

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 937

False Teachings Concerning Creation Of The World

By Roy Mason
Tampa, Fla.

"Fool-osophy." It is characterized in Scripture by these words, "The world by wisdom (philosophy) knew not God."

3. The modern philosophy — evolution. The ancient philosophies of Plato, Aristotle and others, was an attempt to explain things without God. They had some excuse for so doing, for they had not the true revelation of God. The modern day philosophy which attempts to explain things without God is evolution. It is less excusable, for we have the revelation of the true and living God in the Bible. Modernists attempt to recon-

(Continued on page eight)

1. I have read a few of your remarks alluding to Masonry. I do not wish to defend the Masonic Lodge of which I am a member, but will say that I have found nothing therein that is opposed to God and His Christ. What Scriptures do you offer as showing the Masonic Lodge as being contrary to God's Word?

ons who have taken a demit from their lodge, one of these being a 32nd degree Mason. This in itself is evidence that some men who have compared what we have written along with the Bible and their lodge, have found it impossible to continue therein, and at the same time be loyal to Jesus.

Finally, for a Christian to enter into a lodge, or to remain within one is to disobey the plain Word of God against wearing the unequal yoke as shown by II Cor. 6:14-7:1.

2. If one has been a Christian for a number of years, say 25 years, and is still unbaptized, should he have it done?

Yes, and he ought to ask God to forgive him for his carelessness and negligence in having displeased the Lord so long by his disobedience.

3. Will you please pray with me that God will show me the proper mode of baptism—whether sprinkling, pouring or immersion—I'm confused.

I will not. There is no need in insulting God by asking Him to show you what He has already (Continued on page eight)

America's So-Called "Return To Religion" Another Door To Hell

At the same time that it is becoming more "religious," America is also becoming more "secular." In a poll to determine the most important date in universal history, for example, thirty outstanding Americans placed the birth of Christ in a tie for fourteenth place. At a time when people have been buying more Bibles than ever before, less than 50 per cent of the people quizzed could name even one of the four Gospels.

Most Americans will claim to be Protestants, Catholics or Jews. Yet this does not mean that the extent of their allegiance is very deep. Much of what is preached in church and synagogue, much of what is professed in the pews, appears to be pretty thin stuff.

All of this forces a reassessment of the "return to religion" which godly churchgoers take for granted as an unambiguously "good thing." The question must be asked, "What is the religion to which Americans are returning?" And there is impressive evidence that it is something quite different from Judaeo-Christian faith. Is it Jane Russell's God as a "livin' doll"? Is it the "man upstairs," with whom one is to be chummy rather than worshipful? Is it, as Bro. Irving Howard suggests, "faith as a" (Continued on page three)

The Sick Man Left Behind

A Short Sermon From the Sick Room of C. H. Spurgeon (JANUARY 12, 1879)

"But Trophimus have I left at Miletum sick."—II Tim. 4:20.

These are among the last words of Paul the Apostle, for we find them in the closing verses of the last of his epistles. The chapter reminds us of a dying man's final adieu to his best beloved friend, in the course of which he calls to mind the associates of his life. Among his memories of love we find Paul recollecting Trophimus, who had frequently shared with him the perils of rivers and perils of robbers which so largely attended the apostle's career. He had left the good man ill at Miletum, and as Timothy at Ephesus was within an easy journey of him, there was no need to add a hint that he would visit him, for he would be sure to do it. The love of Jesus works in the hearts of His disciples great tenderness and unity. The overflow of our Lord's great soul has saturated all His true followers with brotherly affection: because Jesus has loved Paul, Paul loves Timothy, and Timothy must needs love Trophimus.

From this love there arises communion of feeling, so that in sympathy they share each other's joys and griefs. When one member rejoices the body rejoices, and when one member suffers the whole body suffers with it.

Trophimus is sick, and Paul cannot forget him, though he himself expects in a few weeks to die a martyr's death; neither would he have Timothy ignorant of the fact, though twice within a few verses he hurries him to come to Rome, saying, "Do thy diligence to come short-

NOTICE

Are you having difficulties? Do enemies threaten and bother you? Are you harassed and vexed by those who would do you harm? Are you being persecuted?

Then read the sermon of this issue if you would learn the secret of victory.

ly unto me." If Timothy could not personally visit the sick friend, yet it was well that he should know of his affliction, for he would then remember him in his prayers.

