

The Baptist Examiner

A nation-wide, independent paper, standing foursquare for the distinguishing doctrines of Baptists, and shunning not to declare all the counsel of God.

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

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ASHLAND, KY., FRIDAY, JANUARY 15, 1932

Whole No. 18

Are Scofield's Bible Notes Modernistic?

MISSIONARY R. Y. BLALOCK, Caldwell, Idaho.

In my study in Leviticus 3 of the feast of the Passover, unleavened bread, first fruits, and Pentecost, I looked up the notes of Scofield's Reference Bible. On Lev. 23:15-22 he says: **"The ante-type is the descent of the Holy Spirit to form the Church."** It is beyond my understanding that such men will add to God's Word, when there is not a hint of the Holy Spirit forming a church on Pentecost. He goes on and says: **"The descent of the Holy Spirit at Pentecost united the separate disciples into one organism."** They were already one organism, had voted in church capacity and elected one to take Judas' place before Pentecost (Acts 1:21-26); and **"they were all with one accord in one place"** when the Spirit came (Acts 2:1). Who, but he that is blind, cannot see that the church was already built, and they were waiting for the Holy Spirit to give them power, as Jesus had commanded them? But hear him again: **"The wave-leaves were offered fifty days after the wave-sheaf. This is precisely the period between the resurrection of Christ and the formation of the church at Pentecost by the baptism of the Holy Spirit, Acts 2:1-4."** His notes are full of modernism like that above; yet this book of notes is recommended by the leading fundamentalists.

Let us look at his notes on Heb. 12:23—"Church (true) Summary: The true church, composed of the whole number regenerate persons from Pentecost to the first resurrection (1 Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit." Now we have it as clear as mud. No one united to Christ until baptized by the Holy Spirit. No one in the church or in Christ until Pentecost. Then they all were baptized into Christ and the church on Pentecost—all who are "regenerated persons from Pentecost to the first resurrection." Lord, deliver us from such blind teachers. That text includes all redeemed of all time. Their meeting place is in heaven at the end of time.

The building of the church before Pentecost by Jesus is plainly given in O. T. types. In Solomon's building the Temple, Hiram, who prepared the material, is a type of John the Baptist. **"Hiram was ever a lover of David,"** Solomon's father (1 Kings 5:1). **"He was filled with wisdom"** (1 Kings 7:14). John the Baptist was filled with the Holy Spirit from his mother's womb (Luke 1:15). So he was ever a lover of God, and prepared the material for God's Son to build the church. **"So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord"** (1 King 7:40). When Solomon had finished the house for the Lord, he had the priests bring up the ark of the Lord (1 Kings 8:4). **"There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt"** (1 Kings 8:9). Now, Jesus, when He had finished the church, "the temple of the Lord," put the Word of God in it for the church to keep (John 17:8, 14; Jude 3). After the temple was built and the ark of the covenant placed in it, they had a great sacrifice (1 Kings 8:5-6), typifying the sacri-

fice represented in the Lord's Supper instituted in His church (Matt. 26:26-27).

Solomon prays the dedication prayer of the temple (1 Kings 8:22-53). Jesus prays the dedication prayer of His church (John 17). After the dedication of Solomon's temple Solomon offered a sacrifice of a peace-offering (1 Kings 8:63). After Christ's dedication prayer of His church, He offered Himself as the great peace-offering, in which "mercy and truth . . . met together; righteousness and peace . . . kissed each other" (Ps. 85:10).

"Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering, and the sacrifice; and the glory of the Lord filled the house" (2 Kings 1:12). In Acts 2:1-4 we have the ante-type, when they "were filled with the Holy Ghost."

In 2 Chronicles 6:1-2 Solomon says: **"The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever."** Now, the Prophet Zechariah, in 6:12-13, says: **"Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory."** Then Jesus says: **"I will build my church"** (Matt. 16:18), and Paul, under inspiration, says to the church at Ephesus: **"In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit"** (Eph. 2:21-22).

Why do these Modernistic so-called "Fundamentalists" rob Christ of the glory of establishing His Church which He purchased with His own Blood? Is it not for their own glory and the praises of the modern sects, who want to be recognized as true churches of Christ?

Our good Bro. Norris, of Fort Worth, recommends Scofield's Bible with its notes for study in his church and Sunday school. He opposes the Sunday school helps of our Baptist Committee, yet swallows Scofield's helps that are full of heresies. I will assure you that he will not find such Christ-dishonoring teachings in our Texarkana Sunday School literature.

I, at one time, tried to get the so-called Fundamentalists out here to co-operate with us to some extent, but they are afraid of the church question. They receive alien immersion, hold open communion, committing spiritual fornication with the daughters of Babylon. When they find we oppose such, they treat us as coldly as the evolution convention people do.

Because of my stand for a pure church, the Bride of Christ, on this coast, I have been lied about, persecuted, ostracized, and misrepresented; but God has preserved me. Praise His holy name.

