

We Can't All Be Great, But Most Of Us Can Be Useful And No Man Who Is Useful Is A Failure.

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

# The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism, Missions, and Bible Doctrines.

"Go ye into all the world and preach the Gospel."

"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).

WHOLE NO. 316

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## THE CHURCH AND THE KINGDOM

### C. I. SCOFIELD ON ELECTION

AS GIVEN IN A LETTER PUBLISHED IN THE SUNDAY SCHOOL TIMES

In the Sunday School Times of Jan. 22nd appeared a letter from C. I. Scofield, editor of the Scofield Bible, touching on the doctrine of election, written some forty-five years ago to William L. Pettingill, of Coatesville, Pa. The article containing this letter has been sent to me with this question: "What do you think of Scofield's idea of election?"

letter reads in part as follows (type emphasis mine):

"I find I have overlooked some questions in your letter of August 11th and will try to answer them now.

"(1) As to the doctrine of election: you know of course the two antagonistic views of the Calvinists and Arminians. You state correctly the hyper-Calvinistic view that God in his sovereign wisdom elected certain persons to be saved and doomed certain others to be damned; and the Arminian view that God has put before all men the possibility of salvation and has left them to elect blessing or cursing. As usual, where parties have been formed in the Church of God upon doctrinal issues, the truth is compounded of both views. It is not true, as Arminians say, that election takes effect only in the will of the sinner. Such passages as Ephesians 1:4 cannot be explained by saying they simply teach the

foreknowledge of God. On the other hand there is no Biblical warrant for the hyper-Calvinistic doctrine of reprobation. It is in the Calvinistic theology and inferences from their doctrine of election. If God has chosen of his own good will, without any cause moving Him thereto, certain persons to be saved, they argue that he has necessarily left certain other persons to be damned.

"As a general thing, I am exceedingly shy of inferential doctrines. I fancy our reasons break down at precisely that point. The things that are revealed are for us and our children, but the secret things belong to God. The truth about election seems to be simply this: God elects to be saved all who are in Christ. (See Ephesians 1:4 and kindred passages.) And he offers fairly and in good faith a place 'in Christ' to 'whosoever will.' In other words, the election which is in the Biblical idea indistinguishable from predestination (though some theologians try to make a distinction), is to position rather than salvation. It stands connected with sonship rather than redemption.

"The emphasis in the writings of Paul where the great predestination passages are found, is upon the greatness of the position into which we of this dispensation have been brought, having predestinated us unto the adoption of children' (Eph. 1:5). Now this, as you will see, is a very different thing from being predestinated unto salvation. To the same effect is the great passage in Romans 8:29: 'For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.'

"The subject of course is full of difficulty, yet I cannot but believe

that most of the difficulty grows out of the misrepresentation of the 9th chapter of Romans. If one only sees that Romans 9, 10, 11 form, not a continuation of the apostle's argument from the eighth chapter onward, but a parenthesis in which the apostle takes up at length the relation of Judaism to Christianity; so that troublesome 9th chapter has not to do with individual salvation, but national election, the contrast being not between the saved and the lost, but between Israel and the Gentiles; then I believe a most fruitful source of confusion on this important subject is eliminated."

My comments:

1. Mr. Scofield's position on election, considering his letter on the whole, is very clear. It is clear of both Calvinism and Arminianism, common sense and theology, reason and revelation. It is unclouded by any of these, standing off by itself, as clear as mud.

2. He begins by saying that the truth is compounded of both Arminianism and Calvinism and then proceeds to reject both. That makes a curious compound. He was not as sound as an Arminian.

3. His position on election is as far from the truth of the Bible as is his position on the church, as expressed in his Reference Bible.

4. I am of the opinion that his professed shyness of "inferential doctrines" was rather a shyness of the truth. He feared to walk all the way with the truth and thus erected the bugaboo of "inferential doctrines" to justify his timidity.

5. He denies the doctrine of reprobation, and that is equivalent to denying election to salvation. Opponents of reprobation have tried to make something revolting out of the word, but the true and simple meaning of reprobation as a

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### A SERMON DELIVERED BEFORE THE PREACHERS' CONFERENCE OF GREENUP BAPTIST ASSOCIATION

I have been asked to speak on "The Church and Its Relation to the Kingdom." I take it that the program committee in assigning this subject had in mind the kingdom of God rather than the kingdom of heaven, which, in its present earthly phase, is different from the kingdom of God.

My subject naturally divides my message into two parts. I ask you to consider with me, first, the church, and then its relation to the kingdom of God.

#### I. THE CHURCH

In speaking to you about the church I want to use the words with which our Lord introduced the church to the world—Matt. 16:18:

"Thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it."

I give you a brief exposition of these momentous words.

I. I understand that the "rock" upon which Christ said He would build His church is not Peter, nor the faith of Peter, but Christ as the divine Son of God supernaturally revealed and implanted in the hearts of men. Eph. 3:17.

This interpretation accords with I Cor. 3:10, where Christ is definitely said to be the foundation of the church. Paul speaks of having laid this foundation in Cor-

inth, because it was he that preached Christ there; and his ministry being made fruitful by God's power to the end that men believed, he was thus used of God in laying the foundation of the church. Eph. 2:19, 20, where the church is spoken of as being built upon "the apostles and prophets," with Christ as only the "chief corner-stone," is to be understood as referring to the church in its concrete manifestation rather than as an ideal institution, as in Matt. 16:18. The apostles and prophets com-

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#### Note

T. P. Simmons acted as editor of this issue, and all material, except the sermon, not otherwise credited is of his composition.