"Beloved, let us love one another, for love is of God." Let

OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
GRUNDY, VIRGINIA
Sunday—8:30-9:00 A. M.

us remember those who are one with us in Christ, and especially let us bear on our hearts all those who are afflicted in mind, body, or estate. If we have had to leave Trophimus at Miletum, or at Brighton, or at Ventnor, let us leave our heart's love with him; and if we hear that another Trophimus lies sick not far from our own abode, let us accept the information as in itself a sufficient summons to minister to the afflicted friend. May holy sympathy pervade all our souls, for, however active and zealous we may be, we have not yet reached a perfect character unless we are full of compassion, tender-hearted, and considerate of the sorrowful, for this is the mind of Christ.

Simple as the statement of our text certainly is, it is found in an inspired book, and it is therefore more than an ordinary note in a common letter. Like another verse of the same chapter, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books but especially the parchments," has been judged to be beneath the dignity of inspiration, but we think not so. The God who counts the hairs of our heads in providence may well mention His sick servant on the page of inspiration. Instead of cavilling at the littleness of the recorded fact, let us admire "the love of the Spirit" who, while he lifts Ezekiel and Daniel above the spheres, and raises the language (Continued on page three)

Arminian Perversion Of First John 2:2 Is Clearly Refuted

"And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."—I John 2:2.

This passage of Scripture is to the Arminian theory of universal redemption what Acts 2:38 is to the Campbellite theory of baptismal regeneration. But as the Campbellites pervert Acts 2:38, so do all Arminians pervert this passage. Arminians insist that this passage means that Christ is the propitiation for the sins of every single individual who ever lived (even for those who were in hell when He died and for those who are in hell now!!). At a glance at this Scripture, considered apart from the rest of the Bible and interpreted in the light of our modern usage of the words "whole world," it would appear that the Arminian interpretation is correct.

But an adoption of this interpretation is due to the chief folly of Arminianism: improper investigation. Arminianism is based on perverted fragments of Scripture. It thrives on ignorance. Truly when the Goliath, Arminianism, is brought face to face with the preciseness of truth, it falls to the earth, a defeated foe.

First, let us notice the varying uses of the Greek word for world, "kosmos," in the New Testament Scriptures, excepting the passage of our discussion.

(1) "Kosmos" is used of the (Continued on page three)

ALEX CAMPBELL'S MISERABLE FAILURE

It has been little over one hundred and twenty-six years since Alexander Campbell launched his monthly paper, "The Millennial Harbinger." As the very title itself suggests this piece of literature was to be to the millennial age what John the Baptist was to the coming of the Lord Jesus Christ. This paper was to be the means of introducing the millennium — the one thousand years of peace on earth.

On the very first page of Campbell's paper, under "Prospectus," we find this statement: "This work shall be devoted to the destruction of sectarianism, infidelity, and antichristian doctrine and practice. It shall have for its object the development and introduction of that political and religious order of society" (Continued on page eight)

The Baptist Examiner Pulpit

"FEAR NOT"

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." — Isa. 41:10.

I might remind you of that which you already know—namely, that I have no pastor. Every one of you who are here have a pastor, in a sense. I confess that I feel like I am a very poor one. I confess to the fact of my inadequacy, and I admit that each of you have a very, very poor pastor, and yet, at the same time, the fact remains that I am the

only member of this church that doesn't have a pastor.

Accordingly, sometimes, beloved, it is necessary that I preach to myself. Sometimes it is quite necessary that I direct my message unto my own soul, and I wish to do that today, yet I have a feeling that what I say to myself, will likewise prove to be a spiritual tonic, panacea, and remedy for you, as well. It is my sincere prayer that my message shall be to you, as well as to myself, a spiritual blessing, and when the service comes to a close and we leave this place of worship, that everyone of us

shall go away rejoicing because we have been in the presence of God.

At the close of World War II, I remember that some statesmen said that the only thing that we have to fear now, is fear itself. I am not sure just what, or how much, was involved by way of implication in this statement. However, I am satisfied that many, many times that is true in your life and mine, and that the thing that we have to fear is fear itself. I am sure that lots of times you and I set up imaginary problems and imaginary difficulties (Continued on page two)

ZEALOUS COMMENTS FROM OUR READERS

"Last week you sent me a sample copy of your paper. It was, to me, the truest words on everyday living I had ever read. I enclose \$1.00 for a two-year subscription."

Mrs. H. G. Burkart, Texas

A Kentucky reader writes:

"I enjoy THE BAPTIST EXAMINER and I know it will help anyone who will read it with an open mind. I am teaching Sunday School at Southside Baptist Church, Paducah, Ky.