I see this cold, slimy serpent creeping down over our beloved Southland, under the guise of "Fundamentalism." Is not all God's Word fundamental? His churches are the fun-

damental stay of His Word. The devil knows if he can destroy them, he will have the whole thing. He who does not stand foursquare for the church, which is the Bride of Christ, is a traitor to her. You may think I am mad or beside myself, but I am not; I am desperately in earnest. God wants men to be in earnest in defense of the truth in this day of falling away.

I may go hungry, I may die in the poor house or lying at some rich man's gate begging for crumbs to feed my children,

but I will never be guilty of betraying the Bride of Christ, and leading her to commit fornication with the daughters of Babylon in communing with them, as some of these so-called Fundamentalists do.

God help us to be men, God-fearing men, who will dare to do the right in the face of all hell with all its demons that seem to be turned loose now to destroy the true churches of Christ.

Mormon Practices

C. H. SHAFER, Blackfoot, Idaho

Article No. 2

Under this subject I feel that it would be well, if space permitted, to take up some of the escapades of the early leaders of the Mormon Church, especially Joseph Smith, the Seer and prophet—the man who is to be exalted above Jesus Christ in heaven. We could show the fraudulent methods used by him at Kirtland, Ohio, in his “store” and “bank”; why he had to leave Kirtland in the night, to escape the wrath of the people, and never return; and how he proposed to “inherit” the land on which they settled at Independence, Mo., thus intending to take it by force from its rightful owners as soon as their numbers became strong enough. This was proclaimed through revelation, and they preached it and talked it until the people rose up in arms and drove them from their midst. Practically the same thing happened at Far West, Mo., and at Nauvoo, Ill.

But I consider it more essential that we take up something that is going on every day—things that are, it seems to me, the most abominable and blasphemous that humans, led directly by the hand of the Devil could devise. I am referring to the Temple Rites.

When the Mormons located at Nauvoo, Ill., they purchased a large tract of land from a Dr. Isaac Galland, who, Governor Ford says, in his History of Illinois, was a “notorious horse thief and counterfeiter, belonging to the Mossac gang.” This Dr. Galland joined the Mormons more, it seems, as a cloak than because he believed in the divine authority of their teachings, as in a letter, written from Cincinnati and published in the “Times and Seasons,” Vol. II, Page 227, he states that he cannot understand why their religious views are not based on truth. In view of this fact, he goes on to say that they “want a Temple that for size, proportions, and style shall attract, surprise and dazzle all beholders;” something “unique externally, and in the interior peculiar, imposing and grand.”

The Mormon Temples of today surely do “attract, surprise and dazzle all beholders.” Their size varies in the different cities, the one in Salt Lake City being nearly 100 feet by 200 feet. The outer construction is of granite and the interior is finished to represent the different scenes in heaven, which are set in the most extravagant grandeur known to man. Its cost of construction was nearly \$4,000,000.00.

Upon entering the Temple one must present his recommendation. This must be obtained by paying a certain amount of tithes and doing a certain amount of church work, thus working up to a Deacon, next a Teacher, and then an Elder. Then one goes to his Bishop and requests the recommendation. The Bishop fills it out and signs it. It is then taken to the High Council Men over this particular district, who are supposed to investigate the applicant's record. When signed by them, it is presented at the Temple, with a fee of \$10.00. Absolutely no one is allowed at any time to enter the door of the Temple who is not a Mormon in good standing.

The recommends accepted, the party then passes into a

room for worship, and then through a passageway into the Temple proper. Behind them large steel doors are closed and bolted, making further entrance or escape impossible. Here, because the room is Holy, all are stripped of their clothing; prayer is offered, and then they enter into a room called the “Fountain of Baths.” Here they are bathed in large marble tubs mounted on the backs of golden oxen. At either end of these tubs stand large golden angels reaching forth and blessing the water. After being bathed and wiped dry by attendants, each one is placed upon an altar; the priest then comes with a ram's horn containing olive oil and anoints the secret parts and blesses them that they may be fruitful and multiply and replenish the earth and thus fulfill the mission of their creation.

Then, being led into a room black as night, one soon hears a voice in the stillness saying: **Here is space and here is matter, unorganized; let us go down and create an earth.** “We will go down,” a voice replies. Soon from a different location a voice says: **Now let us go back and make a report of the work of the first day.** This is repeated six times, representing the six days of creation recorded in Genesis. Again the voice is heard: **Let there be light.** Simultaneously the room is lighted and the party finds themselves in the GARDEN OF EDEN!

Soon Eve, the mother of the human race, is seen walking in the garden. Presently a man is seen close by her side talking with her. This is Satan. He tells Eve of the forbidden fruit. Eve discovers she is nude. Adam is now seen walking in another part of the garden. Eve goes to him at once and imparts to him the information she has gained. They at once hide themselves in the bushes and are supposed to be reproducing themselves upon the earth. Mormonism teaches that the forbidden fruit was sexual intercourse, and that in order for Adam to fulfill the command to replenish the earth he HAD TO SIN.

Lightning and a clap of thunder cause the gaze to be directed upward, and two men are seen descending as though right out of heaven. One is God the Father (Elohim) the other Jesus Christ (Jehovah). They look for Adam but do not see him.