#### "God Bless You!"

God bless you—'tis a homely phrase.

It brings the smiles, it brings the tears,

It holds the hopes of other days, The joys of other years.

The pain of parting, and the bliss Of happy hearts on homing wing, The warmth of the returning kiss, The clasp of arms that closely cling.

God bless you— Ah, the blood runs warm

When dear lips breathe the prayer sincere,

God keep you safe from hurt or harm;

God bless you through the year!

— B. M. Bell

#### Meditate On This

"Baptists have to be Baptists to the limit, or they are not Baptists at all. Protestants can believe anything, and change all they please, except submit to the pope of Rome, and still be Protestants. But such is not true of Baptists — just cannot be true of them! Such a thing would be as impossible as for a thing to be and not to be at the same time." — Charles Bronson, Washburn, Tenn.

These significant words are lifted from a personal letter to the editor. At first glance they may appear to be an exaggeration; but study them. Is one a Baptist who substitutes any baptism for immersion of a believer by a scriptural authority? or when he ceases to believe in regenerated church membership? or when he does not hold to the absolute independence and autonomy of each body of Christ, which we call a church? Let us beware of compromise or about it, for that's just the tom-catsurrender, for when there is such in him; that's just that little bit of on fundamental doctrines, a memtom cat coming out. His wife getsber of a Baptist church is no longmad and throws some pots ander entitled to call himself a Bapspans at him. Don't worry aboutist.

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— Western Recorder

### Hades And The Righteous Dead

Elsewhere in this issue reference is made to Hades, and it is thought well here to enlarge upon this subject in confirmation of what is said elsewhere.

#### I. HADES DEFINED

Bible Dictionary, by Wm. Smith (Edited and Revised by F. N. & M. A. Peloubet): "It has been the prevalent, and almost universal, notion that Hades is an intermediate state between death and the resurrection, divided into two parts, one the abode of the blest and the other of the lost."

C. I. Scofield: "Hades, 'the unseen world,' is revealed as the place of departed human spirits between death and the resurrection."

E. P. Gould (in Commentary on I Corinthians): "Hades . . . the place of departed spirits."

George R. Bliss (in Commentary on Luke): "Thither went good and bad alike, but each to his own place, the righteous — Abraham's bosom — the wicked to hell."

Justin A. Smith (in Commentary (Continued on page four)

## The First Baptist Pulpit

### "THE MISSING LINK"

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." — Eccl. 7:29.

Over in New York City at a ministerial conference some good while ago, the speaker, who, incidentally, was a Baptist preacher, told his fellow-ministers, who were Baptist ministers, that there was a little bit of the ape, a little bit of

the tiger, a little bit of the snake, and a little bit of all the lower animals in all of us. He said that man was just a composite, made up more or less, from the scraps that might have been left over from the making of all the lower animals.

Well, I'm quite ready to admit that many of us go a long way in demonstrating this theory by our behavior, and if this were true, it

would explain and clarify a number of things.

Here's a husband who goes out at night and comes home all "tank-ed up." Now don't think anything about it, for that's just the tom-catsurrender, for when there is such in him; that's just that little bit of on fundamental doctrines, a memtom cat coming out. His wife getsber of a Baptist church is no longmad and throws some pots ander entitled to call himself a Bapspans at him. Don't worry aboutist.

(Continued on page three)



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## "THE CHURCH AND THE KINGDOM"

(Continued from page one)

stituted the foundation of the church in its concrete form because they were the first ones placed in the church. I Cor. 12:28.

It is true that the name "Peter" comes from the Greek "petros," meaning "rock." Hence Christ said literally: "Thou art Rock, and upon this rock," etc. But in the second case we have in the Greek "petra" (feminine), "the massive living rock" rather than "petros" (masculine), "a detached, but large fragment." This marked distinction in meaning between the two genders of this word is generally observed in classical Greek (see "petra" in Thayer's Lexicon). The theory that Peter is the rock, upon which the church is built ignores this distinction and can offer no explanation for the change in the form of the word.

2. Christ designated the church "my church" to distinguish it from the Jewish synagogue (Greek "sunagoge," from "sunago," and meaning a formal assembly of Jews for worship) and the Greek civil "ekklesia" (an assembly of citizens of a Greek free city-state to transact civil business).

3. "Hades" (which the revisers transliterated from the Greek to distinguish it from "Gehenna," both words being translated by "hell" in K. J. V.) is the realm of the dead, the common receptacle of disembodied spirits, the general world of the departed.

So every scholar and every authority I know of. (See testimonies elsewhere in this issue.)

That the righteous as well as the wicked enter at death into Hades is shown by Acts 2:27, 31, where the soul of Christ is spoken of as being in Hades while his body lay in to tomb. Nor is there one delicate hint that Christ changed this fact by His resurrection or any subsequent act. Hence the fact that the righteous dead, as well as the wicked dead, enter into Hades does not conflict with the teaching of Scripture that the righteous dead go immediately at death to be with the Lord. 2 Cor. 5:6-8; Phil. 1:23. Although the soul of Jesus was in Hades during the three days His body lay in the tomb, he went immediately after death to paradise (Luke 23:43), which is where the throne of God is (Rev. 2:7; 22:1,2).

4. By the statement, "the gates of Hades shall not prevail against it," I understand that Christ was guaranteeing the continued existence of perpetuity of His church.