"This paper has taught me a great deal about God's Word. I praise the Lord for the paper and everyone that has a part in it.

"May the Lord give you the strength to carry on. I have seen young Christians led from error to the Truth by reading it."

As the joys of Heaven are beyond our conception, so are the pains of Hell.

THE BAPTIST EXAMINER

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Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

An Invitation

In this paper you probably found a self-addressed, postage-free envelope. This is our invitation to YOU to have a part in paying the note on our press when it comes due June 27.

We need about \$500.00 yet in order to meet our obligation. Won't you read the appeals of our helpers on this page and then respond as God directs you?

"Fear Not"

(Continued from page one)
ties, and we fear them, and in doing so, actually we are afraid of fear itself.

A short time ago I was talking with a Christian lady relative to spiritual things and she said, "Brother Gilpin, I not only fear God; I am afraid of Him." I went on to tell her that I thought she was definitely wrong, that while God does want us to reverence Him and to hold Him in awe, that God doesn't want any of His children to be afraid of Him.

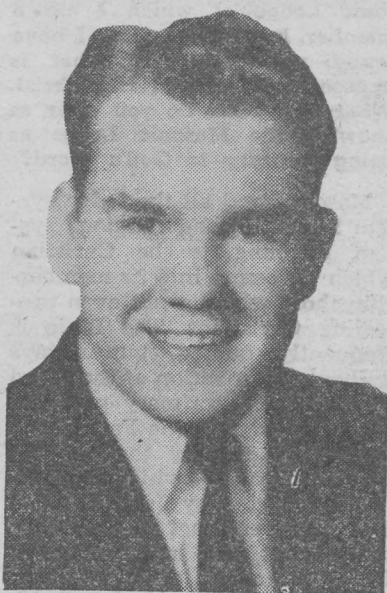
Well, beloved, I want to tell you about a God who says to you and to me, and to all of His children that have been in this world from the day of Adam down to this hour — I want to tell you about a God who says, "Fear not." If you are afraid of fear—if that is the only thing that you have to fear, or if you have some problem great or small, that causes you fear, or if you are afraid of God — regardless of what your fear may stem from, I want this text to strike home in your heart, when the Lord spoke through Isaiah, saying, "Fear not."

I was impressed especially when I began to study this text at the vast number of other Scriptures throughout the Bible in which the words, "Fear not," are found, and I would like to discuss with you a few of these wherein this expression occurs, that it might be an encouragement to you.

I

"After these things the word of the Lord came unto Abram in a vision, saying, FEAR NOT, Abram: I am thy shield, and thy exceeding great reward." — Gen. 15:1.

Back of this text is the story of four kings against the five kings — the story of how that Lot was caught between the cross-fire of the four kings on the one hand and the five kings on the other, and how he and his family were taken captive. Abraham armed all of the servants of his household — 318 of them in number — and pursued after those who had carried away his nephew Lot as a trophy or prize of battle. In a surprise attack at night, Abraham had been able to completely destroy the army of the enemy, and he brought back his nephew Lot that had been taken captive. The Word of God tells us that after Abraham came home triumphant with victory from this battle, he sat down and began to reminisce (Continued on page six)



BOB ROSS

"It has been a little over one year since I first saw a copy of TBE, and on June 9 of 1955, I first met its editor. I count the last year's acquaintance with Brother Gilpin and TBE the richest of my life. Coming in contact with TBE and its editor, I am confident, was the leading of God; and the privilege of having a part in the work of TBE is truly a blessing to be highly treasured.

"I rejoiced to see our recent subscription campaign burst the 5000 goal, and I'm more than sure that God's people are still as anxious as ever to keep the paper in the mails. We need YOUR help to meet our note on June 27. We are doing our part. Will you help?"



RUTH GILPIN

"From the depths of my soul, I truly thank the Lord for my small part each week in our work of THE BAPTIST EXAMINER. Writing for it, typing its material, and spreading its message brings me greater joy than anyone can know. Surely the Lord has greatly blessed the paper, and us, in its work. He has always provided for its needs, friends, and I am confident this June that He will lay the burden of its printing press debt upon your hearts also. (John 16:24).

"Ever since I can remember, TBE has occupied first place in my father's life. He has lived for the paper and its usefulness and continuance. I've seen the sacrifices he has made for the paper and I'm glad, now that I'm nearly grown to be able to take a little of the burden off his shoulders. I hope you feel the same, and will send a liberal offering now to meet our needs."