“Adam, where art thou?” Elohim calls, but no answer. He calls again and Adam answers.

“Lord, I am afraid to come out because I am naked.”

“Who told thee that thou wert naked?” the Lord asks.

“I have learned from Eve,” Adam replies, “the thing which thou forbiddest.”

“Because thou hast done this thou shalt be cast from the garden, and thou shalt be caused to suffer.” Then God tells him: “But because you have done this, ye shall become Gods like us.”

The lights are switched off and the two gods ascend back

into heaven illuminated brilliantly as they go up. When the lights are again turned on the scene is transformed. The garden, once so peaceful and beautiful, has become a desert. The animals, so contented but a few minutes before, are now fighting and everything is in a state of disorder. Again a voice is heard clear and distinct: **"In the sweat of thy brow shalt thou eat bread."**

In the room of The Altar of Covenants each one is compelled to take the oath of revenge against our nation, which is as follows: **"You and each of you covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the Prophets upon this nation, and that you will teach the same to your children, and to your children's children unto the third and fourth generations."** See Senate report 4253 Part 1, 59th Congress.

The hand of every man and woman that passes through the temple is raised in acceptance of this solemn vow of vengeance against the land in which we live. Furthermore, to keep them ever in remembrance of this vow and the fact that they are not to tell any single thing that they have seen or heard while inside the temple, there is placed upon each one a garment of underwear that has holes cut in it, over the heart, over the lungs, across the stomach, and at the knees. This is to remind them that they are to have their throats cut from ear to ear, their heart and lungs cut out, their bowels rolled on the ground, and their legs severed at the knees if they break these vows. These suits they wear every minute until they die. Every new suit has these holes cut in it and worked with a button-hole stitch before they are ever put on. My wife has prepared many of these suits.

These people say that Malachi 4:5 refers to Joseph Smith, and that the word "turn" in the next verse is a mistranslation. It should be "bind" or "seal"; and read thus, **"And he shall seal the heart of the fathers to the children, and the heart of the children to their fathers."** "Sealing" is another of their great practices. This is done in many different ways, preferably at marriage. Every Mormon is advised to (and, if he is a good, true Mormon, he will) be married in the temple; then his wife and his children are automatically sealed to him in the new earth. If they are not married in the temple, they can be remarried and sealed at a later date, provided they are both good Mormons. If they are not, they must wait till the lost one dies. For instance, let us suppose, that good sister Jones wishes to have the same husband in heaven that she has here, but that he is an unbeliever in her ideas. She will wait till he dies and then get some good devout brother to go with her through the temple and be married (by proxy). Mr. Jones, who went directly to hell, is now released and takes his place in heaven to await the coming of his good wife. In case she should die first, then after they are both gone, one in heaven, the other in hell, some good man and woman get together—go through the temple, are married and sealed, and then the wife, who has been waiting in heaven all this time wishing that her husband would hurry along, is contented at last.

Wife knows of a case where a couple were engaged and both died. Shortly, one of the leaders in the church received a message from the parties in heaven, saying that they were waiting for them, down here, to perform the marriage ceremony so the could be together up there. Forthwith, a couple went through the temple and were married for them.

Baptism for the dead is also a great work. If any new convert happens to have a list of their ancestors back for four or five hundred years, it is a matter of great rejoicing. For this they have a large baptismal bowl about the size of an ordinary living room. It is made of very costly marble as white as snow, and is mounted on the backs of four large golden oxen standing in the center of a spacious room. Leading up

to and into it is a stairway. Across from this is another stairway leading up out of the water to a chair facing the water. Behind this, a step or two higher up, are two more chairs facing the water.

Two persons are taken into the water at a time. Number one is baptized (immersed) and mounts the steps and sits in the chair. Behind, in two chairs above, are two priests who place their hands upon her and bless and confirm her in the name of John Smith, or whoever the dead person might have been. While this is being done number two has been baptized and they now exchange places. Number two is confirmed in the name of Jack Smith, while number one is rebaptized. This rotation is kept up till the substitutes can stand it no longer. My wife stood it thirty-six times.

Each time she was baptized some poor sinner suffering in hell was released and took his place in glory. If this sounds like the plan of salvation to you, reader, here is a chance for you to do some real soul winning. Just think a minute—thirty-six souls released from hell and sent to heaven in just a few minutes.

My wife was at one time a good Mormon. She has been sealed to her parents, and "cannot be lost." But now that she has apostatized she will of course go to hell at death. But she will only be there a few days; some of her folks will run over to the temple and be baptized for her, and she'll be at once admitted into the presence of her parents in heaven. I doubt, however, if any of them will do anything for me.