Of these words the great John A. Broadus says by way of interpretation: "The gates of Hades shall not swallow up the church. All earthly things go down through those dead gates, but Christ's church, for which He gave Himself, will never cease to exist." Similarly J. M. Pendleton interprets these words: "His congregation shall continue to the end of time, notwithstanding death in its various forms of martyrdom and disease."

5. Christ said: "I will BUILD," not "I will FOUND."

It is taken for granted commonly that Christ here speaks of originating His church, but not so. "Oikodomeo," the verb translated, "I will build," occurs thirty-three times in the New Testament in the active voice, being translated "build" twenty-four times, "build-up" once, "edify" seven times, and "embolden" once. Once it occurs as a verb in the passive voice, and is translated "be in building." As a participle it occurs five times, and is translated "builder." NOT ONCE IS IT TRANSLATED "FOUND."

Christ spoke here, not of the beginning of His church, but of the building up of it from the foundation already laid, "the apostles and prophets" (Eph. 2:20).

6. The future tense, "I will build," expresses here, not simple futurity, but purpose.

There is expressed a perpetual purpose that was to be fulfilled as Christ accompanied His disciples (Matt. 28:20), "working with them" (Mark 16:20), making their witness effective. This declaration of purpose is the basis of the assurance that the gates of Hades shall not prevail against the church. Because Christ will build it perpetually by saving men and bringing them into it, (so that no matter how bitterly it may be persecuted and how many of its members shall be killed or may die others will be raised up to take their places), death shall never destroy the church, it shall not cease to exist.

7. I understand the term "church" here as referring to the church as an institution finding its only concrete expression in local bodies on earth and in the final gathering of God's people in heaven. Heb. 12:23.

This is to affirm that the word is used generically or abstractly, just as we use the word "marriage" in saying: "The sanctity of marriage is the bulwark of the home," or "home" in this quotation and in the expression "the American home." This use of the singular amounts to exactly the same thing as would the use of the plural in the same connection.

## II. THE RELATION OF THE CHURCH TO THE KINGDOM OF GOD

Are the church and the kingdom of God identical? Some think so. The theory of a universal invisible church makes the church identical with the kingdom of God on earth. Some affirm that Christ taught the identity of the church and the kingdom in Matt. 16:18, 19, but the very fact that the church is introduced is ample evidence that the church and the kingdom are not the same. The idea of the identity of the church and the kingdom grew up with the Roman Hierarchy and was popularized by Augustine and then was borrowed from the Catholics by many Protestants. But Baptists have always rejected this offspring of popery.

On the whole the fanciful theory

of identity of the church and the kingdom has lost much of the prevalence it once enjoyed. The scholarly J. B. Thomas, in his exhaustive treatise on "The Church and the Kingdom," says: "We have found a recent increasing tendency among scholars to repudiate the notions, uniformly assented to since the days of Augustine, that church and kingdom are identical." This author says further: "The Scripture knows but one kingdom for the time being within and invisible to become visible in God's good time; and, in that sense, yet future. Over against this it sets, steadily and consistently, the church as a present, local, individual, visible organization, capable of indefinite multiplication."

Thus we find that the relation of the church to the kingdom is marked by contrast rather than identity. We agree with A. M. Fairbairn when he says in his "Studies in the Life of Christ": "The church was to promote the ends, realize the ideals of the kingdom." But when we examine the two carefully as they are presented in the Scripture we find the following marks of contrast:

1. The church is spoken of as that which was to be built (Matt. 16:18); the kingdom never.

2. Christ said: "Tell it to the church," when speaking of personal differences that cannot be settled by the parties thereto; but never was such said to the kingdom. Matt. 18:17.

3. The kingdom was said to be preached and at one time was announced as "at hand" but such was never said of the church. Acts 20:25; 28:31; Mark 1:15.

4. We read of the "gospel of the kingdom," but never of the gospel of the church.

The reason is that belief of the gospel alone brings men into the kingdom, but more is required for entrance into the church.

5. The church is called a body; the kingdom never. Eph. 1:22, 23; Col. 1:18; I Cor. 12:27.

6. The church is a democracy with human government under the headship of Christ; the kingdom is an absolute monarchy with only divine government.

The democratic nature of church government may be seen in: (1) The selection of Matthias (Acts 1:23-26). (2) The election of the seven first deacons (Acts 6:1-6). (3) The setting apart of Barnabas and Saul as missionaries (Acts 13:1-3). (4) The exercise of discipline (I Cor. 5; 2 Cor. 2:6). (5) The choosing of travelling companions for Paul (I Cor. 16:3; 2 Cor. 8:19, 23). 7. Men are born directly into the kingdom (John 3:5); but men join the church (Acts 9:26, 27) and are received by the church (Rom. 14:1).

It is said that Saul "assayed to join himself to the disciples" at Jerusalem, but these disciples (mind you, disciples, the broad term for all followers of Christ; not apostles) constituted the church at Jerusalem. And Paul, writing to the church at Rome, told them not to refuse fellowship to man weak in the faith, showing that New Testament churches received members.

(Baptists are often attacked for voting on the reception of members, but voting in some manner is the only way of ascertaining the will of the church. The only difference between Baptists and some others is that among them the preacher is vested with the authority to receive members and thus does not put the matter to the vote of the church, while Baptists leave the authority in the hands of the church where it was in New Testament days.)

8. The church has an organic character, having officers (I Cor. 12:28), and is visible, the kingdom is not in any sense organic, and is invisible (Luke 17:20).

The only officer the kingdom has is the king, the Lord Jesus Christ. That deprives the kingdom of any human organic character.