MRS. JOHN R. GILPIN

"I am Mr. Gilpin's personal secretary and bookkeeper for the shop. I am math teacher in a school near Portsmouth, Ohio five days of each week, but spend the biggest part of each weekend with the Gilpins. I have kept the books on the shop and helped with THE BAPTIST EXAMINER for twelve years. Since I get a salary as school teacher and since I love the paper, I do not ask anything by way of wages for my services. I have contributed an average of at least fifteen hours a week to the paper for the past twelve years. I count it a joy to do so, knowing the good that is accomplished thereby.

"Since I keep the books on the shop, I know how hard it is to make ends meet financially. How Bro. Gilpin is able to keep going on the limited income that he has, is beyond me.

"I am truly glad to have done what I have, and only wish I could do more. If you held the position I do, you'd know the costs, burdens and difficulties facing THE BAPTIST EXAMINER, and I'm sure you would want to have a part in helping us to carry on."



PHALA WOODALL

We have a note for \$1,000.00 plus interest, which must be paid on June 27. We appeal to you, our readers and friends, to share with us concerning this obligation.

WILL YOU BE ONE TO HELP US NOW?

It's Up To God To Do The Rest!



JOHN R. GILPIN

"I am grateful to the Lord for giving me the privilege of being very closely associated with my husband in the publishing of THE BAPTIST EXAMINER. I solicit commercial printing from all business concerns for thirty miles round about, I help with the proof reading, and at other times when I am around the shop, I am 'errand boy.'

"Often I answer the mail from our readers. I can not express the joy of Christian fellowship and the challenge to more consecrated service which these letters bring.

"We all work hard and are happy to do so since the paper is a labor of love. We expect to keep the paper in the mails for many years to come. This we believe to be God's will and with His blessings and your help it will be done."



FLORENCE HUTCHINSON

"I have lived in Bro. Gilpin's home for almost 14 years. I have seen him at his best and his worst, and to say the least, I love him for the work he is doing. He works harder and longer, and does with less sleep than anyone I ever knew — in order to bring you the paper each week. If the sacrifices he has made for THE BAPTIST EXAMINER do not merit your support, then there is no mission program that does.

"It has been a great joy to meet many of the readers of TBE and to have fellowship with them, as they have visited us. It has been a joy to minister to their physical comfort, and I have been richly repaid by the spiritual blessings and fellowship which we have had together.

"By keeping 'the home fires burning,' I have been able to free Mrs. Gilpin so that she can give more time to the actual work of helping in the shop. I want to ask you to help Bro. Gilpin too with a nice offering before June 27. Won't you help us to keep going with our work?"

The Sick Man

(Continued from page one)
of David and Isaiah to the utmost pitch of poetry and eloquence, yet deigns to breathe in such a line as this—"Trophimus have I left at Miletum sick."

Can we learn anything more from this plain line of apostolic penmanship? Let us see. If the same divine Spirit who inspired it will shine upon it, we shall not read it in vain.

First, from the fact that Paul left Trophimus at Miletum sick, we learn that

*It Is The Will Of God That
Some Good Men Should Be
In Ill Health*

Whatever the malady may have been which affected Trophimus, Paul could certainly have healed him if the divine Spirit had permitted the use of His miraculous powers to that end. He had raised up Eutychus from death, and he had given the use of his limbs to the cripple at Lystra; we feel, therefore, fully assured that had God allowed the apostle so to use his healing energy, Trophimus would have left his bed, and continued his journey to Rome. Not so, however, had the Lord willed; the good fruit-bearing vine must be pruned, and Trophimus must suffer: there were ends to be answered by his weakness which could not be compassed by his health. Instantaneous restoration could have been given, but it was withheld under divine direction.

This doctrine leads us away from the vain idea of chance. We are not wounded by arrows shot at a venture, but we smart by the determinate counsel of Heaven. An overruling hand is everywhere present, preventing or permitting ill, and no one shaft of disease is ever let fly by stealth from the bow of death. If someone must be ill, it was a wise providence which selected Trophimus, for it was better for him to be ill than Titus, or Tychicus, or Timothy. It was too, that he happened to be ill

(Continued on page six)

Arminian Perversion

(Continued from page one)
world-system of order, as in Matthew 4:8, etc. It means organized humanity—humanity in families, tribes, nations, etc.

(2) "Kosmos" is used of the earth, as in Matthew 1:35, Ephesians 1:4, etc.

(3) "Kosmos" is used of the general public or all classes of men, as in John 7:4, etc.

(4) "Kosmos" is used of a group of followers of Christ in John 12:19.