A Correction

In the latter part of my first article, in discussing the Spaulding Manuscript, I made the statement that this Manuscript had not been seen since the appearance of the Book of Mormon. This statement is not exactly correct. Previous to the time that the people of Conneaut began a search for this Manuscript, a man by the name of D. P. Hurlbut presented himself before Mrs. Davidson (Spaulding's widow) and stated that, leaving the Methodists, he had joined the Mormons, and that, having left the Mormons, he had been expelled by them. He also said that he had been sent by a committee to secure the Manuscript for the purpose of comparing it with the Book of Mormon. The Manuscript was at this time in an old trunk in the possession of a George Clark at Hartwick, N. Y., where it had been stored. Mrs. Davidson was at this time with her daughter, Mrs. McKinstry, at Monson, Mass. She says that she felt some misgivings, but, as Mr. Hurlbut carried an introduction from her brother, she gave him an order authorizing Mr. Clark to let him have the Manuscript. Hurlbut promised Mrs. Davidson that as soon as the comparison had been accomplished the Manuscript would be returned, but this promise was never fulfilled; and the Manuscript has not been heard of since. The purpose of the borrowing of the Manuscript can be readily seen.

(This is to be followed by a third article by Brother Shafer in which he discusses Mormon Teachings.—Ed.)

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"You are my kind of a Baptist. God bless you on your new field of labor."—Pastor David Burris, Oakdale, Tenn.

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IMPORTANT NOTICES

The next issue of The Baptist Examiner will contain (D. V.) but two main articles. One of them will be a reply to the recent encyclical of Pope Pius XI, in which he urged the union of all "Protestants" under his dominion. In this reply we show that the Roman Catholic Church is not the true church of Christ, but that came into existence through the working of error and corruption in the centuries following the apostolic era. The second article is on "The First Baptist Church in America," and is written by Brother O. E. Ridenour, of Russell, Ky. We believe you will say after you have read these articles that they are worth the price we are charging for a year's subscription. If you are not a subscriber, subscribe now and enjoy these articles with us. Get others to subscribe also.

Our special subscription offer is still in effect. It has been announced to continue until Feb. 1. Until that time The Baptist Examiner is offered to new domestic subscribers for fifty cents a year. We are impressed more than ever that there is a great mission for The Baptist Examiner. Will you do what you can to help us fulfill that mission? If you are not a subscriber, subscribe for yourself and get others to subscribe. If you are a subscriber, get others to subscribe.

The controversy on the mourners' bench has been discontinued. We feel that a further continuance of it would, for the most part, only waste space and further bore our readers. There is nothing to be gained by a long, drawn-out controversy with those who argue aside from the point at issue. We believe the controversy has demonstrated clearly that there is neither scriptural precept nor precedent for the use of the mourners' bench. The final replies of our two controversialists further demonstrate this. Without further discussion we leave the matter with our readers. If any of them have any questions to ask, we shall be glad to try to answer them.

A SOFT ANSWER

We are told in Proverbs that "a soft answer turneth away wrath, but grievous words stir up anger." There is no weakness to which the average person is more prone than that of "touchiness." How quick we are to take offense; how quick we are to give a hot answer to those who dare to criticize us. How un-Christlike such conduct is! It brings shame on our profession,

and neutralizes many of our most earnest efforts to advance the kingdom. Others remember the words that we speak on such occasions long after we have forgotten them. Let us cultivate the grace of giving a "soft answer" when men intentionally try our patience. It will work wonders. It will put to shame many a boorish and ill-mannered foe. It will give us a new influence as servants of Christ. Nothing should humiliate the child of God more quickly than the possession of a peppery disposition. Let us be heartily ashamed of our quick and flashing tempers. Let us strive to be like our Master, who when he was reviled, reviled not again. Let us remember what the Bible says of the word fitly spoken.—Watchman-Examiner.

In commenting on our articles, on the second coming of Christ, Ex-Rabbi Max Wertheimer, Ph. D., of Ada, Ohio, said: "I find you remarkably well posted." He also said: "I admire your position on the mourners' bench, altar, and other Arminian theological nonsense, which you deservedly criticize."

"Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over special temptation—these are the threads of gold, which, woven together, gleam out brightly in the pattern of life that God approves."

"Please accept my thanks for several copies of your splendid little paper. I wanted to subscribe at first, but didn't think I was able to do so. But I feel that I can't let your recent offer slip without taking advantage of your low rate."—Eld. R. P. Campbell, Wills Point, Texas.

"Your paper has been more interesting to me than any paper I ever came in contact with. I used to read the Baptist Flag, but this is far ahead I think. If people are eager for Baptist doctrines and Bible truths, your paper should have a large circulation."—R. J. Jackson, Crutchfield, Ky.

"I wish to express my gratitude to God and to you, Brother Simmons, for putting out such a paper as the Baptist Examiner. In this day of loose thinking and compromising we are in great need of a paper that will stand for the 'WHOLE COUNSEL OF GOD.'"—Eld. B. M. Glisson, Plant City, Fla.

"I like your paper fine. You sure do preach sound doctrine. I had just been looking for a good Baptist paper, and so now, if my heart deceives me not, I have found it."—Emmitt Swearengin, Seymour, Mo.

"I like your paper because it stands for the truth. I would to God that we had more men like the editors of your paper and H. B. Taylor of News and Truths."—L. B. Locke, Island, Ky.