9. The church is local; the kingdom is universal.

The meaning of the Greek word for church (ekklesia) is as definitely established as is "baptizo," and those who try to give "ekklesia" any other meaning than a local assembly are as badly off as those who try to make "baptizo" mean sprinkle or pour. "Reference to the speeches of Demosthenes, the history of Thucydides, the comedies of Aristophanes, or other classical documents, will show how familiar and how uniform was the meaning of the word, Aristotle, in his 'Politics,' emphasizes the characteristics of the institution, as local and democratic, when he says that it is essential to the very nature of the city-state, of which it is a representative, that it should be small enough for all the citizens to know each other . . . It may be added that the word *ekklesia* seems after Aristotle's day to have been sometimes still more restrictively understood, bringing it into close parallelism with New Testament usage. For Dr. Hatch, in his 'Organization of the Early Churches,' cites from lately recovered inscriptions, frequent instances in which it is applied to local self-governing clubs or associations" (Thomas, *The Church and the Kingdom*, pp. 211, 212).

Hence the advocates of a universal church are found asking us to believe that this word of well-established meaning is used in an altogether new sense in the New Testament. But the writer just quoted above answers them conclusively: "It could hardly be presumed that an intelligent writer, addressing a Greek constituency, would inject into a familiar word a sense not only unfamiliar, but 'repugnant,' to his reader's methods of thought; expecting him to fish out intuitively the idea meant to be conveyed."

However some "universalists," being quite as indefatigable as the "sprinklers," have rushed to the Greek translation of the Old Testament (the Septuagint) to wrest therefrom support for their weak and wavering theory. Here is the curious and devious argument they advance: because in the English translation of the Old Testament "congregation" is sometimes used where "ekklesia" appears in the Greek and because "congregation" is also used to translate the Hebrew "edah," which refers to "the children of Israel or their representative heads, whether assembled or not assembled" (Hort), "ekklesia" has been so broadened in meaning as to be interchangeable with "congregation" wherever it is used! Thus they try to give "ekklesia" the same meaning as that possessed by the Hebrew "edah" in spite of the fact that "ekklesia" is never used to translate "edah."

The conclusion of the whole matter, so far as evidence from the Septuagint is concerned, is giv-

en by B. H. Carroll, an eminent and thorough scholar. His exhaustive study of the matter revealed ninety-two occurrences of "ekklesia" in the Septuagint, and in NOT ONE SINGLE CASE IS IT APPLIED TO ISRAEL WHEN UNASSEMBLED; IT INVARIABLY REFERS TO THE ACTUAL MEETING TOGETHER, BEING USED TO TRANSLATE THE HEBREW "QAHAL."

In the New Testament "ekklesia" is once applied to Israel in the wilderness (Acts 7:38), but here it refers to Israel as "assembled at Sinai at the time of the promulgation of the law" (Alvah Hovey). Once again it is used in Heb. 2:12 in a quotation from Psa. 22:22, where the Hebrew has "qahal," "an assembly called together" (Young).

Of all that I am affirming here concerning the meaning of "ekklesia," here is the sum:

1. The word never meant anything except an "assembly" among the Greeks.

2. We have no record or evidence of its use in any other sense among the Jews.

3. There is no demand for a broader meaning in the New Testament. 3 uses of the word, all in harmony with the root meaning, will satisfy all the occurrences of the word in the New Testament. These three uses of the word are: (1) The institutional use, as in Matt. 16:18 and other places. The local use, referring to the churches in various cities, of which instances are too numerous to require citation. (3) The prospective use, as applying to the future general assembly of God's people in (Heb. 12:22, 23), corresponding to Eph. 5:25-27 as another instance of the prospective use of the word.

## JONAH'S WHALE

1. On time. A minute late would have spoiled it.  
2. One at a time.  
3. Did not pity Jonah. Took God's side of the question.  
4. Did not leave him until he was praying.  
5. Clung to his passenger until he landed him where he belonged.  
6. The whale was modest. He did not go round spouting and shouting. He delivered his passenger and then disappeared. — Selected

## GOD'S PURPOSE IN CHASTENING

1. For providing (Deut. 7:2,3).  
2. For purifying (Mal. 3:3).  
3. For teaching (Ps. 119:71).  
4. For humbling (2 Cor. 12:7).  
5. For restoring (Ps. 119:67).  
6. For promotion (Dan. 3:23,30). — Chas. Inglish

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# "THE MISSING LINK"

(Continued from page one)

for that's just a little bit of hyena in her.

Or here's a boy who plays hook-at school. Don't think anything out of it, that's just that little bit monkey coming out of him.

If that Baptist preacher were right in his contentions, then you would explain every bit of the misbehavior and misdeeds on the part of the human family.

To me, beloved, there's no more dangerous heresy than the theory of evolution. If you teach the theory of evolution, it takes us right back to the law of the jungle. As I have said from this pulpit, not once, but many times, "Monkey men make monkey morals." Teach man he came from a monkey, and he'll act like one every time. A gospel of dirt will produce a dirty morality.

I come back this morning, beloved, to say that I believe fully and firmly in the God that I have always believed in and always loved and preached I am sure this morning that God is the Creator of everything there is within this world.

Let me read you two or three scriptures: "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask ye of things to come concerning me, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." — Isa. 45:11, 12. If you believe the Bible, you can't believe in evolution.

"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." — Jer. 10:12.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing that was made." — John 1:1-3. Whenever I think of this, I remember Napoleon's twilight speech that he made to his generals who were inoculated with the heresy of evolution and infidelity. I am reminded how that Napoleon said, he pointed to the stars as they began to twinkle above him, "Generals, who made these, if there is no God?"

