

# 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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## JUSTIFICATION

By WM. J. CRIDER  
Tulsa, Oklahoma

"Who shall lay any thing to the charge of God's elect? It is God that justifieth"—Rom. 8:33.

Let us build a message around a word in this verse. "Justification!" It is great to be justified, isn't it? Thank God for justification. There is a difference between being justified by man and being justified by the Lord.

I knew of a man once who had trouble with his neighbor. He climbed into his neighbor's own wagon to give him a good thrashing. Before he could get hold of him, his neighbor pulled a gun from his pocket and killed him. He was taken to court, and the court said he was justified in killing him because he was trespassing on the other fellow's property, to do him bodily injury, so he came clear. That is justification by man's court of law, but there is a vast difference between justification we are going to speak about, and what man claims is justification. I have heard people say, "I was justified

in doing what I did." It is awfully easy to justify ourselves. It is easy to justify ourselves in not obeying the Lord. It is also awfully easy for people to justify themselves for not attending the house of the Lord. Well, God knows all about it. I say these things that I might build up thoughts in your mind and heart about spiritual and Bible justification and the sinner. How can a man be just with God?

Justification in the courts declares a man to be innocent in what he did, but God's justification does not justify any man in doing what he did. "It is God that justifieth." No man can say he is just before God by what he did, but we must note here that it is God that justifieth. Thus, God declares man to be just.

Justification then is the act of declaring one just, or righteous. God must do this. Justification is the act of God wherein He accounts a human being to be just. Justification involves the change of a man's state before God. I am thankful that one can be justified

before God.

The justified stands in a new relationship to God. He stands in a new relationship to divine law. Justified, he is treated as though he never broke God's law. That puts a man in a pretty good state with God, but he didn't do it himself. There is no act that man could commit, it makes no difference how righteous it might seem to be in his sight, wherein he could be justified. "It is God that justifieth."

In justification the terribleness of the wrath of the law is stilled. In Exodus 19:17-20, we see the



WILLIAM J. CRIDER

## The Levitical Priesthood Vs. The Priesthood Of Jesus

By MILBURN COCKRELL  
Fulton, Mississippi

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

The seventh chapter of Hebrews contains an impressive contrast between the Levitical priesthood and the priesthood of Jesus Christ. The general theme of the chapter is the superiority of Christ's priesthood.

There is under the New Covenant a change in the priesthood. There



ELD. MILBURN COCKRELL

is a change as to the tribe officiating — formerly Levi, now Judah. There is a change as to the manner of consecration to the office; not by carnal commandment, but by an oath. There is a change as to the moral qualifications for office. The sons of Aaron were men of infirmity; Christ is holy, harmless, undefiled. There is a change as to the duration of the priesthood. Levitical priests were removed by physical death, but Christ continueth for ever.

Our text contains five truths. First, there is the Saviour — "He." Second, the salvation — "is able also to save." Third, the security

— "save them to the uttermost." Fourth, the saved — "that come unto God by him." Fifth, the sustentation — "seeing he ever liveth to make intercession for them."

### The Saviour

The only Saviour of sinners is the Lord Jesus Christ. The very name "Jesus" means "Saviour" or "Deliverer." His foster father was told before His birth: "Thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1:21). An angel said to the shepherds when He was born in Bethlehem: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

Of His own mission into the world, Christ said: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). After His ascension, Peter declared: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). At Antioch Paul preached on "a Saviour Jesus" (Acts 13:23). When He returns to this world, He will come as "the great God and our Saviour Jesus" (Continued on page 7, column 4).

wrath of the law: "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up." Now in Hebrews 12:19-21, we see the same event spoken of, and the (Continued on page 6, column 4)

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## Importance Of Salvation And Baptism As Seen In Great Commission, Mt. 28

PASTOR WELLIE MIDGLEY  
Pengilly, Minn.

This passage teaches clearly the order of salvation, baptism, and then other teachings of the Word of God. We do not have three commissions, but one commission with three parts. I want to note some other passages that follow this Divine order of salvation and baptism as a means of demonstrating how this commission was put into practice by the apostles.

"Then they that gladly received his word were baptized . . ."—Acts 2:41.

They received the word, were baptized, and then they continued in the apostles' doctrine (v. 42).

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women"—Acts 8:12.

Where are the babies?

In Acts 8:36-38, Philip makes it clear that salvation must precede baptism. The LXX was made in Alexandria for Jews and others in North Africa about 250 B.C. The eunuch was reading the LXX, and he used their Greek Word for immersion in his question in verse 36. If baptism is sprinkling, why was it necessary that they both went down into the water? And then, they both came up out of the water, vs. 38,39. These inspired statements of movement are entirely superfluous if baptism is not

immersion.

" . . . and many of the Corinthians hearing believed, and were baptized"—Acts 18:8.

In these passages, and others that could be cited, the disciples practiced what Jesus said to them



WELLIE MIDGLEY

in Matt. 28 concerning making disciples and then baptizing them.

I

### THE KING OF ENGLAND

When the King of England called the translators together to make the King James version, he warned them that they should use the (Continued on page 5, column 2)

## Particular Redemption Was Believed By C. H. Spurgeon

By C. H. SPURGEON

This message is being printed for the benefit of John R. Rice, his followers, and all the rest of the religious heretics who have lied about the great C. H. Spurgeon. Over and over again, these fellows say that Spurgeon did not believe in particular redemption, and this message should certainly put the lie on all their statements. Let everyone who reads this never doubt again that Spurgeon was a definite believer in particular redemption.

In John R. Rice's paper of August 9, 1974, he declares that Spurgeon was an ardent believer in the freewill of man. And furthermore, he stated that Spurgeon rejected "Limited Atonement." Just put John R. Rice's article side by side with the following message and decide for yourself as to who has told the truth.

The doctrine of redemption is one of the most important doctrines of the system of faith. A mistake on this point will inevitably lead to a mistake through the entire system of our belief.

There are different theories of redemption. All Christians hold that Christ died to redeem, but all Christians do not teach the same redemption. We differ as to the nature of atonement, and as to the design of redemption. For instance, the Arminian holds that Christ, when He died, did not die with the intent to save any particular person; and they teach that Christ's death does not in itself secure, beyond doubt, the salvation of any man living. They believe that Christ died to make the salvation of all men possible, or that by doing something else any man who pleases may attain unto eternal life; consequently, they are obliged to hold that if man's will would not give way and voluntarily surrender to grace, then Christ's atonement would be unavailing.



CHARLES H. SPURGEON

They hold that there was no particularity and speciality in the death of Christ. Christ died, according to them, as much for Judas in Hell as for Peter who mounted to Heaven. They believe that for those who are consigned to eternal fire, there was true and real a redemption made as for those who now stand before the throne of the Most High.

Now, we believe no such thing. We hold that Christ, when He died, had an object in view, and that object will, most assuredly and beyond doubt, be accomplished. We measure the design of Christ's (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "TOGETHERNESS"

"The whole body fitly joined together"—Eph. 4:16.

I think that teamwork is one of the most wonderful things in all the world, when you can get things done by people working together.

I was reading of recent date of an incident which took place in the Hawaiian Islands — in fact, an incident that grows out of the University of Hawaii. There is a young man in that university who is paralyzed to the extent that he can't

walk. He never has been able to walk and has to go continuously in a wheel chair. He has a companion who likewise has a handicap, in that he is blind. He has never been able to see. All of his life he has been a blind boy. Can you imagine those two individuals with their handicaps how that in the providence of God they have been thrown together — one of them unable to walk, the other one unable to see?

Let me show you how they work together. The blind boy is strong. To use a proverbial expression, he is "strong as an ox," though he can't see. So he pushes the wheel chair for the boy who can see but is paralyzed. The boy who can see rides in the wheel chair and directs where they are to go, and how they are to go. So they get along fine in that respect.

When they come to the classroom (Continued on page 2, column 1)



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JOHN R. GILPIN Editor

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### "Togetherness"

(Continued from page one)

they work for the professor. And how do they work? As a team. The professor that they are particularly studying under is making a specialty of the methods of re-cycling, and these two boys go to the library and get material for the professor. It is thus that they make their way through college.

The boy who can see, but who is paralyzed, can sit in the chair and tell the other boy on what shelf he will find a book, and how far down the shelf, how many books he will have to count. The blind boy gets up, and with his

fingers feels along the shelf of church, because there wasn't anything else but Baptist churches then." He takes the book down and the boy who can see will check it through. They will discuss it among themselves — still teamwork — and then take it to a Xerox machine and working together still, make a Xerox copy of the pages of that book.

