether you had more good or more evil in your life. I say, this is a misunderstood text.

Then, beloved, there is more misunderstanding growing out of it today. The New Literers say that this verse of Scripture does not refer to the individual, but to the church, and that the word "body" that is used here is a reference to the body of Christ — the church. That, to my mind, is the most insane, idiotic interpretation that I have ever seen put to any verse of Scripture. That doesn't even make good nonsense. The Scrip-

A FINE PREACHER WE REJOICE TO INTRODUCE TO TBE

It is with the greatest of joy that we present the above picture of Brother Owen Croy, a member of Calvary Baptist Church, a preacher of unusual ability, a friend in times of difficulty and one of the best helpers that we have ever had.

Because of illness previously on the part of himself, and currently on the part of his wife, Brother Croy has retired from the pastor-



OWEN CROY

ate, but has been quite active in Calvary Baptist Church for over a year, teaching the adult class on Sunday, conducting the mid-week service on Wednesday night and preaching quite often, especially of recent date during my illness.

A short time ago, we had pictures of various brethren who assisted us during the time of my sickness; and we surely intended to have Brother Croy's picture at that time but was unable to do so. We count it a joy to present him herewith.

As pastor of Calvary Baptist Church, I thank God for all that Brother Croy has meant to me for nearly fifty years, and I rejoice for what he means now to our church.—J.R.G.

ture says that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body" — not the body of the church, but in the body of the individual, yet the New Literers are preaching all over this area that the word "body," as found here and elsewhere in the Bible, always refers to the body of Christ — the church. As I say, beloved, that is the most idiotic, insane interpretation that is possible to imagine.

As I mention these two misinterpretations, I want to show you what this passage of Scripture really means.

WORKS WILL NOT SAVE ANYBODY.

It ought not be necessary in Calvary Baptist Church to even mention that. It ought to have been mentioned here in the years gone by that nobody in this church would even think for a moment's time that works would have one thing to do with any man's salvation. But for fear that somebody might think that his works might enter into, and have a part in his salvation, I say to begin with, that your works are absolutely worthless, null and void so far as salvation is concerned.

The prophet Isaiah said:

"All our righteousnesses are as filthy rags"—Isa. 64:6.

Isaiah is talking about the righteousness of each of us, and if all the righteousnesses — the best there is about us — is nothing but a mess of filthy, abominable rags that you wouldn't want to touch,

then how could anybody think for a moment's time that works would have anything whatsoever to do with one's salvation? I tell you, beloved, if our works — if the best there is about us — our righteousnesses — looks like filthy rags, then pray tell me, what do our sins look like in the eyes of a thrice-holy God?

Notice another passage that shows that you can't be saved by your works:

"We conclude that a man is justified by faith WITHOUT THE DEEDS of the law"—Rom. 3:28.

You go down the street and ask a man if he is planning on going to Heaven and he will probably say, "Well, I hope so." You ask him on what basis, and he will say, "Well, I'm not a very bad man. I am doing the best that I can." What is he depending upon? He is depending upon his deeds, and nothing else.

But this text says, "We conclude that a man is justified by faith without the deeds of the law." Beloved, I am impressed as I read this verse of Scripture that justification is entirely apart from any works on your part or mine.

Notice again:

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

There's many a man today depending upon his works to go to Heaven. Paul says to that individual that salvation is to the man "that worketh not, but believeth on him that justifieth the ungodly." Notice — not his works, but his faith, is what counts.

I know people by the dozens who are good citizens, but I am positive they are as sure of Hell as the fact that there is a Hell for man to go to, for God does not save on the basis of one's goodness. I have said many times that I thank God since He doesn't damn us because of our badness, and I thank God that He doesn't save us because of our goodness. Beloved, we are saved by the Lord Jesus Christ. This verse of Scripture says that it is not to the man that works, but to the individual that believes on Jesus Christ that his faith is counted for righteousness.

The Apostle Paul, writing to young Timothy, very explicitly tells us that works have nothing to do with our salvation, for he says: "God, who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace, which was given us in Christ Jesus before the world began"—II Tim. 1:9.

Here is a verse which says that God has saved us, and He has called us, yet it is not according to our works, but according to His own purpose and grace. You get a contrast — not of works, but of grace.

Beloved, when you meet some individual and he says, "I'm doing the best I can to go to Heaven, and I'm hoping I can work out my own salvation," just say to him, "Brother, I'm sorry for you. There isn't a prospect that you'll go to Heaven when you die, for nobody is saved by his works.

ANOTHER PASTOR SPEAKS OUT IN BEHALF OF TBE

Dear Brother Gilpin:

I have been reading the many letters in The Baptist Examiner. Of course, I knew that The Baptist Examiner would have the majority of the people following it, besides praising God who is always and makes the majority.

A Christian lawyer once told me, "Bill, when you're in the service for the Master, bring your problem to a vote of the people in the church and you will have the majority on your side," and by experience I have found this to be true.

I want you to know we are behind you 100 per cent and why shouldn't we be . . . you haven't changed!

May the Sovereign God bless you and continue to raise you up for many years service for our Master.

For the Truth's Sake,
Bill Purdy
Amarillo, Texas

Rather, we are saved by the finished work of Jesus Christ."

The Lord Jesus Christ tells about the judgment and how people are going to come to the judgment pleading their works. We read:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many WONDERFUL WORKS? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:22,23.

Now get the picture. This is at the judgment bar of God, and here is the crowd standing there. They say, "Lord, haven't we preached big sermons in your name?"

Somebody may say, "Brother Gilpin, do you mean to say there will be unsaved preachers in Hell?" Yes, plenty of them. I am of the opinion the majority of preachers are depending upon their works, and nobody is saved by his works.

Here are preachers who come up to the judgment bar of God and they say, "Lord, we have preached in your name. Don't put us into Hell. We are not fit for Hell. We are not fit subjects of Hell. We have been preachers." God listens as they thus plead. Then they say, "In thy name, we have cast out devils. We have even been instrumental in helping others."

You say, "Brother Gilpin, do you think that an unsaved man can help someone else?" Yes, and I'll tell you how he does it. God never promised to bless anything that the preacher said, but God did promise to bless His Word, for He says in the Word of God:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"—Isa. 55:11.

(Continued on page 3, column 1)

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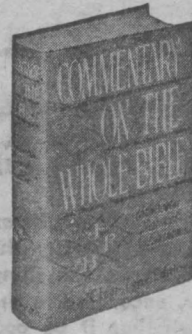
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THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

APRIL 27, 1974

PAGE TWO

— with a nationally advertised toothpaste.

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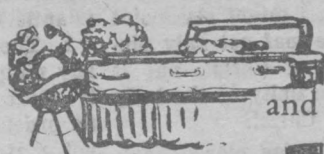


He's survived by eight specialists,

three health institutions, two gymnasiums



and numerous manufacturers of health foods and antiseptics.



... HIS ONE MISTAKE

HE FORGOT GOD!