"I have received three copies of your paper. I am bound to say it is the best Baptist paper I have ever read."—Eld. Wm. Tellor, Makanda, Ill.

"I like the paper and think its policy is fine. The copies you sent me brought a message of comfort and good cheer."—Elder J. R. G. Gegory, Nettleton, Miss.

"I am enjoying your paper tremendously."—Pastor C. G. Sego, Tennessee Ridge, Tenn.

The Security of the Saved

PASTOR JOHN R. GILPIN, First Baptist Church, Russell, Ky.

The problem of the oldest book in the Bible—the book of Job—is the eternal security of the believer. The devil was the first preacher of apostasy when he lied to God, saying that Job would apostatize under his difficulties. God gave the devil more advantage with Job than the devil has ever had with a believer since. Job had no one to intercede on his behalf—no Christ pray for him that his faith fail not, yet we hear him declare:

"Naked came I out of my mother's womb, and naked shall I return thither; the Lord giveth and the Lord taketh away; blessed be the name of the Lord." (Job. 1:21).

If the devil couldn't cause Job to "fall from grace" under adverse circumstances, without a high priest to intercede on his behalf, how can the devil cause a believer to "fall from grace" today, when each child of God has an intercessor pleading for him in glory?

God proved through Job that the devil lied when he preached apostasy. Some day God will prove through each saved believer that every preacher of apostasy is a liar.

In a sermon a short time before his death W. H. Griffith-Thomas said:

- **"(1) Physical life is the union of body with spirit.**
- "(2) Spiritual life is the union of spirit with God.**
- "(3) Eternal life is the union of the spirit with God forever."**

It is the last of these that I set myself to the task of proving. And at the outset, let me say that I do not mean to say that a Christian will never fall into sin. To say that one never sins is to brand oneself as a liar:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8).

A child of God may, through Satan's subtlety, fall often into sin, but a fall does not always kill. Many have fallen from great heights and lived to tell the story. Many also have fallen to sin and live to tell of their redemption through grace alone.

"Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned, until he plead my cause, and execute judgment for me. He will bring me forth to the light, and I shall behold his righteousness" (Micah. 7:8, 9).

David committed adultery and then murdered a man to cover it. Surely no one puts a premium on these two black sins. Yet by and by we hear him say: **"The steps of a good man are ordered by the Lord: and he dwelleth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand"** (Psa 37:23, 24).

Peter likewise fell when he denied the Lord and punctuated his denial with profanity. Still the fall didn't kill him, and presently we hear him speak: **"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time"** (1 Pet. 1:5).

I grew up on a farm where we used to raise cattle, sheep and hogs. In preparing the hogs for the show ring at the fairs, I used to wash them weekly, trim their nails and polish their bristles. When I had finished, I used to say, "Now, Mr. Hog, stay clean." Did he mind? Immediately he would make his way to the first convenient mudhole and lay down on one side. Then, as if not content with the damage done, he would roll over to completely ruin my hour's work. Why was the hog content in the mud? It was his nature and he was only acting accordingly.

I saw a pet lamb fall into the same mud-slough one day. Strangely, the sheep did not wallow therein, but got out at once,

acting very much ashamed of himself. Why didn't the sheep wallow there as the hogs did daily? He was a sheep and it was contrary to his nature.

Whenever one falls in sin and wallows there, it proves he has never been saved—the old hog nature is just manifesting itself, in spite of church membership, baptism, and reformation. God's dear sheep may fall in sin, but he won't remain there long, but ashamed of himself, will seek out the Lord, confess his wrongs, and repent of his sins. Accordingly, I say that a saved sinner can never lose his salvation, since:

1. He is kept by the power of God. Jude 24—"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." 1 Peter 1:5—"Who are **kept by the power of God** through faith unto salvation ready to be revealed in the last time." Heb. 7:25—"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." II Tim. 1:2—"For I know whom I have believed, and am persuaded that **he is able to keep** that which I have committed unto him against that day." These texts teach us that the power to keep lies outside the sphere of personal ability, and that God keeps us from the power of external, internal, and infernal agencies. When the jewel of my soul is surrendered to God's keeping, He is responsible for my eternal security.

**"Firm as His throne His promise stands,
And He can well secure,
What I've committed to His hands,
Till the decisive hour."**

I would be unsafe to attempt to walk the streets of any town with \$1,000.00 in my pocket. I hand it through the bank window to the cashier and he keeps it since he has the ability to do so. I haven't the power to keep my salvation, since the Devil is stronger than I, but I can commit myself unto God, who is "able to keep." Then do I realize: "There is therefore now **no condemnation** to them which are **in Christ Jesus** who walk not after the flesh, but after the Spirit." (Rom. 8:1).