The thing that was so interesting to me about it was not so much their work and the fact that they were working together, even though they were handicapped, but the fact that the professor said they did more work than any two students that had ever worked for him in preparing material. When I read that, I said, "That is real teamwork," and I thought about our church. I thought about our little group we have here. What a wonderful, wonderful blessing it would be if all of us could just work together in this respect. That is what led me to my text, "The whole body fitly joined together."

I remember in my first pastorate there was a man who was always incessantly complaining about the fact that the churches were not growing properly, and the fact that people just don't get along like they ought to. One morning, as Sunday School superintendent, he had his usual plaintive note whereby he regretted the fact that the church wasn't progressing as it should, and people were not working together as they should. I arose and said, "Brother, I came by Deacon Cummins' farm this morning on the way to church and I noticed something that I had never noticed before. I saw two of Deacon Cummins' old plow horses standing out under a shade tree. The thing that caused me to notice them was that one head was in one direction and the other head was in the other direction. As I noticed further, each of those horses was using his tail to shoo the flies off the head of the other horse." I said, "While you are lamenting the fact that we are not getting along too well here, I would like to make this suggestion, that if you and all the rest of the members of this church had as much sense as L. G. Cummins' plow horses, and would work together and cooperate together as they do, then we, as a church, probably would get along much better here."

What a text this is! "The whole body fitly joined together." Paul is talking about a church. He is talking in terms of a Baptist church. That was the only kind of church they had back here. There wasn't any other church when Paul wrote this text.

A man said to me just recently that he just didn't understand why it was that if the Baptist church was the true church, why they did not have the name "Baptist" in the Bible. I said, "There is no reason referring to it as a Baptist

church, because there wasn't anything else but Baptist churches then."

What a church this was at Ephesus! Paul, writing to them, talks about how "the whole body fitly joined together."

I read the funny papers every once in awhile. There is not much that is funny about them, but I read them. I confess to the fact that about every day I take time out to read the funny paper. I noticed the other day that one little boy said that he wasn't going to work with another little boy anymore. Do you know why? He said, "We were out sawing wood. I was on one side pulling on the saw and he was on the other side pulling on the saw. I stopped to sneeze and the saw stopped. The other fellow wasn't doing his part."

I am afraid that that is true of many, many of God's people — when one fellow stops to sneeze, everything stops.

When two people work together with a cross-cut saw, one pulls and then the other one pulls; one drags the saw in one direction, the other drags the saw in the opposite direction. They have to work together.

Beloved, God's people need to be fully joined together. The fact of the matter is, the Bible tells us of a number of things that we need to do together in a church.

### I WORKING TOGETHER BY PRAYER.

We read:

"Ye also HELPING TOGETHER BY PRAYER"—II Cor. 1:11.

I wonder how much you pray. I am sure that I don't pray as much as I should. I am sure the same is true of each of you. How many of you have prayed for your pastor this past week? How many of you have prayed for Brother Halliman this past week? How many of you have prayed for the lost? How many of you have prayed that God will bless Brother Croy as he teaches the adult class here on Sunday? How many of you have prayed for the balance of the teachers? How many of you prayed for THE BAPTIST EXAMINER and our radio program this past week? God says, through Paul, to this church at Corinth, that we are to help together by prayer.

Oh, I would to God this morning that the Lord might put it into the hearts of everyone who is here today to realize this solemn importance and necessity of helping together by prayer.

### II STRIVING TOGETHER FOR THE FAITH OF THE GOSPEL.

We read:

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind STRIVING TOGETHER FOR THE FAITH OF THE GOSPEL"—Phil. 1:27.

The word "strive" is a strong word. Do you remember that the Lord Jesus said once, "Strive to enter in?" When Milton wrote his book, "Samson Agonistes," he used this passage of Scripture as a basis for it. The idea that Milton had in this book was that we are to agonize. That is what the word "strive" literally means.

How many of us are striving, or agonizing, for the things of the Lord? We ought to be doing it together.

When the Apostle Paul was writing to young Timothy, he said:

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully"—II Tim. 2:5.

The word for "strive" is the same word which means that you are to agonize — you are to put

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ELDER JAMES HOBBS, Pastor

Here is a church that we have had more connection with, and more fellowship with, than any other church in America. For over four years, I visited them every Thursday evening, preaching for them, teaching them, and encouraging them in their stand for the truth. In addition this church was the mother church of Calvary Baptist Church in Ashland, and naturally, everyone loves his mother. Many are the times that I have likewise preached for them in their Sunday services, in revival meetings, Bible Conferences, and in their Saturday night fellowship meeting. I mention all this that you might know how deeply I feel toward this great church.

This is the church of which Brother Jim Everman was pastor for many years, resigning only a little over a year ago. Brother Jim wrought sacrificially and faithfully throughout all the years of his pastorate and I thank God for the foundation that was laid through his ministry.

Brother James Hobbs, who was associated with Brother Everman for years, has been their pastor now for a little over a year. Due to my illness, I have only been able to be in their services on two occasions since Brother Hobbs became pastor. However, it is noticeable that their work is growing and that God's abundant blessings are resting upon this church.

Brother Hobbs was a student of Bob Jones University years ago when I first became acquainted with him. He surely had no love for me, nor for TBE, nor for our ministry in those days. Yet in the providence of God, he has become a sound Scriptural preacher, who without apology contends earnestly for the teachings of God's Word. How we thank God for the influence that TBE has been in his ministry. How we do thank God for him, his wife, and family — all of whom have meant much to the editor of this paper for many years.

May God bless this great church, their pastor, and their ministry. Visit them whenever you have the opportunity.

forth a lot of exertion. Actually, he is talking about athletic efforts. He is talking about spiritual athletics, using natural athletics as an illustration for spiritual athletics. He says that as athletes strive for masteries, we are to strive likewise.

I have seen people put out more energy, I am sure, on a football gridiron, or on a baseball diamond, or in a track meet than they would ever think about putting out any place in the Lord's service.

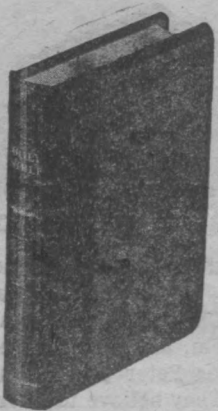
Paul says we are to strive lawfully. It is not just a matter of striving, but striving lawfully.

I remember several years ago the Indian athlete, Jim Thorpe. I suppose he was one of the greatest athletes this country has ever produced, and that he won more Olympic medals than anyone else had ever won. But he had to give them all up. He had to return all of his Olympic medals, all for one reason. Somebody got to digging around

(Continued on page 3, column 1)

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## New Guinea Photo Story

**NOTE:** It has been quite some time since we have had any pictures of our mission work in THE BAPTIST EXAMINER. One of the reasons being, and I would say that this is the main reason, my electrical power plant has been down for over a year now — it is still not working. When I have electrical power I do my own photo work. Apart from the fact that most commercial photo finishers turn out very poor work, the cost is almost prohibitive. Inasmuch as it had been so long, I decided to have a few pictures made so that I could share a few things with you as I see them most every day. The Lord willing, I plan to have a few more in the next week or two—Fred T. Halliman.



Not too long ago we held a baptizing at one of our outstations and this picture shows an individual about to be buried in the likeness of our Lord. Apart from this being truly a Scriptural place to hold a baptizing, "much water," it was a beautiful place. The water flowing in this river is as clear as tap water.

The individual doing the baptizing here is one of our local missionaries. He used to pastor one of the Baptist churches here, but about two and a half years ago he resigned his pastorate to go into full time mission work. He is a real blessing to the work.



In this picture the same missionary has buried an individual in the watery grave and seconds later he arose to walk in the likeness of our Lord. This baptizing, as many of our others do, caused a great controversy among our Protestant neighbors. They protested vigorously over the fact that, as they put it, we re-baptized one of their people. Since these people had never been baptized properly and with no authority at all, there was no re-baptizing done, we simply baptized them. Perhaps you will be able to note a little boy sitting on a partially submerged log, about 20 feet in back of the man doing the baptizing. About three weeks ago, a young lady with marital problems, committed suicide in this river by drowning, not too far from where the baptizing took place.