"Grace . . Work"

(Continued from page two)

Beloved, if the Devil of Hell were to stand in the pulpit this morning and quote a passage of Scripture, God is honor-bound to bless it, because God has already said that He will bless His Word, and His Word would accomplish that which He pleased, as it goes out to the ends of the earth. So unsaved preachers are used of God sometimes in bringing men to salvation. Maybe they quote enough Scripture, even though they don't personally believe it. I think there are some people who are saved that are saved in spite of the most they have been taught; they are saved because they have heard only a little of the Word of God.

There are men who stand up and say, "Lord, we have preached sermons in your name." God listens to that. Then they say, "And in your name we have cast out devils." God listens to that. Then they make a final appeal, and in their plea they say, "And in thy name have done many wonderful works." Notice, just as soon as they mention their own miserable works—"and then I will profess unto them, I never knew you."

At the judgment, the Lord Jesus Christ listens when men say, "We have been preachers." He tolerates that. At the judgment, He listens when men say, "We have cast out demons." He listens to that. But, beloved, when a man mentions his miserable works — just as soon as his works are mentioned, God says to him, "I never knew you: depart from me, ye that work iniquity."

I want to tell you, beloved, it is a terrible thing to think of reli-

gious people, supposed-to-be saved people, but unsaved, religious folk, and preachers coming up to the judgment bar of God unsaved. God tolerates them. He listens to them attentively and carefully when they talk about their preaching, and when they talk about how they have been used of God, but when they start talking about their works, immediately they are cast into Hell. I tell you, since God won't tolerate the mention of works in His presence at the judgment, you had better get rid of your works down here and quit trying to think that you can be saved by your works here within this world.

Listen to another Scripture:

"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.

Here is a crowd that has been rather intimately associated with Jesus. They had seen Him how He fed the five thousand. They had observed Him as He walked upon the sea of Galilee. They had heard His sermon on the Bread of Life and they were impressed by it and wanted to follow Him. They said, "What shall we do, that we might work the works of God?" The Lord Jesus said, "Man, it isn't plural; it is singular. It isn't works; it is work. This is the work of God, that ye believe on him whom he hath sent."

Beloved, nobody is saved by his works. Rather, we are saved by the work of God. And what is that work? "That ye believe on him whom he hath sent." I tell you, if the Lord Jesus Christ made this statement, as well as what He says to unsaved men at the judg-

ment bar of God, if I were you, I'd quit hoping for anything apart from the Lord Jesus Christ. There is no need in your hoping you'll go to Heaven when you die. If you were to walk out of this building this morning, and were to crumple on the sidewalk, or a car were to strike you as you walk to your car, if you were picked up and carried to the hospital and you die, don't expect your pastor to stand up and say, "Here's a good man, and because of his goodness he was saved." I'll have

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to say, "Here's a good man in the eyes of the world, but he is in Hell because he never trusted Jesus Christ as his Saviour."

The Apostle Paul again tells us how impossible it is for a man to be saved by his own works, for he 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 3:5.

Notice, nothing that we do has anything to do with our salvation. I have said before from this pulpit and I repeat it this morning, if there were a million parts to salvation and Jesus Christ did it all but one part, and you did one part, you would be lost, because this verse says that it is "not by works of righteousness which we have done." No works, no good works, no righteous works on your part enter into the matter of salvation.

Oh, how many people there are who think because they are good they are going to Heaven when they die! I have dealt with so many people who have told me this. One of the brainiest men in this town was a lawyer friend of mine. He died sometime ago. A little while before his death he was in our

printing shop, and he said he expected to go to Heaven because of his deeds of charity that he did.

I remember a man who was sick — sick unto death. He was a good man. I went to see him. A daughter said, "Don't you worry about Father. He has always paid his honest debts and he was never in jail." She thought he was certain for salvation. He was a good man. What she said about him was true, but he would have gone to Hell as sure as there is a Hell for a man to go to. When I went to his home to visit him about three o'clock one morning, at the request of another daughter, she said, "Father is dying." It was obvious that he was in a state of death. I tried to talk to him. He said, "You know that I have been a good man." I said, "I'm not concerned about that. I'm not going to sit here and see you go to Hell without telling you how to be saved." He said, "I wish you would get on out of here. I don't want to be bothered with you. My works are all that I need." I said, "Brother, you are going to be bothered by me. I'm going to sit right here by this bed and preach to you until you die. I'm not going to leave you and let you go to Hell without witnessing."

That man fought me for an hour's time. Everything that I would say, he would come back at me with his works, until finally I read him this verse of Scripture which says, "Not by works of righteousness which we have done." I tell you, beloved, you just might

as well face it here instead of waiting for the judgment, for you are going to find out then that you are not saved by your works.

In Luke 18, we have the story of two men who went to church. One of them, I would say, was a Calvinistic believer in grace; the other — well, he didn't believe the doctrines of grace. The Bible refers to them as a publican and a Pharisee. The Pharisee, the one who didn't believe in the doctrines of grace, stood off by himself, and prayed, and said, "O God, I thank you that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." He felt kindly toward himself. He felt so good about what he had done, that he said, "I'm glad I'm not like this publican." He said, "I fast twice in the week, and I give tithes of all that I possess." He might just as well have said, "Lord, taste me and see how sweet that I am."

Here is the publican. He didn't even lift his eyes up toward Heaven, but he smote on his breast. He felt so deeply depressed because of his sin, and he said, "God, be merciful to me a sinner." The Bible says that the publican went home satisfied and justified, and the man who didn't believe the doctrines of grace, went out of the house of God just like he came in — a condemned sinner, believing in his own works for his salvation.

Beloved, many times two people come to Calvary Baptist Church. One of them goes out like (Continued on page 5, column 2)



MORNING AND EVENING

By
C. H. SPURGEON

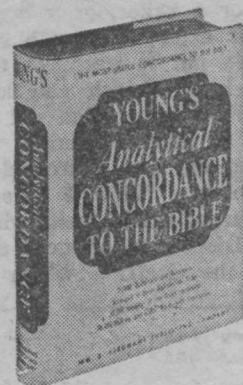
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THE BAPTIST EXAMINER
APRIL 27, 1974
PAGE THREE

The Baptist Examiner FORUM

"Please give us several arguments as to why the Lord's Supper should be closed communion rather than being open to all believers."

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Among the arguments for closed communion, we suggest the following:

1. In I Cor. 5:11, Paul speaks of church members who are guilty of a number of serious offenses. Then he says, "With such an one not to eat." Seemingly, he is speaking here about eating at the Lord's table. Previously, in the preceding verses, he has been speaking about excluding members guilty of gross sins.

"Purge out the old leaven," he says (v. 7). Obedience to this command "not to eat" with gross offenders, but to turn them out, would certainly involve eating only with those over whom the church has the power of discipline. If you eat the Lord's Supper with the people of a church over whom you can't help to discipline members for wrong doing, that can't be in line with the prohibition made by Paul in these verses. In other words, I mean to say that the Lord's Supper should be restricted to those over whom a church has a right and power of discipline.