2. The Devil cannot take one out of God's hand.

The Devil exerts a powerful influence. He has had 6000 years of experience. Yet he can go no farther than God permits him. God permitted Satan to touch Job's property but he could not harm a single hair of Job's head. Cf. Job 1:12. Later God permitted him to touch Job's body, but he could not take his life. Cf. Job 2:6. Since Satan can go no farther than he is permitted of God, a believer can never be lost, for God will not permit the Devil to pass the sacred precincts of God's saving grace. "But he that is begotten of God keepeth himself, and that **wicked one toucheth him not**" (1 John 5:18).

If Satan can overcome one of God's children, he can overcome all. If he has the power to get all and yet allows one to go to Heaven, would not that one be saved by the grace of Satan? Yet the Bible plan of salvation is by the Grace of God through faith. Eph. 2:8, **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."**

3. Each of the redeemed is a new creation.

"Therefore if any man be in Christ, he is a new creature (creation) 2 Cor. 5:17). This world and all that is therein is God's cration. **Can man uncreate** that which God has created? Perish the thought! Each of the redeemed is created of God. Since that which has been created can not be uncreated, then each believer is eternally secure.

4. Each believer is born of God.

"Whosoever believeth that Jesus is the Christ is born of God." (1 John 5:1). When a child is born into this world it can never be unborn, since that which is born cannot be un-

born, then everyone who has been "born again" is forever saved.

The Bible speaks of the natural birth as the first birth; it speaks of the spiritual birth as the second birth; there is none other birth spoken of. If one might be lost, after being saved, he would be lost eternally as the Bible does not mention the third or fourth, or any birth after we are once born of God.

John R. Gilpin, Jr., is my son, since he was born such. Regardless of what he does he will always be my son. I am a child of God, by the new birth (Jn. 3:7). I shall always be a son of God (1 Jn. 3:2), irrespective of what the Devil may do in my life.

5. The saved are born of incorruptible seed.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23). The first chapter of Genesis ten times declares that everything produces "after his kind." According to this law of Genesis, the new nature which is born of God is incorruptible. Since like begets like, the word of God is either not eternal (God forbid), or else our salvation is eternal.

6. By the new birth each child of God partakes of the Divine nature.

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (2 Pet. 1:4). When one is saved the nature of God is placed within. Would it be possible for God to die and for Divinity to have an end? We shrink at the thought. Until God might die, the believer will not die, as each believer has a nature like the nature of God. If the child of God has something of the nature of God then would not something of the nature of God be lost if the child of God is lost?

7. If the death we inherit from Adam is eternal, then the life we inherit from Christ is eternal.

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21). Surely no one will deny that we are eternally dead in Adam. Cf. Eph. 2:11. "Even so" we are eternally alive and secure in Christ.

8. Each of the saved is hid with Christ in God.

"For ye are dead and your life is hid with Christ in God."—Col. 3:3. We shall let a piece of paper one inch square represent my soul. The backs of my Bible represent God and the pages thereof represent Christ. I put the paper inside of my Bible and close it. I open it and turn the pages of the Book. The piece of paper is so small in comparison with the backs and pages that I can not find it. I am thus hid "with Christ in God." How, then, can Satan rob me of my salvation?

9. Believers are sealed until the day of redemption.

"Who hath also sealed us, and given us the earnest of the Spirit in our hearts."—2 Cor. 1:22. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. 4:30. The Holy Spirit Himself is the seal. We are securely kept by Him until "the day of redemption." The day of redemption is the time of Christ's second coming. Cf. Lu. 21:28; Rom. 8:23. We are therefore eternally secure in Christ for no one can reverse the sealing sealed by the King. "And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel."—Dan. 6:17. "Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the King's name, and sealed with the king's ring, may no man reverse."—Esther 8:8.

10. The covenant between God and Christ secures the righteous.

"Then thou spakest in vision to thy Holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. Also I will make him my first born,

higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the things that is gone out of my lips."—Psa. 89:19, 27-34. This covenant was made with Christ before the foundation of the world. When His children go astray, He promises chastisement and yet declares He will not withdraw His loving-kindness nor suffer His faithfulness to fail.

11. The covenant between God and the righteous secures them.

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. 32:40. In this covenant two ideas are noteworthy: God will not turn away from the righteous. The righteous shall not depart from God. Certainly this can mean nothing but the eternal and final security of the believer.

12. Christ's statement at the Judgment. Mt. 7:21-23.

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of Heaven; but he that doeth the will of My Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."—Matt. 7:21-23. Christ will say to the lost, "I never knew you." Yet the scriptures emphatically declare that He intimately knows each believer: "My sheep hear my voice, and I know them, and they follow me."—John 10:27. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. 2:19. Since the believer is known of Christ, if one should be lost, Christ would be proven a liar (I speak reverently) at the judgment, as there He will say to the damned, "I never knew you." Either we have eternal life, when saved, or else Christ will tell a falsehood at the judgment!

13. The promises of Christ secure each believer.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29. "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."—1 Cor. 1:8. "Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ."—Phil. 1:6. All these are promises concerning the believer's security. If a believer, through sinning, could perish, then God's promises would be valueless. If the promises are valueless, then the whole Bible is valueless and Christ, God, the Holy Spirit, and Christianity are valueless. If one fails, all must fail. However, we prefer to "let God be true, but every man a liar" (Rom. 3:4) for—"He has never broken any promises spoken and will keep His promise to me."