### "Togetherness"

(Continued from page two)

in the records after the Olympic meet was over, the year that Jim Thorpe won all of his medals, and they found out that that Indian had been paid \$2.50 or maybe \$5.00 to pitch a few innings of baseball one Saturday afternoon for a little jerkwater town out in Oklahoma, which made him a professional rather than an amateur. As a result of that writer having found this out and writing the story in the paper, Jim Thorpe was compelled to return the medals that he had won in the Olympic contest. Why? He had not been striving lawfully. He didn't realize it. I am satisfied that he was uncon-

scious of it as could be. But nevertheless, in the light of the laws of the Olympic games, he hadn't been striving lawfully and he had to give up his medals.

Beloved, God wants you and me to strive for the faith of the Gospel of Jesus Christ. I think today about how much strife there is as far as brethren are concerned, but how few of those that have strife among themselves really strive for the cause of Christ. Would to God that you and I might strive together!

On a football field there are eleven men striving together. On a baseball diamond there are nine men striving together. In churches, too many times people don't strive together. If they strive at all, it is separate. But the Word

of God says that we are to strive together.

### III

#### BEING KNIT TOGETHER IN LOVE.

The Apostle Paul talks about being knit together, for he says:

"That their hearts might be comforted, being **KNIT TOGETHER IN LOVE**"—Col. 2:2.

Beloved, I say that we ought to help together by prayer, we ought to strive together for the faith of the Gospel, and certainly we ought to be knit together by love.

I like to be in Calvary Baptist Church. It seems to me that there is a lot of love here. It seems to me that people are concerned about one another. It seems to me that there is a fellowship here that we have in that respect that you don't have every place.

A man visited us sometime ago and said, "I like to come here. There is a spirit here that I don't find in the church of which I am a member."

Beloved, the Bible says that we are to be knit together by love, which means that I ought to be concerned about each of you, and you ought to be concerned about me. If you are absent, I ought to call about you, I ought to see about you. I ought to come see you if I can. Then if something goes wrong, we ought to be concerned about the other person. We ought to be knit together by love.

I wonder why Paul used the word "knit." I remember when I was a little boy that I took up knitting once as a hobby. I never did knit anything big enough for me to wear except some armlets that I used to wear when I was a little boy. I notice this though, that when you knit, if you start pulling on a thread or pull one stitch loose, pretty soon you will have the whole thing pulled apart.

I wonder if that isn't why Paul used the word "knit" here. When you knit, you are completely enmeshed one with the other. In knitting, if you pull out one stitch and you keep on pulling, you will pull them all out and pretty soon all that you will have is a mass of yarn. Beloved, I tell you, God wants us to be knit together in love.

### IV

#### ASSEMBLE OURSELVES TOGETHER.

The Apostle Paul said to these Hebrew Christians:

"**Not forsaking the ASSEMBLING OF OURSELVES TOGETHER**"—Heb. 10:25.

Even in Paul's day some people didn't go to church. Doesn't that seem strange? A great preacher like Paul to preach to them, yet some people didn't go to church. Paul said, "Not forsaking the assembling of ourselves together, as the manner of some is."

We have about twenty members of our church that rarely ever get to attend church. Some of them have never been here. They live at a distance and can't worship here. I say, there are about twenty of these who are actual members of our church who cannot worship with us regularly on Sunday. I can't begin to tell you how many letters I have had from these individuals who have expressed themselves in this respect, that they would to God that they might have the opportunity to worship regularly at Calvary Baptist Church.

Here is Brother Flynn who is one of that group of twenty that I speak of, who gets to attend services with us maybe once every two or three months. He is here in the services this morning, and I am sure Brother Flynn would heartily say "Amen" to what I have said in regard to the matter of being sure of assembling ourselves together in the house of God.

I just wonder how it is that some people can stay away from church and never seem to have any compunction of conscience at all. Beloved, when Sunday morning comes, Sunday night comes and Wednesday night comes, I feel that



Many of you will remember the pictures that I showed while home last year of the native school, located just a little way from the Mission Station. I think it was in March of this year that the entire school burned down. The buildings, three large class rooms and a native teacher's house, were constructed of all native materials. We had had quite a long dry spell and the night previous to the fire it had been real cold for here. The teacher had quite a big fire going in his house all night trying to keep warm. The fire started in the teacher's house.



This picture shows the remaining few sticks going up in flames. Every thing was bone dry and there was a strong wind that day blowing in the direction and the path of all the buildings. In less than ten minutes from the time the teacher's house was ablaze, all four buildings had burned to the ground, nothing was saved by way of equipment. No one was burned in the fire. In just a little over two weeks the native people brought materials, and with the help of a couple of native carpenters, the classes were ready to resume their school work.

this is my place, and that I ought up substantially.

to be here in God's house for the worship service. I think that I ought to be here, that we might pray together, that we might sing together, that we might worship together, that we might have fellowship. We ought to assemble ourselves together.

In the Old Testament, when David was talking to Jonathan, Jonathan said to him:

"**Thou shalt be missed, because thy seat will be empty**" — I Sam. 20:18.

Beloved, what Jonathan said to David is certainly true of the membership of Calvary Baptist Church. When anybody is absent, you are missed, because your seat is empty.

The question is asked:

"**Why is the house of God forsaken?**"—Neh. 13:11.

Beloved, when I read that Scripture, I say to myself, why should anybody forsake the house of God? It seems to me that everybody ought to make it a point that when Sunday comes, he should strive to be in the house of God. You ought to plan all during the week to be in the house of God, and if somebody comes along and says, "Let's go somewhere else," you ought to say, "No, I have a previous engagement in the house of God when Sunday comes."

### V

#### BUILD TOGETHER.

We read:

"**In whom ye also are BUILT TOGETHER for an habitation of God through the Spirit**"—Eph. 2:22.

You put up a building and you nail it together. You fasten it with cement, and nails, and bolts. When you put up a building, you put it

I think God wants Baptist churches to be just like that — built together, and put up in a substantial manner.

We read:

"**Can two walk together, except they be agreed?**"—Amos 3:3.

If we are going to be build together, we are going to have to be in agreement so far as the Word of God is concerned. Oh, would to God that such might be true of this church, that we might be build together, brought together more and more completely as the days go by!

The Word of God says:

"**And they stood every man in his place round about the camp; and all the host ran, and cried, and fled**"—Judges 7:21.

Beloved, the reason that Gideon won that battle when he was outnumbered a full 450 to 1 — when there were 135,000 Midianites against 300 Israelites — Gideon won the battle because the 300 Israelites "stood every man in his place round about the camp."

I tell you, God wants Calvary Baptist Church to stand "every man in his place." God wants Calvary Baptist Church to stand in such a way that we will be build together so that so far as the things of the world are concerned, they will be shut out and the things of God are shut in.

### VI

#### CAUGHT UP TOGETHER.

We read:

"**Then we which are alive and**" (Continued on page 4, column 3)



# The Baptist Examiner FORUM

"Do saints go to Heaven at death, and do the lost go to Hell at death?"

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH

1643 Lee Road  
Cleveland Heights,  
Ohio



they are confined until they are brought before the great white throne judgment to be sentenced. They are not brought before this awful judgment in order to be tried. They are condemned already, John 3:18. In Rev. 20:15, they are cast into the lake of fire which is the eternal Hell. This takes place a thousand years after the dead in Christ are raised in I Thess. 4:16-17. And in spite of the fact that Spurgeon and other great preachers have argued a general judgment, this fact proves them to be wrong. Rev. 20:5 proves that a general judgment is an utter impossibility. In verse 14 we see that after Hell, or HADES has been emptied of all its wicked inhabitants it is also cast into the lake of fire. This place has become so contaminated with sin that when our Lord is through with it He just flings it over into that lake of fire with its former inhabitants.

JAMES  
HOBBS

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McDermott, Ohio

RADIO SPEAKER  
and MISSIONARY

Kings Addition  
Baptist Church  
South Shore, Ky.



We must understand that a person does not cease to exist when he dies physically. Death is merely a separation. The body is placed in the ground where it returns to the dust from which it was originally made. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2:7). At the proper time in the last days the body will reform and rise to meet the soul and become reunited. This is true of both saved and unsaved. Luke 16:19-31 teaches us that the person does not cease to exist at death (see verses 22 and 23).

When the lost dies his soul goes to Hades which is translated Hell. The word "Hades" actually means "The place (or state) of departed souls." This is a place of torments but not like the final abode of the lost. "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." (Luke 16:23).

When a saved person dies his soul goes to be with the Lord. "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (Philippians 1:21-23). Paul told the Corinthians that to be at home in the body is to be absent from the Lord and then he said, "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord" (II Cor. 5:8).

The Bible makes it clear that the Lord Jesus is in Heaven at the right hand of God. If we are going to be with Him then, it will obviously be in Heaven. After the rapture we will be with Him, body and soul forever.