2. Most people will agree that a church has two ordinances, baptism and the Lord's Supper. These are CHURCH ordinances, not INTER-CHURCH ordinances. But open communion turns the Lord's Supper into an inter-church ordinance.

3. The Lord's Supper was given to the church that Jesus started and promised to perpetuate. (Matt. 16:18). It was not given to any of the man-founded institutions that have been brought into existence through the long centuries since. Those who partake of the Supper with man-founded churches, make the ordinance a denominational ordinance. Or perhaps the better expression would be an interdenominational ordinance.

4. The Lord's Supper was never designed to be a mere expression of friendliness and good-will among Christians. Many church members seem to think of it as something through which they express courtesy, friendship, and good-will, and when a church doesn't have open communion, they think of the members as selfish, and narrow. Such persons lose sight of the real meaning of the ordinance. The truth is, those who partake should not be thinking of how "broad" they can be as concerns others. Their thoughts are to be on Jesus and what He did in giving Himself for sinners. "This do in remembrance of me," said Jesus. Not in remembrance of neighbors and kin-folk and friends. I think of the fellow who said something like

this:

"Why, if I were a close communionist, and visited in the community where my grandparents live, when I went to church I couldn't even commune with my grandma." That's the trouble with many. They don't "discern the Lord's Body," — they are thinking about communing with grandma or somebody else.

5. The Lord Jesus restricted the first Lord's Supper to the nucleus of His church. He didn't even have the man who furnished the house in which they met (and he must have been a friend), to come in and eat with them.

JAMES
HOBBS

Rt. 2, Box 1b.
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



Many people do not understand what we mean when we say that we observe closed communion. I can remember when I used to question this practice. I thought that it was a terrible crime not to invite all Christians to eat at the Lord's table. Gradually, I began to see that people who professed Christ but who were not in a Baptist church, should not be invited to eat, but I thought that all Baptists ought to be invited. This, too, is wrong.

My friends, when a church observes the Lord's Supper and does not invite others to eat, they are not saying that the others are not saved. Let me remind you that this is the Lord's Supper, not ours, and we have no right to invite those who are not in the church.

You ask for several reasons. I can give you some, but let me caution you on this. If God tells us something only once, that is enough. Don't get the idea that you have to have several reasons or verses, to believe something. God may just give us one verse on a subject, but that is enough. Who are we to say to a sovereign God that He has to give us several reasons before we will believe Him?

The Lord's Supper is a local church ordinance. Each church is to observe that ordinance. We are told not to eat with certain people. "But now I have written unto you 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 as extortioner; with such an one no not to eat." (I Cor. 5:11). A local church can keep track of its members but not the members of another church. We are to keep our own church clean of such people. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye

have learned; and avoid them." (Romans 16:17). I might also point out that the one loaf not only pictures the body of Christ, but it also pictures the unity of the body (the church) of Christ.

Another reason for closed communion is the order given to us at Pentecost. "Then they that gladly received his word (1) were baptized (2); and the same day there were added unto them (3) about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship (4), and in breaking of bread (5), and in prayers." (Acts 2:41,42). Notice that first came faith then baptism and church membership, next came learning the doctrines and growing in fellowship, followed by eating and praying.

We are told in I Corinthians 11:19,20 that it is impossible to eat the Lord's Supper with heretics. "For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore unto one place, this is not to eat the Lord's supper." Open communion would be to invite all kinds of heretics to eat with you.

Finally, the reason that we observe closed communion is because Christ instituted that way. Only the eleven were with Him, Judas having already departed. Matthew, Mark, and Luke tells us that Christ gave them the bread and the wine after dipping the sop with Judas. John 13:30 tells us that Judas went out immediately after having received the sop. We are also told that the keeper of the house was not invited. (Not in those words, but by reason of the fact that we see only the disciples there).

We have no right to observe the Lord's Supper with anyone except the church of which we are a member.

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

1643 Lee Road
Cleveland Heights,
Ohio



Modern Christianity is innovative. Religionists of the past several centuries have altered Biblical Christianity in order to make it more "relevant" to the times. It makes no difference to the innovators that Scripture emphatically prohibits tampering and enjoins all from doing so upon pain of the most terrible of judgments. Apparently, it does not occur to the "streamliners" of Scripture that the God of the Bible is infinitely wiser than they.

The church which Jesus built is to keep, not change, the ordinances which were delivered to her. Read I Cor. 11:2.

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GOD'S WISDOM IN CREATION

Dr. Frank S. Mead tells of a man who sat in the heat of the day under a walnut tree looking at his pumpkin vines. He began to muse, "How foolish God is! Here he puts a great heavy pumpkin on a tiny vine without strength to do anything but lie on the ground. And he puts tiny walnuts on a tree whose branches could hold the weight of a man. If I were God, I could do better than that."

Suddenly, a breeze knocked a walnut from the tree, and it fell on the man's head. He rubbed the bump, a sadder and wiser man, and remarked:

"Suppose there had been a pumpkin up there, instead of a walnut! Never again will I try to plan the world for God, but I shall thank Him that He has done so well."

Lord's Supper. There is the closed communion where only the members of the particular church partake of it. That, I believe, is the only Scriptural way to observe it. Then there is the semi-open communion where all of like faith and order are invited. And then there is the open communion where anything and everything is welcome. The semi-open mode just may be a little better than the open mode. But I am not too sure of that. If a thing is not right, it simply has to be wrong.

In I Cor. 1:10 we are taught that in a church all should be of the same mind, and have no divisions among them. And I Cor. 11:18-20 teaches plainly that if there are divisions among them, they cannot take the Lord's Supper. This forever shuts out any chance for open communion to be Scriptural. And it just may very well do the same for semi-open communion. We know from I Cor. 5:12-13 that a church does not have any authority over those of like faith and order that so many churches invite to observe the Lord's Supper with them. So it behooves a church to permit only those over whom she has authority to partake of the Supper.

When a church invites those of like faith and order to partake of the Lord's Supper with her, but refuses to ask them to vote with her when it comes to accepting a candidate for baptism, she is not being very consistent, to say the least.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



If everybody would accept the truth as to what our Lord's church is, one argument would be all that is needed. I have never heard anyone deny the fact that the Lord's Supper is a church ordinance. The trouble is, so many people who call themselves Baptists in our day believe in the great monstrosity called the universal, invisible church. For them one mode is just as good as another. If I were one of them I would insist on using chicken and dumplings and ginger ale, and plenty of it for the elements.