Beloved, I believe in Him this morning. I believe that everything there is within this world came because of His hand in creation. Listen again: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us, by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." — Heb. 1:1, 2.

I tell you, beloved, everything came from the hand of God. Alexander Dumas and a French general were dining together one day when the latter said that he could not imagine the existence of a supreme being. Then Dumas said to him: "I have at home two pounds, a couple of monkeys and

a parrot and they are of the same opinion as you." Alexander Dumas was right. It is the animal point of view to deny the existence of God.

I tell you beloved, I believe in Him. I am sure that He made everything and that evolution from beginning to end is a colossal lie. I like the words of the little poem which says:

"Don't be discouraged, poor little fly,

You'll be a chimpunk by and by; And years after, I can see You'll be a full grown chimpanzee.

Next I see with prophet's ken, You'll take your place in the ranks of men.

And in the glad sweet by and by, We'll be angels, you and I.

Why should I swat you, poor little fly,

Prophetic chum of my home on hi? That's what Darwin says, not I."

Evolution talks about the "missing link." So far as I'm concerned, beloved, they are all missing. Genesis 1:1 tells us that everything brings forth after its kind. Ten times in the first chapter of Genesis, you read the expression "after his kind". Whether it be of the trees, the flowers, or the animals that walk on the ground, the birds that fly in the air, or the life that inhabits the waters, it says that each produce after his kind. Well, beloved, if that be true, then the missing links of evolution are all missing. I would rather believe Genesis 1:1 than every evolutionist in all the world, for God says:

"Let God be true, but every man a liar." — Rom. 3:4.

I have often thought of this question of evolution — how it's built on a system of shrewd guesses and some of them not very shrewd. Down here near Shreveport, La., twenty-five years ago, some gigantic bones were uncovered. All the scientists in Louisiana flocked to Shreveport to see those bones that were reported to have been unearthed of some gigantic monster of pre-historic days. Every one of these scientists began to speculate as to the age of this monster that had died. Some of them said that it must have been at least fifty million years ago that it died. Some of them put it back even seventy-five or a hundred million years ago that the monster had lived, and they wrote their scientific vagaries relative to this pre-historic animal that had lived and died. One day a few weeks later, an old country fellow, with alfalfa hanging out of the corner of his mouth, walked into the office of the leading daily paper in the city of Shreveport, and said: "What's all this I hear about this big monster you've found." They began trying to tell him so that he could understand their scientific terms. He listened for a while and then said: "Well, I think I can offer some explanation on it, and it hasn't been fifty million years since it lived either. When Barnum and Bailey Circus showed here in town quite a few years ago, Jumbo died. I owned that farm and I gave them permission to bury Jumbo in the spot where you found those bones."

That's evolution for you, built on shrewd guesses, and some of them not very shrewd. Beloved, this morning the missing link that I'm interested in, is the link that binds us to Almighty God; — that's the link that's missing in every man's life. I'm not concerned about any kind of a missing link that would trace us back

to lower animals. If anybody wishes to do so, he can have all the relatives he wishes in the zoological gardens, I'll take mine in the Garden of Eden. The link I'm concerned about is not any link that ties us to the lower animals, but rather the one that ties and binds us to God. That link has been missing from the days of the third chapter of Genesis.

I Beloved, man in his original condition, was certainly much different to what he is today. My text says:

"Lo, this only have I found, that God hath made man upright but they have sought out many inventions."

In his state of innocence in the Garden of Eden, prior to, and up to the third chapter of Genesis, man was altogether righteous and upright. That doesn't merely mean that he stood up-right, but it means that morally, spiritually, intellectually, physically, and in every phase of life, man was entirely up-right.

I wish you would notice that originally, man's understanding was perfect. Adam had a perfect knowledge. How do we know that he did? Listen:

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." — Gen. 2:19.

Therefore, we see that he had knowledge enough to give names to all beasts. The interesting thing about it is that he had this knowledge without study. You and I have to study for what we learn. Adam never had to study for any knowledge in this world. Every bit of knowledge he had, he had it because he had a perfect knowledge given him from God.

I tell you, Adam originally had perfect knowledge and perfect understanding. What a contrast to man today!

But to notice his original condition, will you look at man again. Adam's will was in accord with the will of God. There wasn't any corruption about the will of Adam. There was no inclination toward evil on the part of Adam. His will was so perfect that he desired communion with God. When the cool of the day came in the Garden of Eden, Adam found a spot in the Garden and there held Heavenly communion, face to face talking with God. Why? Because his will was in accord with God, it being so perfect that he desired communion with God.

Man's will today is not like that.

Look again: Originally, man had an untainted conscience. In the Garden of Eden, old Adam never had a worry as far as his conscience was concerned! It was entirely untainted. There isn't one of us living today or who have lived since the days of Adam that could say that we have lived with an untainted conscience. Instead, beloved, all of us are conscious that we are tainted with the virus of sin.

I wish you would notice Adam's original state in contrast to man's condition today, for originally Adam was lord and emperor over the whole earth. Listen:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the

fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." — Gen. 1:26, 27.

Thus, originally, beloved, Adam was lord and emperor over all the dominion of this earth. Listen:

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." — Psa. 8:6-8.

Everything was under Adam's control. Why the stoutest, the fiercest, the most ferocious of all of God's creation became tame and quietly adored Adam as their lord and master. I can't offer an explanation for it except this: Adam's face was such that it struck awe upon all of God's creatures. He was lord and master over all the dominion of this earth.