ROY  
MASON  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



There are two terms often mis-translated Heaven or Hell. They are the Greek word "hades" and the Hebrew equivalent, "sheol." Seemingly, the Scriptures teach that hades and sheol had two "compartments" as they might be called — one place termed "Paradise," a place of happiness, and the other place the realm of torment. This is indicated in the story of the Rich Man and Lazarus, found in Luke 16:19-31. The poor man, Lazarus, went to where Abraham was. The Rich Man went to "Hell." (The Greek word is "hades!") Evidently he went to the place of torment in the realm of the dead, for it says that "he lift up his eyes being in torments."

Evidently Jesus went to the Paradise realm of hades when he died, for He said to the penitent thief, "Today shalt thou be with me in Paradise."

But seemingly the Scriptures indicate that when Christ arose and ascended into Heaven, he took with Him the saved ones of Paradise.

the word "hades" (the abode of departed spirits). The wicked dead will remain there until the great judgment of the wicked at which time the wicked shall be cast into the Lake of Fire, at which time death and the former abode of the wicked shall be utterly destroyed.

## "Togetherness"

(Continued from page three)  
remain shall be CAUGHT UP TOGETHER with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" — I Thess. 4:17.

I believe in the second coming of Jesus Christ. I don't know when He is coming. I have no idea as to the time of Christ's return. But I know He is coming, and when He comes, it is going to be a glorious day when all the saints of God that are dead, come out of the grave and go up to meet Him, and all the living saints, at the same time, will be caught up in the air. Won't it be a blessed day when that hour comes, when the dead in Christ are raised and the living in Christ are caught up and they go up together? As Paul says, we shall be caught up together. I like to think of that day. What a blessed day it is going to be! "Caught up together."

I hear from people all over the world. I couldn't begin to say how many foreign countries we hear from. I couldn't begin to say how many people we hear from in the states. We have correspondence from people all over the world, and most of them I have never seen. Most of them I will probably never see in this life. But every once in

I can't think of any greater experience.

Brother Joe Wilson used to talk about our Bible Conferences in this respect: He said that the conferences that we had here in Ashland he considered to be the next thing to the meeting of Christ and His people in the air. Somehow I have a feeling that the fellowship that we have had at these conferences in the past, the joy that has been ours — somehow I have a feeling that Brother Wilson expressed the truth, that the Bible Conferences was the greatest thing that we could think of next to the rapture — the meeting of the saints in the air together.

Oh, beloved, how we need to do things together! You get your hand hurt and the rest of the body is inoperative. You get one of the organs of the body mutilated and all the rest of the body will suffer accordingly. Why? They will not work together.

Beloved, that is true so far as this church is concerned. We need to be sure that we are operating together.

## CONCLUSION

I have had a lot of experience as a farmer through the years. I can remember back in the days when we didn't have tractors. We had nothing but horses. I can remember one team of horses that I tried to work. It was almost an impossibility to get them to work. One of them was a fast stepper, the other a slow plowhorse — really, really slow. Every time I picked up the lines and clucked to those horses, the fast stepper would go out like a bolt of lightning and the old plowhorse would stand there, with the result that the doubletrees were usually turned to about a 45 degree angle before we even got started.

Let me tell you something, beloved, I want to see God's people work together. I like for God's people, at all times, to try to pull together. It is a mighty hard thing to plow a team of horses when one is fast and the other is slow; they don't work together. It is a mighty hard thing to be pastor of a Baptist church when people don't work together.

I am looking forward to the time when we are caught up together, but right now, the thing I am concerned about is working together. My prayer to God is that He will help us to walk together, as we are builded together, to help together by prayer, to strive together in the faith of the Gospel, to be knit together by love, to assemble ourselves together, builded together, knowing that some of these days we are going to be caught up together, finally, with the Lord.

All I have said thus far, I have said to the membership of our church caught up together with the Lord? (Continued on page 5, column 2)

## BELIEVES TBE THE BEST

"I believe TBE is the best Baptist literature I have ever read except God's Word."

MORRIS PRIDEMORE  
BARBOURVILLE, KY.

This is indicated by Ephes. 4:8, which says, "Wherefore he saith when he ascended up on high, he led captivity captive, and gave gifts unto men." Read verses 9-10 for further information.

Since that time, it would seem that when a Christian dies, he goes to be with Christ. This is indicated plainly by Paul when he said, "Having a desire to depart and be with Christ, which is far better." Paul didn't expect to go to hades, or to Paradise in hades, he expected to go to Heaven and be with Christ. I remind you also that when Stephen died a martyr's death, as he died he saw Heaven open, and Christ standing by the throne, and he said, "Lord Jesus, receive my Spirit." He didn't say, "Let me go to Paradise," he asked Jesus to receive him — and Jesus was in Heaven.

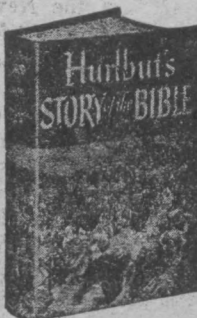
There are good and able men who believe that the saved of this age do not go immediately to Heaven when they die, but to some sort of happy place where they live what they call, "the middle life." I have read a good deal along this line, but I simply can't believe it.

But the questioner asks, "Do the lost go to Hell at death?" The answer is NO! This is utterly contrary to much of the pulpit palaver, but it is the truth nevertheless. When the lost die, they go to the same place that the wicked, rich man of Luke 16 went. They don't go to Hell because they have not been judged for their sins, and won't be until the time of the resurrection of the wicked dead as described in Rev. 20:12-15. The "Lake of Fire" is really the Hell of the Bible, and we read in the passage just mentioned that, "death and Hell were cast into the Lake of Fire." The word for Hell there is

awhile when I am writing a letter, the thought will come to me, I have never seen this brother or sister before, and I will throw in this statement: "I hope I will get acquainted with you here in this world, but if I don't, we will have a good time when we meet in the air."

Someday there is going to be a meeting in the air. Can you imagine what it is going to be like when the saints of God over there in New Guinea, and the saints of God here in America, and the saints of God in the islands of the sea all meet together in the air — said to the membership of our church caught up together with the Lord?

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THE BAPTIST EXAMINER

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PAGE FOUR



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "CONTINUE IN PRAYER"

"Continue in prayer, and watch in the same with thanksgiving"—(Col. 4:2).

It is interesting to note how much space is given in the Scriptures to prayer. There are exhortations, precepts, promises, and commands to pray. We don't have to read very far in the Bible till we come to, "Then began men to call upon the name of the Lord." It continues in an unbroken chain to the closing chapter of Revelation. The examples of God's people praying are numerous. We see a wrestling Jacob, Hannah praying for a child, Daniel three times a day, Elijah on the mountain and Paul and Silas in the dungeon. In a lion's den, in a beautiful garden, walking along the road or Mary and Martha in their home. Whatever the circumstances — God's people pray. They ask for their wants as well as their needs, thank Him for many blessings, praise Him for Who and What He is, or just have a little chat.

What does this teach us about prayer? We can be sure that whatever God makes prominent in the Scriptures, He intends to be conspicuous in our lives. He says so much about prayer because He knows how much we are in need of it. In spite of all these teachings in the Word, most of us are satisfied with little prayer. Little prayer — little strength. Little prayer — little power. Little prayer — little growth. It matters not how glowing we speak of Christ and our service to Him. Most of it will be wood, hay, and stubble unless it is baptized in prayer.

Our text says to continue in prayer. To continue, we must of

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necessity have started. What did hinder us that we now need the admonition to continue? We not only are to continue, but to watch in prayer with thanksgiving. "Watch" means to be alert and vigilant. When we fail to pray it is like falling asleep at the controls. It's an open door through which the Devil enters and causes havoc.

Prayerlessness is a sin. We need to recognize it as such instead of shrugging our spiritual shoulders and passing it off as a human weakness. Only then will we be on our way to confession, repentance and victory.

Let us pray that we may be an example and blessing to others via prayer — that we may live more to the glory of our Saviour. Let our motto be "Continue in Prayer."

## "Togetherness"

(Continued from page 4)

church, with the hope and the desire and the prayer that God will help us to work together. But there is one thing I want to say in closing, that you can't do together — you can't work with Jesus Christ to save yourself. Believe me, you don't work with Christ for salvation. As the song says:

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

When Jesus came to the cross, His closing words in life were, "It is finished." Just before He dismissed His spirit to go back to the Father, He said, "It is finished." He had finished the plan of salvation. There wasn't anything for you to do. There isn't a thing left for any of us to do. Jesus paid it all on the cross. No, you can't work with Him. You can't work together with Jesus in the realm of salvation. But after you are saved, oh, you ought to work for Him. You ought to work with the church of which you are a member. You ought to work with God's saints to the very best of your ability — together. May God bless you!