But when it comes to real Baptists, if we would just mean what we say, that would settle the whole matter. If we say it is a church ordinance, and then invite others of like faith and order, we believe what we say. That makes it a denomination ordinance. And the Bible knows nothing of a denomination. So it seems that we really have three modes of observing the

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As we study the book of Judges one thought seems to be prevalent throughout the book. "In those days there was no king in Israel: every man (woman) did that which was right in his own eyes." The history of Israel recorded in Judges tells of a time when they were spiritually at their lowest. When it speaks of there being "no king," it is speaking of their rejection of Jehovah as their King (I Sam. 8:7). They wanted no part of Him, but rather wanted to do that which was right in their own eyes. The Lord raised up many judges to judge the people. Some of them accomplished great things, but

most of them did not. This was really the dark ages for Israel. Most of the time they worshipped Baalism and Astaroth (feminine of Baalim). They worshipped the groves and anything other than the living God, Jehovah. Many of the judges God raised up should have been a rebuke to Israel, such as Ehud, the left-handed judge and Deborah. Israel was so steeped in sin that their "revivals" lasted only a short time. During this time, the whole tribe of Benjamin was almost completely destroyed. Micah polluted the priesthood, etc. Everyone did that which was right in his own eyes.

Ladies, the Lord has not "called" us to teach our husband spiritual truths. In fact, I doubt that He has called us to teach them anything. This doesn't mean we can't discuss things with our husband. But it does mean, the Holy Spirit will teach him and He doesn't need our help. He is our head. We are to learn from him. It is also true that the Lord has not called us to teach ANY man in the church. It doesn't matter that perhaps we know a truth he does not. It does not matter how right we are and how wrong he is. The Lord still has not called us women to teach him. Some other man in the church will teach him. Or the pastor. Or the Holy Spirit in the privacy of the man's home, when the Lord deems it time. But we, as women, are NOT to do it.

Seems as though we take so much on ourselves. No wonder so many women are on nerve pills. Let us trust the Lord to get His work done through the men and stop trying to help. Let us stop trying to do what the Lord has for our husband to do and concentrate on the blessings that come from doing well, our own service. We are so bold in taking over for the men, many times we do it without thinking what an abomination we are.

Oh, my Father,

Break our hearts with this truth. Teach us, O Lord, to concentrate on filling our own place properly. Bridle our tongue, Lord. Overrule when we would boss our husband, or rebuke him, or to try to teach him that which You have forbidden us. Show us what a shameful thing this is. Then, Holy Father, give us grace, much grace, to be pleasing to You in this. That we might be an honor to our husband and bring glory to Your name. Forgive us, Lord, in the name of Jesus Christ, our King and Redeemer. Amen.

"Grace . . . Work"

(Continued from page three) the Pharisee. But thank God, occasionally, one comes like this poor sinner and trusts Jesus Christ for his salvation.

II

AFTER SALVATION, WE OUGHT TO WORK.

I am thoroughly convinced that no man is saved by his works, but I believe that every man ought to do all the work he can after he is saved. We read:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus UNTO GOOD WORKS, which God hath before ORDAINED that we should walk in them"—Eph. 2:8-10.

Here is a verse that says that we are not saved by our works, but rather, we are saved by grace through faith. In other words, our works have nothing to do with our salvation. He goes further and says that we are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here is an ordination on the part of God for you and me, and that is, if we are saved, He has ordained that we should walk with good works.

I often think about the people who say that we are saved by works, why they can't understand

If God guides, He will provide.

this passage of Scripture. It says that we are ordained to good works after we are saved. We are not saved by our works, but we certainly ought to produce some works after we are saved.

I often think about some young fellow that gets married. He thinks so much of his bride. He'll do everything he can to make her happy. He'll do the best he can to please her and to help her in every way possible.

Beloved, that is exactly the way it is with the Lord Jesus Christ. Once you are saved, you are married to the Lord, and you ought to do everything you can to please Him. Why? Because we are "created in Christ Jesus unto good works." Oh, would to God that everyone of you who are here could realize today the marvelous truth that is wrapped up in that verse of Scripture that God has saved us unto good works!

Listen again:

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be CARE-

THE BIBLE TREE

The Bible contains 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters and 66 books. The longest chapter is the 119th Psalm; the shortest and middle chapter the 117th Psalm. The middle verse is the 8th of the 118th Psalm. The longest name is in the 8th chapter of Isaiah. The word "and" occurs 46,627 times; the word "Lord" 1,855 times. The 37th chapter of Isa. and the 19th chapter of the Second Book of Kings are alike. The longest verse, the 9th of the 8th chap. of Esther; the shortest verse is the 35th of the 11th chapter of John. In the 1st verse of the 7th chapter of Ezra is the alphabet. The finest piece of reading is the 26th chapter of Acts. The name of God is not mentioned in the Book of Esther. It contains knowledge, wisdom, holiness and love.

FUL TO MAINTAIN GOOD WORKS"—Titus 3:8.

There isn't a verse in the Bible that says that the sinner is to maintain good works, but here is one that says that the man who has been saved—that is, if he has believed in Jesus, as his Saviour, he ought to be careful to maintain good works.

Notice again:

"Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS"—Titus 2:14.

Notice that it says, "Jesus Christ gave himself for us." How I thank Him for this truth that He has given Himself for us, and now because He has given Himself for us, we ought to be zealous of good works. Zealous means "boiling."

I can't do enough today to please my Lord. I can't serve Him enough. I can't love Him enough. I can't read His Bible enough. I can't witness for Him enough. I can't sing for Him enough. I can't preach for Him enough. I can't walk before Him enough. I can't do anything that is sufficient, but I ought to strive to be zealous of good works.

Sometime ago, I went to a basketball game, and I was impressed by the way the boys played. But you know, I was impressed more by the cheerleaders than I was with the players. They were really zealous. They went through all kinds of contortions. They did just about most anything that they could in their zeal. I thought afterwards

when I came away, would to God that Calvary Baptist Church was as zealous of good works as those girls were for their team. I tell you, beloved, you and I need to be zealous. You go to a basketball game or a football game and you will yell and shout until you are hoarse trying to help your team along, but when you come to church, the majority just sit silent, and say nothing—not even an Amen. You rarely ever nod your head to the preacher, yet the Word of God says that we ought to be zealous of good works.

III

WORKS JUSTIFY US IN THE EYES OF THE WORLD.

We read:

"Wilt thou know, O vain man, that faith without works is dead?"—James 2:20.

This is a great verse of Scripture but it has been badly abused and wilfully mishandled by lots of people. I grew up, as most of you know, in a Campbellite church. Many times I have heard them quote this verse of Scripture and say that "faith without works is dead." I have heard them make much of this verse. They had a "field day" with it many and many a time. What does it mean? Simply this: If you say that you are a man of faith, then prove it by your works. It doesn't mean to say that you are saved by your works, but you are to prove that you are a man of faith by the fact of your works.