14. He promises eternal life to His sheep.

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and

no man is able to pluck them out of my Father's hand."—Jno. 10:27-29. Every saved believer is one of God's sheep. Christ himself is the Shepherd. No sheep can ever stray so far, but that the Good Shepherd will not bring him home again. Lu.15:5, 6, "And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors saying unto them, Rejoice with me; **for I have found my sheep which was lost.**" God's dear sheep may fall into the mouth of the roaring lion, even Satan (1 Pet. 5:8), but the Shepherd will deliver therefrom.

15. When a believer is saved, he possesses eternal life.

"Verily, verily, I say unto you, he that believeth on me hath **everlasting life.**"—Jno. 6:47. "And this is **life eternal**, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—Jno. 17:3. "Verily, verily, I say unto thee, he that heareth my word, and believeth on him that sent me, **hath everlasting life**, and shall not come into condemnation; but is passed from death unto life."—Jno. 5:24. "And whosoever liveth and believeth in me **shall never die.**"—Jno 11:26. "And this is the record, that God hath given to us **eternal life**, and this life is in his son. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God"—1 John 5:11,13. The life Christ gives us is eternal—never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that the believer is eternally secure. In Mt. 25:46, **"everlasting"** describes the punishment of the wicked. In Rom. 16:26, **"everlasting"** describes the character of God's existence. In II Tim. 2:10, **"everlasting"** describes the duration of Christ in glory. In II Pet. 1:11, **"everlasting"** describes the duration of Christ's kingdom. Then as long as the wicked are punished, as long as God exists, and as long as Christ's glory exists, and as long as Christ's kingdom continues, just that long the believer has eternal life. If the punishment of the wicked have an end, if God can have an end, and if Christ's glory and Kingdom have an end, then the believer can perish. In view of this shall we not write in letters of gold across the Heavens, that all may read: ETERNAL SALVATION!

16. All things work together for the good of the believer.

"And we know that all things work together for good to them that love God."—Rom. 8:28. The truth of this comforting statement demands that our salvation be eternal, for this could never be true if a believer could lose his salvation.

17. Christ becomes the believer's surety.

"By so much was Jesus made a **surety** of a better testament. **Wherefore** he is able also to save them to the **utmost** that come unto God by him, seeing he ever liveth to **make intercession** for them."—Heb. 7:22, 25. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate** with the Father, Jesus Christ the righteous; And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:1, 2. Christ's work in Heaven today is that of intercession. He is the lawyer who represents each believer at the bar of God's supreme court. I have a dear friend, who is a lawyer. Suppose I violate some traffic ordinance. I ask him to appear in my behalf in the court. He does not plead the mercy of the court, nor does he ask leniency that I am a preacher. He simply pleads "guilty" to the charge and pays the fine that I may go free. In the court of Heaven, I am charged with innumerable offenses by Satan (Rev. 12:10). The Son of God is my lawyer (Heb. 9:24). He does not ask the Father to be merciful, nor does He plead the weakness of my flesh. He is there to plead "guilty" on my behalf, and to pay for my sin with His blood: "He is the propitiation (sacrifice) for our sins" (1 Jno. 2:2). Hallelujah! for such a Saviour!

18. God promises never to forsake his saints.

"Thou shalt keep them, O Lord, thou shalt **preserve them**

from this generation forever."—Psa. 12:7. "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, **he shall not be utterly cast down**, for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is still merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and forsake not his saints; they are **preserved forever**; but the seed of the wicked shall be cut off."—Psa. 37:23-28. "Ye that love the Lord, hate evil: he **preserveth the souls** of his saints: he **delivereth them** out of the hands of the wicked."—Psa. 97:10. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body **be preserved blameless** unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, **who also will do it.**"—1 Thess. 5:23, 24. "And the Lord **shall deliver me** from every evil work, and **will preserve** me unto his heavenly kingdom."—2 Tim. 4:18.

The saints are God's believing children. These He promises never to forsake. Since God is continually present with the believer, the believer is eternally secure with God.

19. Christ's blood cleanses from all sin.

"In whom we have redemption through His Blood, even the forgiveness of sins."—Col. 1:14. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ **His Son cleanseth us from all sin.**"—1 Jno. 1:7. "Who gave himself for us, that he might **redeem us from all iniquity**, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14. Christ died as a substitute for every believer. His death paid for all sin. His blood cleanses from ALL sin (past, present, and future), so that we sing:

"Happy night, happy night, when **Jesus washed my black heart white,**
He taught me how to sing and shout, and be a Christian out and out,
Happy night, happy night, when **Jesus washed my black heart white.**"

By his death Christ suffered for every sin of each believer. If a believer through sinning, could perish, then the believer would suffer for the same sins, which Christ has already suffered for. Both the believer and Christ would be paying for the same sins, and God, to punish two persons for the sins of one, would be the most unjust tyrant of the universe. Perish the thought! Our God is just; yea, above all, He is merciful!