(5) "Kosmos" is used of the Universe, as in Acts 17:24, etc.

(6) "Kosmos" is used of the whole human race, as in Romans 3:19, etc.

(7) "Kosmos" is used of the lost only, as in John 5:19; James 4:4, etc.

(8) "Kosmos" is used of the non-elect, as in John 17:9; I Cor. 6:2, 11:32, etc.

(9) "Kosmos" is used of the Gentiles in distinction of the Jews, as in Romans 11:12, etc.

(10) "Kosmos" is used as a figure of speech, i.e. a hyperbole, as in James 3:6.

(11) "Kosmos" is used of the inhabitants of the earth before the flood, as in II Peter 2:5.

(12) "Kosmos" is used of the elect of all times, of all races and of all nations, as in John 1:29, 4:42, 6:33; II Cor. 5:19, etc.

(13) "Kosmos" is used of the believers only, as in John 3:16, 17, 8:12, etc.

Also notice that the phrase "the whole world" is never used in the New Testament to signify every single individual.

(a) Matthew 16:26—"whole world" refers to the things material and temporal. (See I John 2:15-17).

(b) Matthew 26:13—"whole world" refers to the inhabited earth wherein the gospel has been preached or shall be preached.

(c) Romans 1:8—"whole world" refers manifestly to a limited

number of people in a limited area of the earth. Probably restricted to the Roman Empire.

(d) I John 5:19—"whole world" cannot here refer to every individual since believers do not "lie in wickedness," but belong to a kingdom of light.

(e) Revelation 12:9—"whole world" is not here applicable to believers either. See Matthew 22:24.

(f) Revelation 16:14—"whole world" here cannot possibly refer to believers, the elect.

So here we have Bible evidence that "whole world" is always used in a limited sense.

In the light of the foregoing, it would be an act of temerity on the part of anyone to audaciously demand that this passage before us must mean every single individual. Such a spirit could only dwell in one who is a slave to theory and is afraid of truth.

We shall now state what we consider to be, and we might add, what men such as Owen, Gill, Knox, Henry, Calvin, Bunyan, Toplady, Watts, Newton, Bonar, Chalmers, Goodwin, Haldane, Bishop, McCheyne, Booth, Ness, Edwards, Spurgeon, and a host of others too numerous to mention consider to be the teaching of this passage. We offer this in the form of a paraphrase: "And he is the propitiation for we Jewish believers' sins: and not for ours only, but also for the sins of all who shall believe on Him from among the Gentile world."

Now we offer our reasons for thus understanding this passage:

(1) John was an apostle to the Jews, and he writes to Jews. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen (Gentiles), and they unto the circumcision (Jew)."—Galatians 2:9.

(2) The Jews commonly used the word "world" in reference to the Gentiles. John Gill, a recognized scholar in Jewish religious literature, observes: "Nothing is more common in the Jewish writings, than to call the Gentiles the world; and the whole world; and the nations of the world; hence the Apostle Paul calls them KOSMOS, the world, in Romans 11:12, 15."

(3) The idea which the Jews had relative to the Messiah's coming was that He would overthrow the Gentiles and condemn them, rather than save them. John, who wrote particularly to Jews, to refute their teaching, strongly emphasized the fact that Christ came "not to condemn the world (Gentiles), but that the world (Gentiles) through him might be saved."—John 3:18. Again we quote Gill on this point: "It was a controversy agitated among the Jewish doctors, whether when the Messiah came, the Gentiles, the world, should have any benefit by him; the majority was exceeding large on the negative side of the question, and determined they should not; only some few, as old Simeon and others, knew that, he should be a light to lighten the Gentiles, as well as 'the glory of the people of Israel.' The rest concluded that the most severe judgments and dreadful calamities would befall them; yea, that they should be cast into hell in the room of the Israelites. This notion John the Baptist, Christ, and His apostles, purposely oppose, and is the true reason of the use of this phrase (whole world) in the Scriptures which speak of Christ's redemption . . . When our Lord was discoursing with Nicodemus, one of their Rabbis, he lets him know that 'God so loved the world,' the Gentiles, contrary to their rabbinical notions, 'that he gave his only begotten Son, that whosoever of them 'that believeth on him, should not perish,' as they had concluded every one of them should; 'but have everlasting life': and that 'God sent not his Son into the world, to condemn the world,' the Gentiles, as they imagined, 'but that the world through him might be saved.' When the Samaritans be-

lieved in Christ, they declared him to be 'the Saviour of the world,' the Gentiles, and so of themselves, who were accounted by the Jews as heathen."