James uses two illustrations. He says that Abraham was justified by works when he offered up Isaac. Let's see. There came a time in the early chapters of Genesis when Abraham walked with God, hand in hand. God said, "Abraham, look up and count the stars." Abraham started, and he got to 200, 300, 400, and he said, "Lord, it is impossible." The Lord said, "So shall thy seed be." The word "seed" refers to Christ, so Paul says when he wrote the book of Galatians. Then it says that Abraham believed in the Lord, and it was counted to him for righteousness. When he saw those stars, and every little star twinkling told him to have faith in God, and he realized that the word "seed" had reference to the Lord Jesus Christ, it was then that he slipped his hand a little closer into the hand of God, and the Bible says that "his faith was counted for righteousness." Then it was that Abraham was justified by faith. Then (Continued on page 7, column 1)

Evolution . . . Bible

(Continued from page one) which are seen were not made of things which do appear" (Heb. 11:3).

By ordinary means it is impossible for any one to make anything out of nothing. No artificer can work without materials. But the God of nature is not subject to the laws of nature. The Almighty did what was humanly impossible.

God spoke the universe into existence. "By the word of the Lord

were the heavens made; and all the host of them by the breath of his mouth . . . For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:6-9).

When God called the universe into existence, He fashioned it according to His will. But He began without anything. He alone is eternal. All other things have sprung from His creative hand.

Genesis 1:1

The greatest verse in all the Bible is Genesis 1:1: "In the beginning God created the heavens and the earth." I understand by this statement that God created the whole universe with its billions of stars in dateless past. This truth is the foundation of all real theology. It is not a poem, much less an allegory. It is a literal, historical account of Divine revelation concerning the origin of all things.

Four distinct truths are seen in this one verse. First, the effect produced—"the heavens and the earth." Second, the author and cause of this great work—"God." Third, the manner in which this work was effected—"God created it." Fourth, when this work was produced—"In the beginning."

Genesis 1:1 repudiates atheism, for it postulates the existence of God. It decries Manichaeism which holds the earth was created by an evil spirit. It refutes pantheism, or the theory that God and the universe are the same substance. It destroys spontaneous generation held by atheistic evolutionists.

Science and Genesis 1:1

Fifty years ago this verse was considered absurd in the light of scientific beliefs. Chemistry taught that matter was eternal; it could neither be created nor destroyed. Today the layman knows that matter can be changed into energy or vice versa. This has been demonstrated in our laboratories of atomic physics. Thus the supposition of eternal matter was found to be fallacious.

Some astronomers are freely talking about the day of creation. They are coming to believe the earth was created by a tremendous amount of energy. Thus Genesis 1:1 is no longer contradictory to science.

Genesis, Chapter One

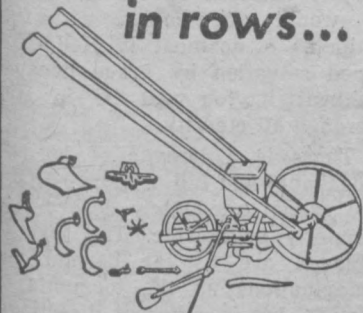
The first chapter of Genesis is not a treatise on science, yet its harmony with present biological and zoological knowledge is most amazing. Strange as it may seem to some, the thirteen things named in Genesis, chapter 1, are in the same order that geology finds them. For instance, light before the sun, inorganic matter before organic life, invertebrates before vertebrates, the brute creation before man.

Scientists disagree with creationists as to the time of this creation. They suppose billions of years were needed for all of this to take place. This notion of theirs is nothing more than "vain babblings . . . science falsely so called" (I Tim. 6:20).

What God Created

God created all things, and there (Continued on page 7, column 4)

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Baptism

(Continued from page one)

Either reading involves interpretation by the translators and requires further interpretation in English.

First, then, it is debatable whether this phrase modifies only the verb "repent," only the verb "be baptized," or both — not to mention one or two other possible syntactical interpretations. I merely note the difficulty: **we need not worry about it; we can get the truth clearly enough from other texts.**

As to the preposition "for" or "unto" (Greek *eis*), again the meaning is ambiguous. "For" can mean "in order to," as when a man works "for" pay that he expects to receive later; but it can also mean "because of," as when he receives pay "for" work already done. Likewise "unto" may have either a past or future reference, relating either an addition to something already had or an attainment to something else.

Properly translating in contextual agreement with New Testament language and teaching, Acts 2:38 may be read as follows:

"And Peter said to them, Repent ye, and each of you be baptized upon the name of Jesus Christ because of remission of sins, and ye shall receive the gifts of the Holy Spirit."

Why "Because Of"?

"Because of" is not the most usual translation of the Greek preposition *eis*. Many prepositions, Greek and English, are used to express various relationships. For example, look up the words "to," "in," "on," and "for" in a large English dictionary. This has been an instructive exercise even for some college students.

Young's concordance lists a dozen different translations of *eis* in the King James version, then adds "etc." The good English bishops, whose creed teaches baptismal regeneration, avoided the translation "because of," but it fits excellently in several passages.

Three times in Matt. 10:41, 42 "*eis*" is rendered "in" — "in the name." Obviously this means "because of the name;" in fact, it is so explained in Mark 9:41, though there the preposition used is "en."

Ninevites "repented at (*eis*) the preaching of Jonas" (Matt. 12:41); that is, of course, **because of** the preaching of Jonas.

"Wherefore didst thou doubt?" asked Jesus in Matt. 14:31. "Wherefore," meaning "why," is the King James rendering of two Greek words, *eis ti*, which could be translated literally, "Because of what?"

So it is evident that "because of" is a legitimate translation of "*eis*" if it can be justified from context, and the New Testament context makes this the best possible translation in Acts 2:38.

John's Baptism

From John 1:40-42 and Acts 1:20-22 it is clear that Peter was thoroughly familiar with the baptism and doctrine of John the Baptist. There is no reason to imagine that the apostle would suddenly announce a new and revolutionary doctrine of baptism, and especially in such ambiguous language.

John's baptism manifestly was not announced as a means of obtaining remission of sins. On the contrary, John demanded that candidates for his baptism whose sincerity he doubted bring forth "fruits worthy of repentance." (Luke 3:8). He baptized "in water unto (*eis*) repentance" (Matt. 3:11); that is, **because of** repentance already exercised and proved by worthy fruits, as appears in the preceding verses.

Mark tells us that John preached "the baptism of repentance for the remission of sins." (1:4). This means that the baptism was the result of repentance. If we relate "for (*eis*) the remission of sins" to the word "repentance," then "for" may mean "in order to;" if we relate the phrase to the word "baptism," then "for" must mean "because of" to harmonize with context.

No honest reader, surely, will accuse the first Baptist of being a ritualist. Peter had learned of John through Andrew to follow Jesus (John 1:35-42), and we can be sure that they have the same doctrine of baptism.

Christ's Baptism

John's baptism was Christ's baptism. This truth is so important that it is recorded in all four gospels. (Matt. 3:13-17; Mark 1:9-11; Luke 3:21,22; John 1:29-34). To say that John's baptism was not Christian baptism is to say that Christ did not have Christian baptism. How ridiculous can you get?

When Christ received baptism from John the Baptist, He demonstrated once for all that baptism is not in order to the remission of sins, since Christ had no sins to be remitted. But "thus it becometh us to fulfill all righteousness." (Matt. 3:15). That is, **baptism is a picture of the death, burial, and resurrection of Christ;** and in that death, burial and resurrection, all righteousness is fulfilled.