But what a failure man is today in that respect. Adam was lord over all, but look at man today! What a contrast.

Look at Adam originally as to his bodily physical perfection. He never knew what it was to have a pain until he sinned. He never knew what it was to get tired until he sinned. Old Adam could have walked and walked and walked unending miles never to have become weary or tired. There never was a disease that his body was subject to until sin came. Mumps, measles, chicken pox, flu, bad colds, and all the balance of diseases, Adam knew nothing at all about. He had a perfect physical body.

The fact that you cough, — the fact that I have noticed a number of you sniffing, — the fact that I have observed a number of handkerchiefs playing backward and forward around your nose and mouth this morning, is an indication to me that man today is not what he was in the Garden of Eden.

Look at Adam back there in the Garden of Eden, he lived a life of pure delight. He didn't have anything to annoy him, nor he didn't have anything to worry him. That happy pair, Adam and Eve, lived in perfect love, in a perfect home, in a perfect garden. Let me tell you this morning that there has never been a home in this world from that day down to this that has known the perfect love that Adam and Eve knew before sin came.

What a contrast between man then and man today. Why, he was even immortal. He never would have died if he had not sinned. Listen:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." — Rom. 5:12.

Notice if you will, beloved, Adam never would have died if he had not sinned. The righteousness and the holiness of Adam's soul removed all causes for death. There could never have been any death for in Adam's life there was no unrighteousness, no lack of holiness, and therefore no reason for death, for sin, beloved, is the cause back of every death. There's only one spot in this world that never knew a graveyard. There's

only one family that never had their family cemetery and that was Adam and Eve when they lived in Eden. There never was a hearse in the Garden of Eden; there never was a broken home; there never were parted loved ones; there never was a bit of broken sod because of death in the Garden of Eden. I tell you man was physically perfect as God made him. What a contrast with man today!

Certainly, beloved, we can see that man in the Garden of Eden was a glorious creature in every particular. Look at old Moses when he went up on the mountain to receive the law. He was gone for eighty days and when he came back, it was said of him that the skin of his face was shining. I wouldn't be a bit surprised but that that was the condition of Adam in the Garden of Eden. When Moses communed with God eighty days constantly, God transfigured his face so that the skin thereof shone. Yet, Adam lived in that never-ending fellowship with God to such an extent that the glory and the majesty of God Himself shone in Adam's face constantly.

Was there any impurity in his life? Oh, no, for his tongue spoke nothing but the language of Heaven itself. Holy light shone in his very conversation.

God made the beasts in the Garden of Eden to look downward, but He made man to look upward, indicating to us that the beasts of the earth are to find their satisfaction from the earth, and to show us that man's happiness lies above him in God, — that he was expecting it from Heaven and not from the earth. What a contrast between the glorious creature, Adam, and the inglorious progeny of which you and I are but samples.

II

You say, "But, Brother Gilpin, what's the value of studying what Adam was back there?" Wonderful are its values, beloved, because when you see what Adam was, it helps us today to see how low man has fallen. Since Adam was as I have pictured him, then it helps us to realize and to see afresh how low our position is before God today. Look at Adam in the Garden of Eden, more beautiful than the fairest palace that was ever looked upon. Then look at man today, either at yourself, or at me, or at someone else, and when you thus look at man today in comparison with Adam, then drop a tear in view of the ruin that has come as a result of sin. If we, this morning, were to see our country ruined by an invading army, that might turn it into a wilderness and spoil the beauty thereof, we would weep and weep bitterly. If we were to see our houses perishing in flames, it would bring the greatest consternation of grief to us. Beloved, all this, — the destruction of country, the burning of our homes, and the ruination of our family and our household is far short of the dismal plight of fallen man. Once he was pure, once he was perfect; but now he is filled with corruption. The heart was once the temple of God but now it is a den of thieves and a house of libertines. Listen:

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." — Mk.



7:21-23.

I tell you this morning, beloved, there is a value to be derived from the study of what man was originally, for it helps us to see today how low we have fallen in the sight of God. Let me give you what I think is the most wonderful illustration of this truth in all the Bible.

In the day of the Judges, old Eli put his sons into office instead of waiting on God to choose a successor by way of a judge. As is always true when man runs ahead of God, he can always expect trouble to follow. Those sons didn't love the Lord. Their lives were sinful, and even positively putrid as we read in God's Book. Because of their sins, God delivered the children of Israel into the hands of the Philistines, Israel's ancient enemy. Then one day when fighting the Philistines, after they had apparently lost the battle, they brought the ark into battle, which thing was never to be done and which was positively forbidden of God. Even then, they lost the ark, and Hophni and Phinehas, these two sons of Eli, were killed in the battle that followed. When the news was carried home, the wife of one of these was soon to be delivered of a child, and the horrible news of the death of her husband and brother-in-law, and the capture of the ark, resulted in premature birth, which actually brought about her death, though the child itself lived. Ere she died, in her closing moments of fleeting recognition, she looked upon that babe and called his name "Ichabod", meaning "the glory has departed". You can name every man and woman in this world "Ichabod" this morning, for Ichabod is the spiritual name of each of us. The glory of God has departed from our lives. There is none of the glory of God in our lives today as there was in the life of Adam in the Garden of Eden.

## III

That's the link that I'm concerned about. That's the missing link. How are you going to get man back to what he was originally?