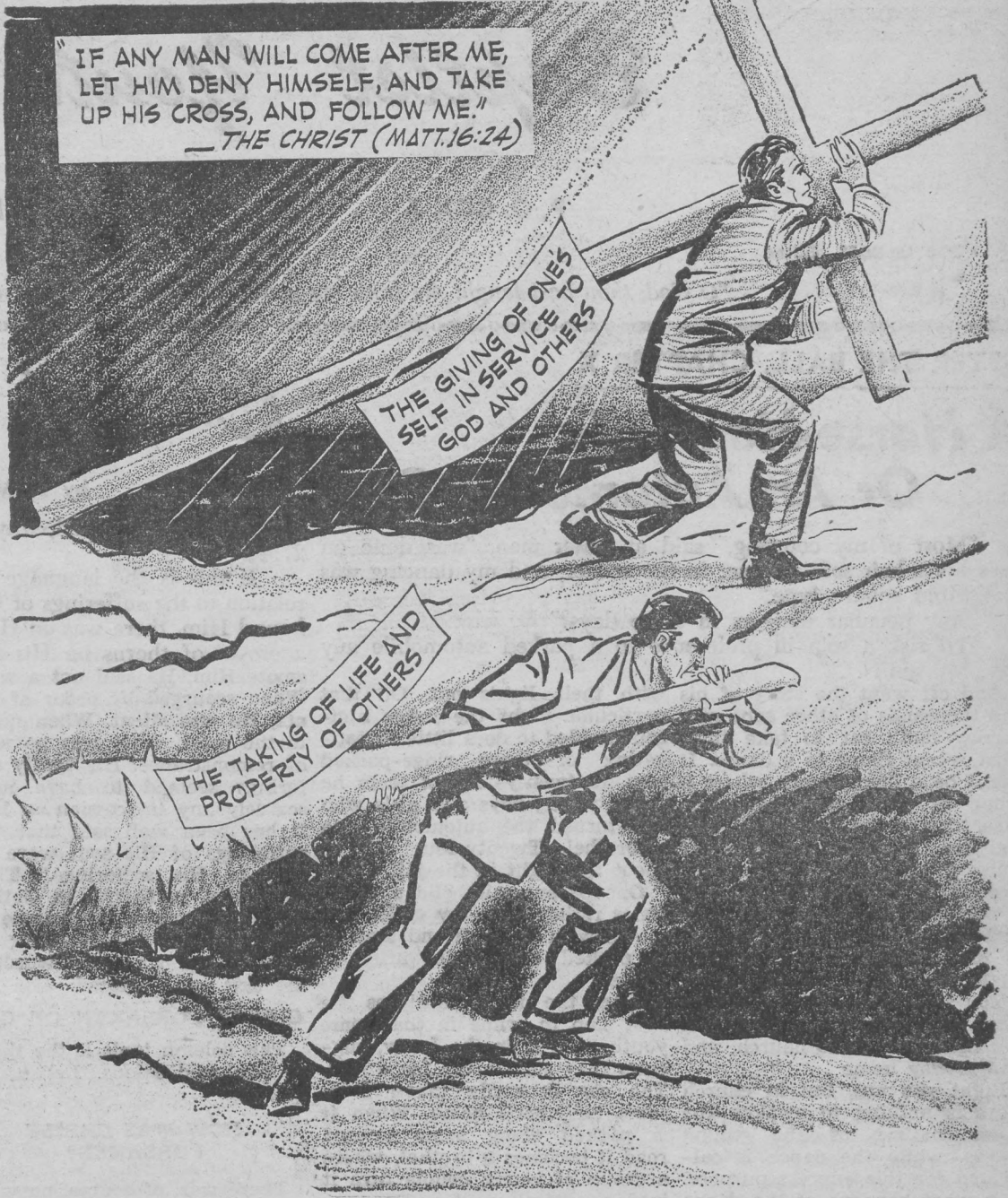
In his comments on John 3:16, the learned Gill notes: "The Jews had the same distinction we have now, the church and the world; the former they took to themselves, and the latter they gave to all the nations around; hence we often meet with this distinction, Israel and the nations of the world. . . . It should be observed that our Lord was now discoursing with a Jewish Rabbi, and that He is opposing a commonly-received notion of theirs, that when the Messiah came, the Gentiles should have no benefit or advantage of Him, only the Israelites; so far should they be from it, that according to their sense, the most dreadful judgments, calamities, and curses, should befall them; yea, hell and eternal damnation. 'There is a place (they say) the name of which is Hadrach, Zechariah 9:1. This is the King Messiah, who is sharp and tender; sharp to the nations and tender to Israel.' And so of the 'Son of righteousness,' in Malachi 4:2, they say, 'there is healing for the Israelites in it; but the idolatrous nations shall be burnt by it.' And that 'there is mercy for Israel, but judgment for the rest of the nations.'"