Apostolic Agreement

Moreover, the apostles continued the practice of baptism according

to the original order, for we read, **"Jesus made and baptized more disciples than John** (though Jesus himself baptized not, but his disciples)." (John 4:1,2). That is, it was through the ministry of His disciples that He "made and baptized more disciples than John."

Notice: they made disciples first, and then they baptized them. This is always the Scriptural order.

Read I Cor. 1:12-17 to see how completely the apostle Paul subordinated the ordinance of baptism to the preaching of the gospel. **Though baptism symbolizes the gospel, it is in itself no part of the gospel, as appears in the words, "Christ sent me not to baptize, but to preach the gospel."**

Paul likewise identified his baptism with that of John the Baptist when he found at Ephesus a dozen disciples who claimed, no doubt sincerely, that they had John's baptism, but who had never heard John's message. Of course, **a mere form of baptism, administered by unauthorized persons who lack the Scriptural message conveyed in true baptism, is of no value.** When Paul informed these imperfectly taught disciples of John's true message, they proved their faith by being baptized "in the name," that is, by the authority, "of the Lord Jesus." (See Acts 19:1-7).

Let Peter Interpret

If there are readers who might imagine that Peter's doctrine of baptism could have been different

through repentance (which in a Scriptural sense includes faith). That this was his meaning, and that he was so understood, is obvious also in verse 41, where we read that only "they that gladly received his word were baptized."

Christ's Commission

Alexander Campbell felt free to "restore" a "primitive Christianity" far removed from the faith once for all delivered to the saints — far removed from true New Testament Christianity. But true Christians must recognize Christ and Christ alone as our Lord, as the Author and Finisher of our faith. (Hebrews 12:2).

Never did the Lord Jesus condition His salvation upon the outward act of baptism. His commission to His church was first to make disciples, then to baptize them, and finally to teach them to observe all His commandments. (Matt. 28:18-20). In Mark 16:16 He assumes that true believers will generally be baptized, but according to Jesus the damning failure of sinners is not failure to be baptized, but failure to believe the gospel. So He taught always.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18).



Joseph Wilson

(Continued from page one)

3.5. These are two other verses among many that could be given which teach salvation by grace. It would seem that God has gone all out to make this truth known to man. And what meat and joy these portions of Scripture are to our hearts.

There is not a verse in the Bible to the contrary. There is no jarring or discordant note in the music of Scripture as it sings the song of how men are saved. Every verse that bears on the subject is in harmony with the whole and teaches with emphasis that men are saved by grace. If we examine the case accounts of salvation in the Bible, they tell the same story. Read of the salvation of Matthew, the publican, the woman that was a sinner, the woman at the well, the thief on the cross, Saul the murdering and self-righteous bigot. These all tell us of the unworthiness of man, the helplessness of man; that man did, does, and can do nothing for his salvation. These all sound forth in trumpet sound that salvation is by grace.

II

Salvation by grace is a hated doctrine. It is sweet music in the ears of those who are saved. But few, if any, doctrines of God's Word are more hated than this. Listen a moment and I will tell you the reason for this. Man is a proud creature. Pride is his first

and foremost sin. Man will do and suffer much if you will leave him his pride, and this pride is the root of all false religions in the world. Religions which teach salvation, in whole or in part, by the works of men are popular with the world. But men hate salvation by grace, because it leaves NO ROOM for pride. It takes away all ground of human boasting. The hatred of this doctrine is seen in the persecution of those who preach it. Men will use every allowable weapon against the teachers of grace. Ridicule and slander are chief weapons used by men. They will slander this doctrine and declare it to be the enemy of all goodness and morality in the world. Truth is that this doctrine is the bedrock foundation of all goodness produced in and through man. The enemies of truth will slander the teachers thereof. They will fabricate and spread all manner of lies about those who preach the truth. Friend, when you hear a slander on the life of a preacher of God's sovereign grace, you better check it out repeatedly before you believe it and repeat it. Not for naught is the devil called the accuser of the brethren. Jesus preached the glorious truth of salvation by grace in Nazareth, and they sought to throw him over a cliff. He preached it in John 6 and lost nearly all his audience. Depend upon it, my friend, the preaching that is popular with the world is not the preaching of salvation by grace.

III

Salvation by grace is the greatest need of any man. Man is an eternal being. When God gives life, at the moment of conception in the womb, that life will last forever. Man must exist somewhere forever, and exist consciously and feelingly and knowingly.

There is a Hell of indescribable anguish. Who can enumerate and describe the torments of Hell? The Bible speaks of "tormented day and night," of "weeping, wailing, and gnashing of teeth," of "the torments" of the fires of Hell. Surely, the most awful thing that can happen to man is to die without Christ and go to Hell. I tell you that all the suffering of all mankind in this life — all put together and put on one individual — would not compare with five minutes of torment in Hell. You need salvation by grace because without it you will be in Hell through all eternity.

There is a Heaven of joy unspeakable and full of glory. Again, we cannot adequately describe or properly enumerate. The joys of Heaven are as far beyond our imaginations as the torments of Hell — but in different directions. What joy we shall know, what songs we shall sing, what comforts and peace, what blessings beyond anything in this world! All the joys of the world put together (Continued on page 7, column 3)

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from that of John the Baptist, Jesus, and Paul, it would seem to be worth while to find out whether Peter himself stated his doctrine any more clearly on other occasions.

"Repent, ye therefore, and be converted, that your sins may be blotted out," said Peter, with no mention of baptism, in Acts 3:19. **But if he had considered baptism to be necessary to salvation, his language here would have been criminally misleading.**

Again, to the household of Cornelius, Peter declared concerning Christ: "To him give all the prophets witness, that through his name **whosoever believeth in him shall receive remission of sins.**" (Acts 10:43). Either Peter was a true apostle or he was not; and if he told the truth to Cornelius, then his language in Acts 2:38 must not be misinterpreted so as to contradict his plain statement here.

With no reference to baptism, Peter affirms explicitly that the new birth is by virtue of "the resurrection of Jesus Christ from the dead," and that it is "not of corruptible seed, but of incorruptible, by the word of God." (I Pet. 1:3,23).

Peter's only mention of baptism in his two epistles is in I Peter 3:21, and there he is careful to declare that baptism is **NOT** a "putting away of the filth of the flesh, but the answer" (or, asking) "of a good conscience toward God."

Common honesty demands that we let Peter interpret himself, and thus it becomes perfectly clear that in Acts 2:38 he was commanding each of his hearers who repented, and no others, to be baptized because of remission of sins — remission already obtained

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"Grace . . . Work"

(Continued from page five)

it was that Abraham was saved. Then it was that Abraham became a child of God. Then it was that Abraham knew the Lord Jesus Christ as his Saviour.