20. The righteous are secure, because of Christ's prayer.

"I pray for **them**: I pray not for the world, but for them which thou hast given me; for they are thine. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, **keep** through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, **I kept them** in thy name: those that thou gavest me I have kept, and **none of them is lost**, but the son of perdition; that the Scriptures might be fulfilled. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Neither pray I for these alone, but for them also **which shall believe** on me through their word; Father, **I will** that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—Jno. 17:9, 11, 12, 15, 20, 24. This prayer, breathed by Christ, nearly 2,000 years before all present believers were born, secures us eternally with God.

21. The meaning of redemption.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, **To redeem** them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5. Redemption as a Biblical doctrine means that the believer is "bought back" from Satan.

The Greek word for redeem used in Gal. 4:4, 5 "ex-agerazo" means to "buy out of the market," so that the redeemed are never again to be exposed to sale. Thank Heaven, when Jesus has bought a slave of Satan, the Devil will never again be permitted to even bid for that one, for the redeemed of God is never again to be put up for sale. Hallelujah!

22. Christ promises that the believer shall never thirst.

"But whosoever drinketh of the water that I shall give him **shall never thirst**,"—Jno. 4:14. Yet in Hell, one of the pangs of the damned is thirst. "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—Luke 16:24. If a believer is lost and goes to Hell, Christ is proven a liar, since He promises the believer shall never thirst. Again we say, either eternal life, or Christ is a falsifier.

23. The Lord will not charge the believer with sin.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sin are covered. Blessed is the man to whom the Lord **will not impute sin** (charge sin)."—Rom. 4:5-8. When Christ died on the cross, God treated Christ just like the sinner ought to have been treated. When a believer is saved, God treats him like Christ ought to have been treated. Thus, our sins are imputed to Christ and Christ's righteousness is imputed to us. Because of this, no sin will be charged against the believer.

24. Links of the golden chain of God's purpose guarantees the security of the believer.

"Moreover, whom he did **predestinate**, them he also **called**: and whom he called, them he also **justified**: and whom he justified, them he also **glorified**,"—Rom. 8:30. These are four indestructible links in this golden chain. Both ends of the chain are eternally fastened to the throne of God. As certainly as the believer is chosen in Christ before the world began, step by step, the believer will advance to the stage of final perfection. Since it is true that whom He predestinates, He will eventually glorify, can one of His elect ever be lost?

25. Rewards may be lost, but the soul remains secure.

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but **he himself shall be saved; yet so as by fire**,"—1 Cor. 3:14, 15. The objector asks, "If one did sin and die in impenitence, would he be saved?" It is impossible to suppose any condition that will cause or permit a child of God to be lost in Hell. The passage read tells us what will become of the erring child. His rewards will be lost, yet he will not be lost! His rewards will perish, but he shall be saved, yet so as by fire.

26. The sure foundation insures safety.

"Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a **sure foundation**: he that believeth shall not make haste,"—Isa. 28:16. "For other foundation can no man lay than that is laid, which is Jesus Christ,"—1 Cor. 3:11. A substantial foundation insures the safety of all concerned. No man can afford to build for eternity upon a defective foundation.

The Lord Jesus is the only foundation one can build upon with assurance.

"My hope is built on nothing less,
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus name."

In His sermon on the Mount, Christ refers to this founda-

tion. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, **which built his house upon rock**:

"And rain descended, and the floods came and the winds blew, and beat upon that house; and it **fell not**: for it **was founded upon a rock**.

"And every one that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, **which built his house upon the sand**.

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it **fell and great was the fall of it**,"—Mt. 7:24-27.

When God reaches down and lifts a poor sinner from the pit, He places him upon a sure foundation, so that in the time of testing, he who is anchored to the Rock of Ages can say, "In Jesus I'm safe evermore." Yea, all the combined forces of Hell and earth can not remove him. With sweet assurance, we triumphantly sing:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he hath said,
To you who for refuge to Jesus have fled?

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home or abroad, on the land, on the sea;
As thy days may demand, shall thy strength ever be.

"Fear not, I am with thee; O be not dismayed!
I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

"When through the deep waters I call thee to go,
The river of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

"When thru fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee, I only design
Thy dross to consume, and thy glory to refine.

"E'en down to old age, all My people shall prove,
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, tho' all Hell should endeavor to shake,
I'll never, no never, no never forsake!"

27. If a believer could perish, then the joy of Heaven is in vain.

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth,"—Luke 15:10.

Here on this earth a poor sinner returns from his sins to Christ as a Saviour. Heaven above sees this transaction and is set rejoicing. Emotion stirs all the heavenly spectators. But this believer later sins enough (who could ever tell when he has crossed that line) to loose his salvation. Then Heaven has been mistaken, their joy has been premature, and the omniscient Christ has been mistaken, since the Devil has cheated Heaven out of this repentant sinner. Could an omniscient God rejoice, if he foreknew that the repentant sinner would eventually perish in sin? How utterly inconceivable!

(Concluded in Next Issue).