## Salvation . . Baptism

(Continued from page one)

word "church" to translate "ecclesia" in the New Testament. If the real meaning, assembly or congregation, had been used, he would have had to change the government of the Church of England to comply with the New Testament. By changing that one word, he only magnified his problem, because many passages teach that the New Testament churches were independent, self-governing, self-propagating bodies. Likewise, he told the translators to transliterate (bring over letters, but not meaning) the word, "baptize." If they had translated (bring over meaning) the word, then immersion would have consistently appeared in the New Testament. However, with these two glaring inconsistencies by King James, this KJV is still far beyond comparison with those perverted versions and twisted translations that have appeared in the last three or four decades. Any person with a working knowledge of the original languages will have nothing to do with any of those perversions, if he is an honest man.

### II

#### AN EXTENSIVE STUDY

I have made an extensive study of the many commentaries in my library regarding baptism. Except for John Gill, the only Baptist to write a commentary on the whole Bible, the rest of the main commentaries on the whole Bible that we Baptist preachers use were written by Pseudo-baptist (infant sprinkling) writers. A few samples how these men expressed our sentiments and then did something else in their churches will suffice for now. It is not necessary to name any denomination in connection with these quotations, because all the Protestant denominations practice the same thing

# Nationally Known Preacher Challenges Rice/Sumner To Debate Grace Doctrines

Well, it's time for John R. Rice or Robert L. Sumner either to put up or shut up. They have said much against THE BAPTIST EXAMINER and the doctrines of grace for a number of years.

Now then, one of the outstanding preachers in America, who believes the same truths of grace that we teach, has challenged them to a debate. If I were a betting man, I would bet dollars to donuts that they'll tuck their tails and run like a scared dog.

I am thankful for Brother William R. Crews and I would say that this is a golden opportunity for such Arminians as Rice and Sumner to stand up for what they believe, even though to do so will mean the slaughter of Arminianism, for when tested by the Bible, Arminianism will come to naught.

Evangelist Robert L. Sumner  
The Biblical Evangelist  
Brownsburg, Indiana 46112

Dear Evangelist Sumner:

I have read your booklet on "An Examination of Tulip" and your review of "Divine Sovereignty and Human Freedom" by Samuel Fisk. I have come to the conclusion that anyone who is as articulately against the glorious doctrines of God's Word which have by men been nicknamed Calvinism, as you appear to be should be willing to meet someone in a public discussion (debate). I am hereby challenging you to a public discussion to be held in a place of mutual agreement. The propositions will involve the Five Points of Calvinism, any or all of them, and will be agreed upon pending your acceptance of this challenge. I am tired of men like yourself and John R. Rice vehemently attacking the doctrines of Calvinism in a one-sided way. Paul said that he was set for the defense of the gospel (Phil. 1:17). If you have his spirit, you too should be willing to defend what you believe to be the truth in a public debate.

I am not trying to be smart, but I think such fellows as yourself should be exposed as not holding the truth concerning Calvinism. This I think would be accomplished in the proposed debate.

Additionally, let me state that I intend for the debate to be carried on in a Christian spirit and atmosphere. I do abhor the thought of the chaos or confusion which sometimes characterizes a religious discussion.

We both perhaps have a wide influence. I have a national radio broadcast on about 175 stations. I am sure that you have many thousands reading your monthly paper. If I am teaching error, you should be willing to expose it. Since I think you are teaching error, I shall be willing to expose it.

Yours for God's truth,

W. R. CREWS,  
Speaker,  
BIBLE STUDY TIME

cc: Some interested preachers

with very little variation on any point.

They borrowed the principle of their practice from Rome. There are five areas of similarity in Romanism and Protestantism: 1. Salvation — by some ecclesiastical arrangement; 2. Hierarchical form of church government — diocese, synod, presbytery, conference, or some other name; 3. Sacraments — with some meritorious aspect or effect; 4. Orders in the ministry — arch-bishops, bishops, Very Rev. So-and-So, etc.; 5. Last things — a general judgment and an A-millennial arrangement according to Romanism before the Reformation.

### III

#### THE BAPTISM OF CHRIST

Since John the Baptist did immerse Christ in Jordan, I want to give a few quotations from my commentaries on this matter.

Albert Barnes: "As they were displeased with John, so they were with Jesus, who was doing the same thing on a larger scale — not only making disciples but baptizing also."

J. P. Lange: "This baptism was administered by immersion, and not merely by sprinkling. So far as is known, this rite was not accompanied by the usual sacrifices; but

the deepest spiritual part of the sacrificial service — the confession of sins — preceded the immersion." Then on Luke 3:6, Lange says: "Baptism and preaching must always be connected."

Daniel Whitby, the father of post-millennialism, comments on John's baptism and mentions "baptism of repentance" and "faith in the Messiah," and then adds these significant words: "Of both which infants were incapable."

Thomas Scott: "It does not appear that any but adults were baptized by him. Adult Jews, profess-

ing repentance and a disposition to become the Messiah's subjects, were the only persons whom John admitted to baptism."

Matthew Henry: "Those who received his doctrine and submitted to his discipline were baptized of him in Jordan."

Bishop Hall has these few timely words: "Nor do we read of any being carried to him for baptism."

Other quotations could be given, but we must ask some questions.

Could infants stand in or among the crowds? Could they listen to

(Continued on page 6, column 1)

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PAGE FIVE



## Salvation . . . Baptism

(Continued from page five)

John's preaching? Could they make an audible confession of sin? It is as sensible to preach the Gospel to the badly mentally retarded as it would be to preach it to infants. (No reflection on the mentally retarded intended). It is interesting that our Pedobaptist opponents clearly expressed our sentiments and embraced our position in their writings, and then did something else in their churches. Is there equal assumption in adhering to what is recorded as in believing what is not recorded? Are we as much bound to prove what is negative as to prove what is positive?

### IV

#### MANY INTERPRETATIONS

We frequently hear that there are so many interpretations regarding this matter of salvation and baptism. There are not so many interpretations, but there is the intrusion of human tradition. There are four sources of false theology: traditionalism, rationalism, confessionalism and mysticism. The Bible is the only source of true theology. Our adherence to the Bible and our rejection of these false sources of theology are what makes a Bible-believing Baptist church different.

I heard a remark recently that we should study the edict made by Constantine concerning worship on the Lord's Day. The New Testament Christians were worshipping on the first day of the week by divine sanction for nearly 300 years before Constantine's edict was aimed directly at the unbelieving Jews. Constantine was the high priest of the Babylonian mystery religion when he proclaimed himself the head of the church. This fact influences much religious thought today.

### V

#### BABYLONIANISM

Babylon is the fountain head of idolatry. The mother and child form of idolatry is the oldest form of idolatry in the world. That system was celebrated with very immoral, disgusting practices. Incidentally, the occultism of astrology, spiritism, divination and witchcraft has come directly from this Babylonian cult. Many mysteries were known only to the initiates, but openly and ignorantly practiced by all the people. Among the main doctrines of these Babylonian mysteries were: purgatorial purification after death; salvation by countless sacraments; priestly absolution; sprinkling with holy water;

offering round cakes to the queen of heaven at Istar (hot cross buns at Easter); dedication of virgins to the gods (sort of sanctified prostitution); and weeping for Tammuz for forty days before Istar (now called Lent). The sign of the "T" was sacred to Tammuz as a life-giving principle since it was the first letter of his name. Well, the doctrines of Babylonianism are strikingly familiar to all who are familiar with the liturgical religion and the sacerdotal systems of our day.

Purgatory is from Babylon, not the Bible; sacraments are Babylonian, ordinances are Biblical; the priest who says, "I forgive you all your sins," gets his ideas from the Babylonian mysteries, not from the Bible; sprinkling with holy water is pagan, but the immersion of a believer in water is Scriptural; and what a contrast! The other doctrines I have mentioned are centered around the feast of Istar. The Assyrians later called it Astarte, and English speaking people call it Easter.

History shows that the first departure from the New Testament principle and practice was in the matter of priestcraft—that is, one man can come between another man and God. But no man between me and my God; no man between me and my Bible; and, no man between me and my fellow man are Scriptural prerogatives.

"There is one God, and one mediator between God and man, the man Christ Jesus"—I Tim. 2:5.