Forty years later, Abraham out on Mount Moriah offered his son as a sacrifice upon the altar. James said:

"Was not Abraham our father JUSTIFIED BY WORKS, when he had offered Isaac his son upon the altar?"—James 2:21.

Notice, he was justified by faith forty years before when he was saved. Now he is justified by works when he offers Isaac upon the altar. His faith justified him in the eyes of God; his works justified him in the eyes of man.

I want to tell you, beloved, that is true of you and me today. Faith saves us, but works justify us in the eyes of the world. My God looks down upon me this morning and sees me, knowing that I am trusting in Jesus Christ as my Saviour — knowing that I believe in His Son as my only hope of redemption, and I am justified thus by faith. The world sees me as I go about my task this next week. The world will behold me as I live before it this next week. The people that I work with will see me, and they'll see that either I'm a saved man or an unsaved man, by my works. Don't you see that we are saved by faith in the sight of God and we are justified by works in the sight of man?

James uses another illustration. He says:

"Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?"—James 2:25.

That is not referring to her salvation. She was already a saved woman. Now suppose as a saved woman she had called the constable; suppose that she had called police, and she had called the officials of the city of Jericho and said, "Here they are. I have them hidden upstairs waiting for you." Suppose she had done that? Do you suppose that a woman that was saved could have? No, beloved. She was saved, and because she was saved, her works proved to the world that she was saved.

Mark it down, beloved friends, we are not saved by works. We ought to be instant at work. We ought to be busy at the Lord's work. We ought to be zealous for

good works. But those works that we do are for one purpose, and one purpose only — to justify us in the eyes of the world. We are justified by faith in the eyes of God, and we are justified by works in the eyes of the world.

IV

THERE IS JUST ONE WORK THAT REALLY COUNTS FOR THE SINNER, AND THAT IS THE FINISHED WORK OF THE LORD JESUS CHRIST.

We read that Jesus, hanging on the cross, said:

"It is finished!"—John 19:30.

Beloved, the plan of salvation was all completed. I think the Lord Jesus Christ must have gripped those nails that held the palms of his hands just a little tighter, when He said, "It is finished." Everything was done that could be done, or needed to be done, or ought to have been done, for our salvation, and when it was, He said, "It is finished." The work was done. He had done it all. Therefore, we sing today:

"Jesus paid it all,
All to Him I owe:
Sin had left a crimson stain,
He washed it white as snow."

I am not saved in the least by anything that I have ever done. I am not kept saved by anything that I have ever done. I am saved by Jesus, I am kept by Jesus, and what works I do, I do them because I love my Jesus.

CONCLUSION

Oh, what a mighty text this is, whereby that Paul says, "For we must all appear before the judgment seat of Christ that every one may receive the things done in his body!" Some of these days, I am going to stand in the presence of Jesus Christ and I am going to give an account for the deeds done in my body. As I said to start with, it is an obvious fact that it is not talking about the church — not talking about the deeds done in the church, but the deeds done in our own bodies. Someday, I am going to give an account for them. I am not saved by my deeds. I am not kept by my deeds. I am not partially saved by my deeds. Rather, I am saved by the finished work of Jesus Christ, but someday, I am going to give an account for the deeds done in my body.

Oh, what a day it is going to be when I stand in His presence to be rewarded for the things that I have done in the body, walking here within this flesh! I thank God for that glorious truth, but I am

more than thankful for the death of Jesus, and the finished work of the Son of God, than I am for any works that I have been able to do in His name.

May it please the Lord to help you, that you might trust Jesus Christ as your Saviour, and then, might it please God to help you to work for Him like a slave. Every person here ought to trust Jesus Christ as a Saviour, and every person then ought to work for Him like a slave.

May God bless you!



Joseph Wilson

(Continued from page 6)

and given to one individual cannot compare with five minutes in Heaven. You need salvation by grace because without it you will never participate in a single one of the multiplied and varied delights of that blest place.

IV

Salvation by grace means that you don't deserve it. The Bible tells us what man is by nature. The Bible tells us of the heart that "is deceitful above all things and desperately wicked." The Bible tells us there is none good nor righteous, no, not one. That there is none that seeketh after God. They are all gone out of the way and become unprofitable, the Bible says. The Bible tells us that man by nature is enmity against God and is not subject to the law of God, neither can be. The Bible paints for us a picture of man which shows him as utterly vile, wicked, totally depraved. And that man is utterly helpless in doing anything to change his condition before God. Brother, I tell you

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that no man does or can believe what the Bible says about the depraved condition of man, without going on to believe that — if man is to be saved — salvation is, and must be, by the sovereign, unconditional, effectual, and eternal grace of God. The man who does not properly preach the Total Depravity of man, does not and cannot preach Salvation by Grace.

V

Salvation by grace means that works are excluded.

"And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" Rom. 11:6.

"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 Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" Gal. 2:16.

Here are two verses of many that could be given which show that works have nothing to do with salvation. Works do not help get us ready to be saved. Works do not save us or help save us. We are not kept saved by works in (Continued on page 8, column 1)

Evolution . . . Bible

(Continued from page five)

is nothing excepted in the whole compass of finite nature. "God who created all things by Jesus Christ" (Eph. 3:9). "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that are in them is" (Acts 4:24). "He that built all things is God" (Heb. 3:4). "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

The heavens are the handiwork of God. "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens" (Prov. 3:19). "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained" (Ps. 8:3). "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands" (Ps. 102:25). "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee" (Neh. 9:6).

I mean by the word "heavens" all three heavens of which the Bible mentions. I refer to the Third Heaven where God's throne is located: "Thus saith the Lord, The heaven is my throne, and the earth my footstool" (Isa. 66:1). I also understand the Second Heaven where the stars are found: "Look now toward heaven, and tell the stars, if thou be able to number them" (Gen. 15:5). Then I would also mean the atmospheric Heaven where the fowls of earth fly: "The fowl of the heaven" (Gen. 7:23).

The heavens are of inconceivable size! Our Milky Way Galaxy has a hundred billion stars. Beyond it is a trillion more galaxies, each having approximately as many stars as our galaxy. And all of this may be only a tiny speck in what is beyond in the infinite, endless stretch of space. Of God Job said: "Which alone spreadeth out the heavens" (Job 9:8). Moses said: "He made the stars also" (Gen. 1:16). Jeremiah declared: "As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me" (Jer. 33:22).

Isaiah the prophet so well wrote: "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding" (Isa. 40:25-28).

God created the earth and all things therein. "God that made the world and all things therein,

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seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). Acts 14:15 speaks of "the living God, which made heaven, and earth, and the sea, and all things that are therein."

When I say the earth I refer to this planet on which you and I live. God created this earth which has 196,940,000 square miles of surface, which is 24,860 miles around, and which weighs six sextillion tons. The towering mountains, the grassy plains, the majestic trees, the raging seas, the howling winds, the hot swamps, the thick jungles, the cold snow, the warm rain, the bubbling streams, and the precious air that we breathe—God made them all.