Listen to me in closing: The only way that can take man as he is today and join him back to God as he was originally, and even better, is through the Lord Jesus Christ. I tell you this morning, I'm not concerned about evolution. To me, it's only a vagary. The only missing link that is a reality, is the Lord Jesus Christ. He is missing this morning from the life and out of the soul of every one of Adam's fallen descendants until they come to Him in the pardon and in the remission of their sins. He is the missing link that I'm concerned about.

Look at that rich young ruler who was so moral that the Word of God says that when Jesus saw him, He loved him. Yet Jesus said, "One thing thou lackest." Something was wrong. What was it? The link was missing out of his life.

Look at Cain and Abel. One brought the sacrifice of the fruit of the ground while the other brought the sacrifice of his flocks. The first was rejected whereas the second was accepted. One found the missing link, while the other failed to find it. The one who brought the blood offering of the flocks was linked back to God. The one who came with his own sheaf of grain he produced, failed to be joined to God. Thus, one found the missing link while the other failed

to do so.

Let me ask you a closing question: Have you been found by the Lord Jesus Christ, or is He still the missing link of your life? Has He become precious to you? This morning, have you been bought back to God? You and I are not what Adam was one day. We are far different. We have fallen far short of what Adam was. But thanks be unto God, when Jesus Christ, who is missing within our lives, comes into our lives, we can be bought back to God and that which is missing is restored in the Son of God.

May God bless you, and may God grant this morning that the missing link shall be no longer missing. Trust Him, for He is "the way" (John 14:6) back to God.

## C. I. SCOFIELD ON ELECTION

(Continued from page one)

theological term is: The passing by of certain sinners in God's purpose of redemption so that they are left to the just consequences of their sins. Reprobation belongs, not to the positive phase of God's purpose, but to the permissive phase.

If God has passed by none in his purpose of redemption, then he has chosen none. To choose some to lift is to leave some not chosen. This is reprobation, unless it is supposed that others than the elect will be saved.

6. It would seem that Mr. Scofield tried in his letter to find room for the salvation of some other than the elect, but this idea is an utter absurdity according to the Bible. None can come to Christ except those to whom it is given of God to come. John 6:65. This means that the ability to come to Christ is God-given. This is confirmed by Matt. 16:17; 1 Cor. 2:14; Col. 2:13; Jer. 13:23; Rom. 9:16. Man by nature is dead and devoid of spiritual understanding. Hence he cannot come to Christ until enabled to do so by the regenerating Spirit of God. Men believe by the working of the same power that brought Christ forth from the dead. Eph. 1:19, 20. The natural or carnal mind can never be brought into submission to God's will (Rom. 8:7, 8). This puts repentance completely out of the reach of the natural man. (What I am saying here is only an affirmation in another way of the words of the New Hampshire Declaration of Faith to the effect that "Repentance and Faith are sacred duties, and also inseparable graces, WROUGHT IN OUR SOULS BY THE REGENERATING SPIRIT OF GOD." I am standing on good old Baptist ground in all I am saying in this article on election.)

Now, since God must give ability to men to come to Christ, since all to whom this ability is given do actually come to Christ (John 6:37, 44), and since whatever God does now he eternally purposed to do, there being no new thought possible to God; this impartation of ability is but the execution of God's elective purpose. Hence none come to Christ except the elect, God imposes no hindrance to others. They are hindered by their own sinful natures.

Note from 2 Tim. 2:10 that Paul was concerned for the elect and them only. He evidently did not expect others to be saved.

7. Mr. Scofield says: "God elects TO BE SAVED all who are in

Christ," then in the next sentence he says that "election . . . is to POSITION RATHER THAN SALVATION." In which sentence did he state the truth as to the purpose and end of election? This is a good sample of the manner in which a smart man must contradict himself when he tries to dodge the truth.

One brief statement from God's word answers this heresy of election to position rather than to salvation effectively and eternally: "God hath from the beginning chosen you to SALVATION" (1 Thess. 2:13).

8. That any sensible man can affirm that God's "having predestinated us unto the adoption of children" (Eph. 1:5) amounts to "a very different thing from being predestinated unto salvation," only shows how far astray from logical and scriptural thinking a man will go to vindicate his antipathy to the truth.

Salvation is separable from sonship only in thought; not actually. We are saved in regeneration; we are made sons experientially in regeneration. We are saved through faith; we are made sons legally by faith. Gal. 3:26. (This is adoption.)

Note also that Mr. Scofield interprets the words, "having predestinated us unto the adoption of children" (Eph. 1:5) as referring simply to "the greatness of the position into which we of this dispensation have been brought!"

9. The contention that the ninth chapter of Romans "has not to do with individual salvation, but to national election, the contrast being not between the saved and the lost, but between Israel and the Gentiles," is pitifully defenseless and glaringly false.

Paul gives the case that God loved Jacob and hated Esau (Rom. 9:11-13) as a specimen of election. This is individual. Then we are told "they are not all Israel that are of Israel" (Rom. 9:6). Here we have an allusion to an individual election to salvation from within a national election to position and privilege. This is alluded to again in Rom. 11:7. Again Paul refers to "vessels of wrath fitted to destruction" and "vessels of mercy . . . afore prepared unto glory" (Rom. 9:22, 23). Will anybody come forth and tell us that we have here a contrast between Israel and the Gentiles?