This verse is one of many verses that preclude priestcraft in all its forms. However, when people have been trained in these human traditions which were borrowed from Babylonian paganism, it seems difficult for them to accept the truth of Scripture without going back to those pagan traditions.

### VI

#### THE DIVINE ORDER

Our Lord made the order very clear when He told the disciples to go and make disciples, baptize them, and teach them the truth of Scripture. I could list an array of writers of commentaries concerning this order in this commission. Those writers not only expressed our sentiments, but they were leaders in their denominations. They had imbibed tradition from the Babylonian source, and so they sprinkled babies with "holy water" in practice. However, I will add one quotation from J. P. Lange, Professor of Divinity at the University of Bonn in the last century. On this passage, he says:

"In every case, first complete religious instruction, then baptism. To make disciples of, involves in general it is true, the preaching of the gospel; but it marks preeminently the moment when the non-Christian is brought to a full willingness to become a Christian."

In his comment on teaching in v. 20, he clearly stated that discipleship and baptism (he used the original words in his commentary) preceded the teaching. Then he gets involved in his tradition, and begins to talk about "godparents" that are as much implied in Scripture as is the name of Lange.

If classical scholars with no interest in baptism said with a united voice that "baptizo" did not mean immersion; if the modern Greeks said the same thing; if the leading church historians said sprinkling was the primitive practice, and could point to a time in later centuries when immersion began; if the character of the references in the New Testament was incompatible with immersion and in accord with sprinkling; if pious learned Baptist leaders arose and said they were mistaken; then, a demonstration and a change would be necessary for us. But in stating the matter in this fashion, I have declared the case for all those who practice sprinkling. Furthermore, the whole scope of baptismal regeneration is completely nullified by this study regardless who may teach it. The Scriptures are clear on the order: salvation first and then baptism. People repented of their sins and believed in Christ for salvation, and then they were baptized, all the lame excuses of the baptismal regenerationists notwithstanding. We have no say in this matter. This is the way God did it. Every avenue of approach to the subject of baptism indicates that the immersion of the believer was the primitive mode, and anything else is no baptism at all.

### VII

#### CHURCH MEMBERSHIP

Sometimes we meet people who seem to think they only need to be saved—that baptism and church membership do not matter. But the New Testament has something to say about the matter of church membership for every believer. A careful study of the New Testament books will reveal that every book has some reference to some aspect of the local church in it. Therefore, the New Testament has no message for the person who has no church.

We are familiar with the old question, "Can I be a Christian without joining the church?" Yes, it is possible. It is something like being: a student who will not go to school; a soldier who will not join the army; a citizen who does not pay taxes or vote; a salesman with no customers; an explorer with no base camp; a seaman on a ship without a crew; a business man on a deserted island; an author without readers; a tuba player without an orchestra; a politician who is a hermit; a scientist who does not share his findings; and a bee without a hive. Well!!! You may be a Christian without joining a church, but you are in a sorry predicament. You should be very careful that you join the right kind of a church.

When the New Testament clearly teaches salvation, baptism and church membership in that order, then we must abide by that order, and follow the teaching and observe whatsoever Christ has commanded us.

#### CONCLUSION

My wife and I were required to live in this country for five years before we could become naturalized citizens. One cannot live permanently in another country as an alien. But people profess to accept Christ, to be saved by His grace, to know His love, and yet they live like aliens. If you claim you are

saved by His grace, then surely you are not living like an alien! Surely you are not one of Christ's subjects on the side of the kingdom of darkness!

Now Coloss. 1:13 tells us that God the Father has delivered us from the power of darkness and has translated us into the kingdom of His dear Son. Immersion for the born-again believer is kindred to taking out your citizenship papers. The only time in my life when I was required to appear in court was the day I took my oath of allegiance to this country. After the ceremony that day, the judge came down where we were and congratulated us on our decision to become citizens of this country. I always congratulate people who decide to obey the Lord in baptism. The immersion of the believer in water openly declares to all his friends that he does belong to Jesus Christ, and he wants them to know about it.

Are you saved? Have you been immersed into the fellowship of a sound church since you were saved? Why not let the Lord meet the needs of your soul today?



## Justification

(Continued from page one)  
effect it had on Moses.

"And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, and if so much as a beast touch the mountain it shall be stoned or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake)."

That is God giving His law to Moses yonder on Mount Sinai. The people could not stand that. They asked Moses to have God speak to him and then he could speak to the people. Moses said the thing was so terrible that he exceedingly feared and quaked. The mountain shook, and I expect Moses did a lot of shaking, too. I read these verses that we might clarify the statement we made that in justification the terribleness of the wrath of the law is silenced, or stilled, toward a person. Under the law there is no mercy. Under the law sin is not forgiven. The law is a schoolmaster. If you have ever gone to a real schoolmaster, you know what it is. I don't think a lot of children in this day and age know what a schoolmaster is. When I was a boy going to school, the schoolmaster taught the first through the eighth grades. He was law and he was order. He always had several long switches on hand, and if you didn't think he was the schoolmaster, just push him a little, and he would let you know. Those things made us children fear and shake. The law was a school-

master to bring us under submission that we might be led to realize that in the law there was no justification whatsoever. But the law pointed us yonder to another. Thus, we thank God that justification silences the terribleness of the law to the extent that we do not quake under it as did they.

Now, a few things that I want you to notice in the Word of God, when a man is justified. In the law there is a demand behind it, and that demand is perfect obedience to God. That is what makes the law so terrible. God had a law long before He gave the commandments on Mount Sinai. He gave a law, "You shall not eat of the tree of knowledge of good and evil." That was one of God's laws. "For the day that thou eatest thereof thou shalt surely die." We have not kept the law, and because of that, as sinners, we are under a curse. "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). If man is not justified he is under the curse, because the law brings a curse upon him for breaking it. In Revelation 5, we see where they searched for a man who could open the book and loose the seals, but they could find no man in heaven, in earth, or under the earth that could open the book, loose the seals, or even look upon it. Why? It had to be a person who had never sinned to do that. It had to be a person who was not a sinner after the order of Adam's race. It had to be a person who was just, honorable, upright, holy, and no man could be found who had not broken God's law. None could look on it, none could loose the seals, none could even touch it. Why? Well, a lot of men were justified in God's sight, but they had been sinners. Only one, the law-giver Himself, could open the book, and loose the seals. He had never sinned, never transgressed the law. He was born perfect. He knew no sin, neither was guile found in His mouth.

In justification God looks upon us as though we had never transgressed His law, as though we had never sinned. He declares us just through the Lord and Saviour, Jesus Christ, because of what He did, not what we did. Thank God for the thing that Jesus Christ did! He tasted death for God's own.

In I Cor. 9:19-22, we read, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all (Continued on page 7, column 1)

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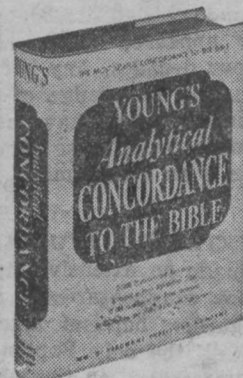
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## Justification

(Continued from page 6)

men, that I might by all means save some."

Now, how can we love our neighbor as our selves? It seems like Paul in these verses loved a lot of people. He loved those under the law, those without law, the weak. He was made all things to all men that he might by all means save some, or lead some to a saving knowledge of Jesus Christ. Let's contrast Paul before he was saved and now. Could he have said these things before he was saved? I do not believe he could. Before he was saved he made havoc of the church, haling men and women committed them prison. There he was, looking on the scene when they stoned Stephen to death, and they laid their clothes at his feet. Later, in the book of Acts it says he held the clothes of those who stoned Stephen. He must have picked those clothes up, thus sanctioning the stoning of Stephen, because Stephen had declared that the people who crucified Jesus were the betrayers and murderers, and that their fathers were murderers also, because they had killed the prophets.

In Acts 9:1-2 we read, "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." That's the kind of a fellow Paul was before he was justified. There is quite a lot of difference between these verses and the one where he said, "I am made all things to all men, that I might by all means save some." Something had happened to Paul. He was one of the most religious men of his day. He was so religious he hated Christ. He said in Acts 26:9-10, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them." Something happened to Paul then, didn't it?

How can we love our neighbor as ourselves then? Let us look at I Corinthians 9:22: "To the weak became I as weak, that I might gain the weak; I am made . . ." Oh! He was made . . . He didn't make himself, but he was made all things to all men that he might by all means save some. The Lord must have had a hand in making him what he was then. A hand in changing his mind, his heart, his will, changing the man all over that he might become as a person under the law. To the weak he

might become weak, to those without law, as without law, all things to all men that he might gain some. I am sure something happened to Paul. There was a great change in him.