This should be enough to show that when John says "our sins," he refers to the sins of Jewish believers; and when he says "the whole world," he has reference to the Gentiles. John is not speaking of believers as opposed to the rest of mankind, but Jewish believers as opposed to the rest of mankind who believe.

(4) One of the most convincing arguments in the presentation of the true interpretation of this passage which we have ever seen, is given by Arthur Pink. Here-with we quote the argument.

"In the fourth place, when John added, 'And not for ours only, but also for the whole world,' he signified that Christ was the propitiation for the sins of Gentile believers too, for, as

THE CROSS AND THE CUDGEL



previously shown, 'the whole' is a term contrasted from Israel. This interpretation is unequivocally established by a careful comparison of I John 2:2 with John 11:51, 52, which is a strictly parallel passage: 'And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.' Here Caiaphas, under inspiration, made known for whom Jesus should die. Notice now the correspondence of his prophecy with this declaration of John's:

'He is the propitiation for our (believing Israelites) sins.'
'He prophesied that Jesus should die for that nation.'

'And not for ours only.'
'And not for that nation only.'

'But also for the whole world'—That is, Gentile believers scattered throughout the earth.

'He should gather together in one the children of God that were scattered abroad.' (pages 271-272 of "The Sovereignty of God").

There are other arguments which we could present. We could present an argument upon "propitiation," upon the advocacy of Christ, as is certainly connected with this passage (v. 1), and upon other minor points. But we have given what is obviously the proper meaning of the passage. Arminians cannot answer these arguments, but can only cavil and plead for their own theory of a universal atonement, which is the most absurd idea that was ever manufactured in a heretic's brain. As Gill said of Whitby, the champion of Arminianism, "So determined is this man to cavil at any rate!" —Bob L. Ross

Return To Religion

(Continued from page one)
technique for getting results"? Is it graces printed on napkins in Howard Johnson's? Is it praying

dolls? Is it listening to jukeboxes bellowing forth for a nickel, "Faith, hope and charity, that's the way to live successfully," a notion that would have profoundly shocked Paul?

The evidence is overwhelming that the return to religion is not primarily to faith in the God of Abraham, Isaac and Jacob, or the God and Father of our Lord Jesus Christ. The new religion is faith in faith.

—The Alliance Weekly

A VOLLEY OF CURSES

The man had tried to commit suicide in a hotel room. When he fell, he knocked the telephone from the receiver. Not getting an answer when the telephone operator asked "Number?" a bellboy was sent up. An ambulance was called and the man rushed to the hospital. When he came to, he found a group praying for him. The sick man broke into a volley of curses. But the small group only continued to pray and then left quietly.

Weeks later this man stopped in front of a Bible house. From the doorway a pleasant voice said, "Good morning. Won't you come in?"

She heard from his lips his attempt at suicide. The haunting memory of those prayers had followed him ever since that miserable day. Tactfully, the woman told him the story of Christ who would save him from his sinful life.

Three miracles God worked in the life of this would-be suicide. He saved his life by having him knock the phone from the receiver. He led the wretched man to the woman at the Bible house. He worked a miracle of grace in him bringing to spiritual life this human derelict.

—Copied from POWER

THE BAPTIST EXAMINER

PAGE THREE

JUNE 9, 1956

Thrice blessed is he who can't remember the things he ought to forget about others.

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

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"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

AFTER THE BALL, CHAPTER X

A Horse-Hair Sofa Or An Automobile Seat

"Most of my courting," said an older man, "was done on ma's horse-hair sofa that set in the corner, and my dancing was of the old square type."

"Any peculiar dangers in those days?"

"I'd risk a sofa in preference to a parked automobile any day. My son . . ."

And off went the story of his and thousands of other sons who borrow dad's car to take their most recent flame to a dance. It might be a home dance where a group of youth roll back the rugs, turn on the radio and dance together. It might be a night club, where there are no restraints to freedom. It might be at some community dance, supposedly supervised. Wherever it is, the elements of danger lurk in the parked automobile.

You say, "This is true, but no more true than when a youth and his lassie go to church, and on the way home . . ."