Mr. Scofield was smarter than Paul. When Paul was faced with the question relative to election, "Is there unrighteousness with God?" he simply answered, "God forbid," and went on to cite God's word to Moses: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:14-16). But Mr. Scofield, had he been present with Paul, could have said: "Why Paul, I am amazed at you. Don't you know of a better way than that to answer such an objection? Don't you know that the election of which you are writing is not to salvation and does not refer to individuals, but only to Israel corporate election to position and privileges, and that the Gentiles have now been given the same opportunity of salvation that Israel once enjoyed as a peculiar favor, so that your doctrine of election cannot possibly involve any unrighteousness with God?"

Finally, any who are still enamored with Mr. Scofield's anomaly on election might well consider

those words from Acts 13:48: "As many as were ordained to eternal life believed."

## HADES AND THE RIGHTEOUS DEAD

(Continued from page one)

on Revelation): "In general, the world of the departed."

H. E. Hackett (in Commentary on Acts): "Hades . . . denotes properly the place of the dead."

J. M. Pendleton: "The abode of departed spirits."

Thayer: "The common receptacle of departed spirits."

A. T. Robertson: "The gates of Hades, is technically the unseen world, the Hebrew Sheol, the land of the departed; that is, death" (Word Pictures in the New Testament).

E. Y. Mullins: "It means simply the abode of the dead. It tells nothing of their moral state. Good and evil are represented alike as entering this abode of the dead . . . The use of Hades does not of itself tell us whether he who enters it passes down to misery or upward to bliss. He may pass in either direction. Jesus entered Hades. (Acts 2:31). So also did the rich man in the parable. (Luke 16:23). Hades is thus represented as the realm apart from the present life into which all the dead enter."

A. H. Strong: "Not 'hell,' but the unseen world."

John A. Broadus: "The Greek word Hades, which etymologically means 'the unseen (land),' 'the invisible (world),' is in accordance with its classical use, and with that of the Heb. Sheol, employed in the Sept. and New Test. to denote the receptacle of departed spirits, with out reference to differences of condition between good and bad . . . through its gates pass all who die." "Neither Hades nor Sheol ever denote distinctly the place of torment . . . the place of torment is in Hades, and so is Abraham's abode—separated by an impassable gulf, but within sight and hearing."

## II. ARE THE RIGHTEOUS DEAD STILL IN HADES?

It is generally admitted that the righteous dead were in Hades prior to the resurrection of Christ, but it is contended by some that at the ascension of Christ Hades was emptied of the righteous dead and that they, having been up to that time in an intermediate place apart from heaven, were then taken into God's presence. With this view I definitely disagree. I believe that the righteous dead have always been in the presence of God, though Old Testament saints may not always have comprehended this. It is said that Elijah "went up by a whirlwind into heaven" (2 Kings 2:11). I believe it is distinctly implied that when Enoch "was not; for God took him," he had gone to be with the Lord.

John 3:13 is not against this view. This passage says: "And no man hath ascended up to heaven, but he that came down from heaven." The thought is here that no man has ascended into heaven to bring back a revelation of heaven; therefore the Lord Jesus Christ is the only one that can tell men of heavenly things. Alvah Hovey in commenting on this passage very truly says that it "has not respect to the state of the departed spirits, who have gone from this life not to return."

That one can be in Hades and at the same time be in God's presence is proved by the fact that

the spirit of Christ, during three days his body lay in tomb, was in Hades (Acts 2:31) and also in paradise (Luke 23:43). Now that paradise is heaven, the place of God's throne, is shown the fact that the tree of life is paradise (Rev. 2:7) and it is the throne of God (Rev. 22:1). There is not the slightest hint the location of paradise has been otherwise than this.

This idea that Christ took the righteous dead out of an intermediate place apart from heaven and ushered them into heaven at his ascension is based on no stronger evidence than the words of Eph. 4:8. But the interpretation of the passage as giving support to such theory is far-fetched and absurd. The sensible meaning the passage is given by Justin Smith: "These 'captives,' in the present passage, it is now substantially agreed, are those hostile powers to subdue whom was so much the purpose of our Lord's mission, namely, sin, Satan with all his host, and death itself."

We need to understand clearly that Hades is not really a place. It exists, not actually, but only in thought. Thus there is no conflict between the fact that the spirits of the righteous dead are in Hades and the fact that they are in heaven.

## REMEMBER

1. Thy Creator (Eccl. 12:1).
2. The Lord's Day (Exod. 20:8-11).
3. All the commandments (Num. 15:39).
4. How short my time (Ps. 90:10).
5. The words of the Lord Jesus (Acts 20:35).
6. That Jesus was raised from the dead (II Tim. 2:8).
7. Lot's wife (Luke 17:32).
8. That Christ died for our sins, was buried, and rose the third day (I Cor. 15:1-4).
9. His wonderful works (Ps. 136).
- 4). — The Gospel Broadcast

## FOUR ASPECTS OF THE LORD JESUS

Isaiah 53:11, 12

1. The Conqueror — "He shall divide."
2. The Substitute — "He bore the sins of many."
3. The Intercessor — "Made intercession."
4. The Justifier — "Justified many."

— Chas. In

Minister: "Did you like my sermon today?"

Small Girl: "No, Sir."

Minister: "Well, what did you like, the first part?"

Small Girl: "Yes, it was good."

Minister: "Did you like the last part?"

Small Girl: "Yes, Sir."

Minister: "Well what part did you like?"

Small Girl: "Oh, the middle part — there was too much middle."

— Western Recorder

1. With me — The Lord
2. Beneath me — Green pasture
3. Beside me — Still waters
4. Before me — A table
5. Around me — Mine enemies
6. After me — Goodness and mercy
7. Beyond me — House of the Lord

— Select