Now, let us read I Corinthians 4:9-13, and think about Paul putting up with these things before he met the Lord on the road to Damascus: "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat; we are made as the filth of the world, and are the offscouring of all things unto this day."

How can we love our neighbor as ourself? God Almighty, the Lord Jesus Christ, the power of the Holy Spirit, the power of the Word of God must be brought to bear upon a human soul, heart, and mind, and God Himself must work His wonder-work in the mind and heart of that individual before he can or will love his neighbor as himself. It is justification before God that God justifies a human being with, that puts God's love in that person's heart. That person then can love his neighbor as himself. That is a great love, isn't it? That is God's love.

There is a vast difference between God's love and any other love. Love for God will cause you to suffer for Him. Love for your children will cause you to suffer for them, but you might not suffer for any other children. Love for God caused Paul to suffer for other people. This was a Jew suffering for the Gentiles.

I John 3:16 reads: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." Paul said in Romans 9:3: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." He loved them as himself. In Acts 20:22-24, Paul said he was going up to Jerusalem, and he told them of all the things that would befall him along the way; there would be tribulations, trials, and persecutions, but in the 24th verse he said, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." He was willing to go up there and die if needs be, for the sake of Jesus Christ and the glory of the gospel. Now that man had something in him that made him love others. That wasn't like the old saying, "Lord

bless me and my son John, his wife, and their son John, us four and no more." Everyone who is truly born again has this love. Everyone, however, has not learned some of these things, in the sense that some of God's children still have dross within them that has not been burned out as yet. As they go along they will meet things put in their pathway by God the Father for the purpose of burning that thing out, so that God might receive the pure gold. That is how a person can love his neighbor as himself. The work within that person takes away selfishness.

Jesus died to redeem sinners. Revelation 5:6, "I saw a Lamb as it had been slain," and Romans 5:5 tells us that the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Romans 8:35-39 tells us nothing or no one can separate us from the love of God which is in Christ Jesus our Lord, and that in all these trials and tribulations we are more than conquerors, through Him, not through ourselves, but through Him who loved us, and that nothing can separate us from the love of God.

All the world was guilty, first because of Adam's sin. Second, all the world was conceived in sin, and brought forth in iniquity. All the world was guilty by nature, or natural born sinners. All the world was guilty by committing sin, and the wages of sin is death. Romans 3:23 tells us that all have sinned, and come short of the glory of God. Romans 3:9 says both Jews and Gentiles are all under sin. Romans 3:19 says the law has closed every mouth and condemned all men.

Now, when the preacher preaches he tries to give out information from the Word of God that human beings might grasp, under the convicting power of the Holy Spirit, their condition. And that the Holy Spirit might use the message that he gives out as a sword of the Spirit to probe the heart of that human being. That is God working in a person that He might justify that person. It is all the work of the Lord, isn't it? Oh, how can a man be just before God? What makes him love the Lord? A lawyer asked Jesus what was the greatest commandment. Jesus said, "You are a lawyer, what does the law say?" He answered that the law said to love the Lord with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Jesus answered, "Thou hast answered right: this do, and thou shalt live." The next verse, Luke 10:29, tells us, "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" He had not had the work of the Lord within him, thus he did not want certain people for his neighbor.

Then Jesus, in the next few verses tells this lawyer that a certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, wounded him, and left him half dead. Now here comes a certain priest along, and he sees the man and he passes on the other side. Likewise, a Levite came by, and he looks on the half dead man. "Hmmm, he's pretty bad! Somebody has taken his clothes off. Looks like that fellow is going to die." Then he passed by on the other side.

What was the matter? They were so religious that they had to hurry up to Jerusalem to perform their religious duties. You see, religion does not do these things, does it? But a certain Samaritan, as he journeyed, came where he was. He had a different nature, didn't he? The Lord had worked in him. He bound up the wounds, pouring in oil and wine, set him on his own beast, and took him to an inn and took care of him. The next day when he left he said to the host, "I've got to leave; you take care of him. I'll be back, and if you spend more on him, I'll repay you when I return." I think this Samaritan must be a picture of what

Christ did. Now, in the 36th verse Christ says, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" The lawyer answered, "He that shewed mercy on him." "Then said Jesus unto him, Go, and do thou likewise."

How can a man be just before God? The Lord must do something for him; He must do something in him. He did something for Paul. In Romans 3:24, Paul said, "Being justified freely by his grace through the redemption that is in Christ Jesus." He was redeemed by the grace of God, therefore he was justified by grace. In Romans 4:25, "Who was delivered for our offences, and was raised again for our justifications."

Because He lives, we are justified by His resurrection. We are also justified by His blood. Romans 5:9, "Much more then, being now justified by His blood, we shall be saved from wrath through him."

The whole thing reveals a Saviour. It reveals Christ dying for our sin. It reveals that God's Son works within us, and the Holy Spirit moves us to recognize that we are lost sinners. It is the work of the Lord upon a sinner that causes that sinner to trust Jesus Christ as his or her Saviour. What made you trust in Jesus? I notice in our paper a short piece by Spurgeon. He said he was sitting in a place one time where a fellow was preaching. He was not paying any attention to the fellow, because he didn't believe it. But he got to thinking, "Well, what made me trust the Lord? Did I just do that myself?" Then he realized it was the grace of God. How can a man be just before God? He can't be just by any works of the law, by his religion, by any kind of works that he does. It is the work of the Lord within the human being.

Christ fulfilled all the demands of the law. I'm glad of that, aren't you? He fulfilled them by His obedience, His death. He fulfilled all sin's penalties. "The wages of sin is death." God Almighty could not overlook the sins of any human being. God will never allow His law to be trampled under foot to the extent that man breaks that law and is not guilty. He never overlooks that. Thus, the law had to be fulfilled, every jot and tittle must be fulfilled. Jesus Christ came and kept the law perfectly, and took it out of the way, nailing it to His cross. God imputes His righteousness to you as a human being. In God's sight, because of what God gives unto you, through Jesus Christ, you can be just in God's sight.



## Priesthood

(Continued from page one)

Christ" (Titus 2:13). Outside of Jesus Christ there is no Saviour. Jehovah in the Old Testament said: "I, even I, am the Lord; and beside me there is no saviour" (Isa. 43:11). The same sound is heard in the New Testament: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The only hope of the world is Jesus Christ. Saving favor is ours solely upon account of Christ and for His sake alone. We cannot save ourselves, we "must be saved" by One greater than we are. Under Heaven among men there is no Saviour but Jesus Christ.

Religionists speak of multitudes of ways of salvation. Water dogs believe water saves the soul. Work-mongers hold that good morals can redeem a man's soul. Law-workers contend for salvation by keeping the law. Baptists are in agreement with the Scriptures which predicate salvation entirely upon the Lord Jesus Christ.

### The Salvation

The text said: "He is able also to save them." The general theme of both Testaments is: "Salvation is of the Lord" (John 2:9). Psalm 3:8 declares: "Salvation

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belongeth unto the Lord." Psalm 37:39 reads: "But the salvation of the righteous is of the Lord."

Man is unable to save himself. When the Lord asked: "Who can be saved," He replied, "With men it is impossible" (Mark 10:26-27). No man can forgive his own sins. Forgiveness must come from God. It is written in Psalm 86:5: "For thou, Lord, are good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."

The Bible denies that man can save himself in any way from the guilt and penalty of sin. We are told in Ephesians 2:8-9 these words: "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."

If one could be saved by baptism or church membership, then salvation would be of man, not of the Lord. This would contradict the teaching of the Scriptures.

Someone says: "Paul spoke of law works in Ephesians 2:8-9." No, he did not. He did use the expression, "the works of the law," at other times in his writings, but he made no such limitation to the word "works" in Ephesians 2:8-9. Arminians say salvation is not of law works, but by Divine inspiration. Paul said, "Not of works," meaning not of any kind of works which man may perform.

Still some other objector cries: "But faith is a work." No, it is not. Faith works as seen in Hebrews 11, but faith is not a work. Galatians 5:6 speaks of "faith which worketh by love."

The objectors continues: "But faith is called a work in John 6:29 which reads: 'This is the work of God, that ye believe on him whom he hath sent.'" Notice the verse actually said: "This is the work of God that ye believe," it did not say, "This is the work of man that ye believe." Faith is a God-given ability: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). Since God gives the sinner faith, salvation is entirely of the Lord as the Bible says.