"For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his and he made it; and his hands formed the dry land" (Psa. 95:3-5).

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts . . . there is that leviathan, whom thou hast made to play therein" (Psa. 104:24-26).

All Trinity Active

God is the author of creation. All three of the Divine persons had a part in it, for we read of Creators and Makers in the plural (Continued on page 8, column 3)



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Bro. Wilson

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any sense at all. Works and grace just do not and will not mix. To add any part of works to grace destroys the very being of grace. Grace must do the saving alone, or it will not save at all. Grace is a jealous attribute and will not share its work or its glory with anything else.

VI

Salvation by grace means that God does everything. This is the whole root of the matter. God either does all the saving or he does not save at all. God elects those who are to be the objects of saving grace. God redeems by the blood of Jesus Christ those who are the saved. God calls by the effectual and irresistible working of the Holy Spirit so that the elect are made willing in "the day of His power." God keeps the chosen, redeemed, and called ones so that they are eternally secure. They are held in the hand of the Father, held in the hand of the Son, sealed with the Spirit, and cannot in anywise be lost again. God glorifies by His mighty power, making the

elected, chosen, redeemed, called, kept ones to be conformed to the image of Jesus Christ to which they were predestinated from all eternity. Oh, praise God! Praise God! God does it all. He does not leave even the smallest part of salvation in the hands of man. If he did, all would be lost.

VII

Salvation by grace is an eternal salvation.

"I know that whatsoever God doeth, IT SHALL BE FOREVER: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him."

I believe that verse. I believe that God does the saving, and I believe it is forever. The only way one can believe that a saved person can be lost is to believe that God does not do the saving. Now, I will agree that, if salvation is by man or by works in any part thereof, that it is not eternal. But as long as I believe that "salvation is of the Lord," I will believe that it will last as long as God endures. Yes, yes, I believe the song which says, "tis grace hath brought me

safe thus far, and grace will lead me on." Amen!

VIII

Salvation by grace produces good works. Read again the verses which head this article and you will see that folk who are "saved by grace" are "foreordained to walk in good works." I believe that part of it too. We are not saved "by" good works but "unto" good works. When men are saved, they are born again. They receive a new nature. This new nature desires to perform good works, and the saved person will — I don't mean should, — I mean will, perform good works. The faith which saves — the faith which God gives to His elect — is a faith that produces good works. And a faith that does not produce good works is a dead faith, is a faith which does not save, and is a faith produced by man and not given by God. Let no man pretend to be saved by grace who does not have the evidence of good works. True, he still has the old nature of sin, and true, it will manifest itself in sin in the life of the believing child of God. But let us never forget that he also has the new nature which is born of God and it will manifest itself in good works in the life of the saved person. We are saved without works in the sense that works have anything to do with salvation. But we are not saved without works in the sense that we have a salvation that does not produce good works.

IX

Salvation by grace gives all the glory to God. Oh, brother, this is what we desire, is it not? Truly, when we are really saved, we do not want the glory for it. We know that God did it all, and that He should have all the glory. This is why men hate this doctrine: it takes all glory from man, and gives all glory to God. When we see the saved in glory, we see them magnifying and praising and giving all glory to God. We find them casting down their crowns at His feet. We will be there, and we will cast our crowns at His feet. We will give Him the glory that is due His wonderful name. Let us here and now preach that salvation is by a sovereign grace that gives all glory, now and forevermore, to the Triune God of the Bible. May God bless you all.

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(Continued from page seven)
number in the Hebrew Old Testament (Eccl. 12:1; Job 35:10; Psa. 149:2; Isa. 54:5).

The Father was involved in creation: "God, which hath made heaven, and earth, and the sea, and all that in them is" (Acts 4:24). In Genesis 1:1 the word "God" is "Elohim" in the Hebrew and it means "the Gods." This verse indicates the presence of the Father as well as that of the Son and Holy Spirit.

Creation is ascribed to the Son: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made" (John 1:1-3). "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:2).

The Spirit also had a part in this work: "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent" (Job 26:13). "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Gen. 1:2).

When Did God Create?

When did creation begin? Not in time but in eternity. Time is the first offspring of creation. "And, Thou, Lord, in the beginning

hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb. 1:10). An eternity anteceded the making of the world. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psa. 90:2).

Before time there was none but "the high and lofty One that inhabiteth eternity" (Isa. 57:15). Divine wisdom is personified as saying: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him" (Prov. 8:22-30).

The Sphere Of Creation

There are seven spheres of God's creation. First, there was the creation of angels: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16).

Second, there was the universe of matter: "In the beginning God created the heavens and the earth" (Gen. 1:1).

Third, there was vegetation on the third day of the creative week: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so" (Gen. 1:11).

Fourth, there were fowls on the fifth day: "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven" (Gen. 1:20).

Fifth, there was the making of fish on the fifth day: "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind" (Gen. 1:21).

Sixth, there was the creation of animals — beasts, cattle, and reptiles — on the sixth day: "And God

GARBAGE IN THE SALAD

One day as a mother was scraping and peeling the vegetables for a salad, her daughter came to ask her permission to go to a worldly center of amusement. On the defensive, the daughter admitted it was a questionable place, but all the other girls were going, and they did not think it would actually hurt them. As the girl talked, suddenly she saw her mother pick up a handful of discarded vegetable scraps and throw them into the salad. In a startled voice she cried, "Mother, you are putting the garbage in the salad!" "Yes," her mother replied, "I know; but I thought that if you did not mind garbage in your mind and heart, you certainly would not mind a little in your stomach!"

Thoughtfully the girl removed the offending material from the salad, and with a brief "Thank You" to her mother she went to tell her friends she would not be going with them.

If you have spiritual indigestion, and have a sick testimony, maybe it's because you have allowed TOO MUCH "GARBAGE IN THE SALAD!"

said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so" (Gen. 1:24).

Seventh, there was the creation of man which also occurred on the sixth day: "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

The Purpose Of Creation

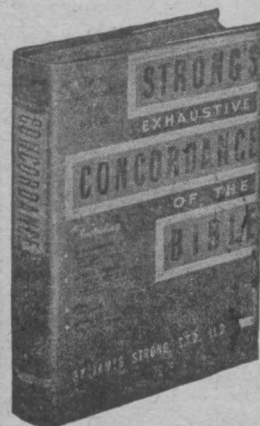
God's purpose in creating all things was twofold. First, He did it for His glory: "The Lord hath made all things for himself" (Prov. 16:4). The heavens declare His greatness and glory: "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa. 19:1).

The existence of the universe displays God's power: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32:17). It demonstrates His goodness: "The earth is full of the goodness of the Lord" (Psa. 33:5). It discloses His wisdom: "He hath established the world by his wisdom, and hath stretched out the heavens by his discretion" (Jer. 10:12).

The subordinate end was good of men. All creatures on earth are put in subjection to man. The sun, moon, and stars are for his benefit. This world was made for man to dwell on: "He formed it to be inhabited" (Isa. 45:18).

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