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## Redemption

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death by the effect of it. If anyone asks us: What did Christ design to do by His death? We answer that question by asking another: What has Christ done? or: What will Christ do by His death? For we declare that the measure of the effect of Christ's love is the measure of the design of it. We cannot so belie our reason as to think that the intention of Almighty God could be frustrated, or that the design of so great a thing as the atonement can by any way whatever be missed. We hold — we are not afraid to say what we believe — that Christ came into this world with the intention of saving "a multitude which no man can number," and we believe that as a result of this, every person for whom He died must, beyond the shadow of a doubt, be cleansed

from sin, and stand washed in blood before the Father's throne. We do not believe that Christ made any effectual atonement for those who are forever damned; we dare not think that the blood of Christ was shed with the intention of saving those whom God foreknew never could be saved, and some of whom were even in Hell when Christ according to some men's account, died to save them.

Jesus Christ came into the world, "to give His life a ransom for many." The greatness of Christ's redemption may be measured by the extent of the design of it. He gave His life "a ransom for many." We are often told (i.e. those of us who are commonly nicknamed Calvinists, and we are not very much ashamed of that; we think that Calvin, after all, knew more about the Gospel than almost any man who has ever lived, uninspired) that we limit the atonement of

Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Our reply to this is that, on the other hand, our opponents limit it; we do not. The Arminians say: Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say: "No, certainly not." We ask them the next question: Did Christ die so as to secure the salvation of any man in particular. They answer "No." They are obliged to admit this if they are consistent. They say: "No, Christ has died that any man may be saved if—" and then follow certain conditions of salvation. We say, then, we will just go back to the old statement — Christ did not die so as beyond a doubt to secure the salvation of anybody, did He? You must say, "No;" you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace and perish. Now, who is it that limits the death of Christ? Why, you! You say that Christ did not die so as to infallibly secure the salvation of anybody. We beg your pardon when you say we limit Christ's death; we say: "No, my dear sir, it is you that do it." We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but must be saved, and cannot by any impossibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.

When you hear anyone laughing or jeering at a limited atonement, you may tell him this: General atonement is like a great arch; it does not secure the salvation of anybody. Now I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream. I am told it is my duty to say that all men have been redeemed, and I am told that there is a Scripture warrant for it — "Who gave Himself a ransom for all to be testified in due time." Now, that looks like a very great argument indeed on the other side of the question, for instance: "The whole world has gone after Him." Did all the world go after Christ? "Then went all Judea, and were baptized of Him in Jordan." Was all Judea, or all of Jerusalem, baptized in Jordan? "Ye are of God, little children," and "the whole world lieth in the wicked one." Does "the whole world" there mean everybody? If so, how was it, then, that there were some who were "of God?" The words "world" and "all" are used in some seven or eight senses in Scriptures, and it is very rarely that "all" means all persons taken individually. The words are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile.

or think, according to the power that worketh in us" (Eph. 3:20).

While on earth Christ demonstrated His ability to save sinners by removing all legal obstructions out of the way. By legal obstructions I mean the hindrances imposed by the law of God. Man had broken the law and incurred its penalty. The law demanded either the execution of its penalty which is death, or the adoption of some measure that would be recognized by God as an equivalent. Such a measure was the obedience and death of Christ.

The death of Christ satisfied the justice of God for the elect. His death, by reason of the dignity of His person, honored the law infinitely more than the punishment of sinners. The atonement of Christ obviates every legal difficulty in the way of the salvation of sinners. Jesus Christ also removed the moral obstruction out of the way of sinners. These obstructions were the depravity of the heart and its opposition to God and holiness. Man's heart is "desperately wicked" (Jer. 17:9) and "the carnal mind is enmity against God" (Rom. 8:7).

Unless these are removed they would have prevented the salvation of sinners. In the providence of God and on the basis of Christ's atonement, the Holy Spirit removes these moral obstacles. This life-giving work of the Spirit is indispensable. What He does in renewing the heart is referred to as a creation and a resurrection. Such things as these are only possible to Divine power.

Christ's ability to save can be seen in the myriads who are the subjects of His saving grace. There were countless multitudes saved by Him before His incarnation. Numberless millions since that time have an interest in His cleansing blood. Old Testament saints were saved by a prospective Christ; New Testament saints by a retrospective Christ.

The cross saves sinners of all classes — the young, the middle-aged, the old, the wise, the ignorant, the amiable, and the repulsive. How many are the subjects of His saving grace on earth! How greatly will the number increase before the end of the age! What myriads will be added even to these in the Millennium when He pours out His Spirit on all flesh!

### The Security

The text said that Jesus Christ is able to save "unto the uttermost." This means perfectly, so that nothing should be wanting afterward forever. Christ is able to keep on saving. He is able to save at all times and in all cases all who come to Him.

Christ's salvation is a complete salvation. Through His perpetual life and eternal priesthood, He can carry it through to the uttermost. Being perfect Himself, He can bring to perfection all His followers — pardoning, sanctifying, justifying, glorifying.

The Lord Jesus will never cast away one of those who comes to Him. He said in John 6:37: "Him that cometh to me I will in no wise cast out." In John 6:39 He continued this thought by declaring: And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Some critic says: "I know a man who was saved and then fell from grace." No, you do not. None of those who come to Christ for salvation will perish. He said: "Of them which thou gavest me have I lost none" (John 18:9). Some Arminian clinging to his human creed or church manual may say that some who come to Christ perish in Hell. But do not believe such lies. Our Saviour said concerning His sheep: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

### The Saved

Who is it that Jesus Christ saves unto the uttermost? He who signs a decision card? He who is bap-

tized? He who joins the church on Sunday morning? He who prays through on the mourner's bench? Ten thousands times no! The Bible never says Christ saves such people!

Then who does He save? The text answers: "Them that come to God by Him." This implies repentance. Those who come to God come because they are tired of sin. In coming to God their hearts are broken with sorrow that they have sinned against God.

Christ saves just those who come in repentance. If He saved those who do not come to God by Him, there would be a virtual encouragement to impenitence. But encouragement to sin in any form would be in antagonism with the character of Christ.

Coming to God is to have faith in Him. Jesus disclosed this in John 6:35 by saying, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John 6:35). To come to Christ is to admit the record that God has given in the gospel concerning His Son is worthy of all acceptance. There is no way of salvation but by Christ, and no other way of our being saved by Christ than by coming to Him in repentance and faith.

Christ will never thwart the gospel plan of saving sinners. To save those who do not come to God by Him would be to make His own mediation of no effect. It would deny the necessity of His death and make the cross needless.

Coming to God by a priest through a sacrifice under the law was typical of coming to God by Christ. This coming is a movement of the soul, not of the body. The Father must be approached through the Son, for Christ said, "No man cometh unto the Father but by me" (John 14:6).

You can come to Christ on your baptism, and you will die and go to Hell. You can come on your church membership, and you will never see the kingdom of God. You can come on any works which you may perform, and you will perish in your sins. Christ saves only those who come to God on His merits and atonements — no more and no less.

### The Sustentation

What a wonderful sustentation the verse concludes with. Divinely given, it reads: "Seeing He ever liveth to make intercession for them." The idea is not so much intercession as intervention. It includes every form of Christ's identifying Himself with the interest of all the elect.

His atonement is the basis of His intercession. He lives to carry into full accomplishment the objects contemplated in His death. He lives to preside over the interests confided to His charge. His priesthood passes not away, but abides unchangeable amid the mutations of time. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

There was but the one offering on earth once for all, but His intercession for us in Heaven is ever continuing. No charge of sin can be laid to the elect because Christ "maketh intercessions for us" (Rom. 8:33-34). Since we have an Advocate with the Father, we cannot be separated by anything from the love of Christ.

Christ intercedes, not for the unbelieving world, but for those who come unto God through Him. In His priestly prayer our Saviour said: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9).

### CONCLUSION

This text contains comfort for Christians. How wonderful to know our great High Priest is able to save unto the uttermost each tempted believer! How sweet to meditate upon daily intercession for us! We need not fear banishment from God. We cannot lose our salvation until Christ's blood loses its saving power. Thank God!

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## Priesthood

(Continued from page seven)

What saving ability our Lord Jesus Christ possesses! Our text says: "He is able to save!" Hebrews 2:18 declares: "He is able to succor them that are tempted." Philipians 3:21 reads: "He is able even to subdue all things unto himself." Of Christ Jude writes: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). To the Ephesians Paul said: "Now unto him that is able to do exceeding abundantly above all that we ask

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