Right you are, but in church there is nothing to awaken the lower nature of the young couple, while the dance is calculated for this express purpose. It is what happens at the dance that makes the seat of an automobile to be dangerous.

The juvenile judge is speaking. Before him is a young girl and her escort of the night before. They spent the night locked in cells, where they had many an hour to repent the misuse of dad's automobile.

"Don't you know that an automobile is a sacred trust and is not to be turned into a brothel? What started this thing anyway?"

The boy stammers, "Judge . . . I don't know . . . that is I borrowed the car to take Lucy Lee to the dance . . ."

"Another dance story, eh?"

And it was. After the dance the couple, aroused to the white-hot point, decided to take a ride out to the ridge, a favorite spot in the mesquite overlooking the city. Other cars were parked

with their lights out. On that particular night the judge himself decided to do a little investigating of these ridge-parked cars. In twenty-four of them he found young boys and girls who had turned the automobile into a brothel. Twenty-four couples spent the night in the jail.

One parent said, "I'd a dozen times rather have my child in a movie with a girl friend than in a parked automobile after a dance."

Often the dance furnishes the first step in crime in that some youth, who is in the know, suggests they steal a car for a ride. The car is easily taken from some neighbor's home. When it is parked along some unused road it becomes a brothel, where a group of young people turn it into a petting parlor. One car stolen and gotten away leads to another and still another.

And once the restraints of sex are broken down, youth does not suddenly step back to the path of continence. Rather one break-over calls for another and another; first with one girl or boy and then with another, until the whole community is a seething mass of immorality.

Not only is a career of immorality begun thus, but a career of crime is started as well. There might have been a lot of love-making on ma's sofa in the good old days; still the opportunity for turning it into a brothel was far less than an automobile affords.

(Reprinted from AFTER THE BALL by U. E. Harding, by permission of the Zondervan Publishing House, Grand Rapids, Michigan.)



Our Bible Study

STUDIES IN GALATIANS

By A. M. OVERTON

(Now in Glory)

Chapter Three

"Even as Abraham believed God, and it was accounted unto him for righteousness" v. 6.

If these Galatians had known the Old Testament Scriptures, which the Judaizers had professed to be preaching as they preached the necessity for circumcision and law keeping for salvation, they would have seen that it was by faith, and not by works that the Old Testament saints had their standing before God. No one could, or can question the case of Abraham. His case would certainly not be classed as "new doctrine," and yet he was accounted to be righteous before God when

he believed God. The truth God spoke to him, the truth that he believed, was with reference to the promise of the Christ, in Whom all the nations of the earth should be blessed. Doubtless it all was beyond Abraham's comprehension, but he believed God, and it, the truth he believed (Romans 4:1-5,24), was put to his account for righteousness.

"Know ye therefore that they which are of faith, the same are the children of Abraham" v. 7.

Not only was that true of Abraham, but it is still true to those who "are of faith." Instead of those who "are of the law" being the real, spiritual descendants of Abraham, they are who "are of faith," even those in the Old Testament days. A common error is that God saved people one

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Christ Forsaken Of God

by J. M. PENDLETON

"My God, my God, why hast thou forsaken me?"—Matthew 27:46.

If this is the language of complaint, it stands alone in its relation to the sufferings of Christ. When His enemies seized and bound Him, there was on His part no complaint. When they put a crown of thorns on His head, mocked Him, spit upon Him, smote Him, He said not a word.

When scourged by order of Pilate, He was silent. When nailed to the cross, there was no word of remonstrance. His bodily sufferings seemed to have made scarcely any impression on Him. It has been well said that "the sufferings of His soul were the soul of His sufferings." These sufferings, so fearful in Gethsemane, became more intense on the cross, and reached their terrible climax when the words of the text were uttered.

CHRIST FORSAKEN OF GOD

This solemn topic is the theme of our meditations. Let us inquire—

HOW WAS CHRIST FORSAKEN?

There was, of course, no withdrawal of the essential presence of God. This was simply impossible. God is everywhere. Psalm 139:7-11. His glorious presence in Heaven, His gracious presence on earth, and His avenging presence in hell, are all dependent on His essential presence. When, therefore, Christ was forsaken of God, we must understand that He was left without that ineffable communion which He, as the second person of the Godhead, had enjoyed with the first

from eternity. Of this divine communion the most exalted creatures can form only a feeble conception. There is what Elder John Harris calls "society in the Godhead." The social bliss enjoyed by the Sacred Three no finite thought can reach. Our attention is directed in the text, not to the Spirit, but the Father and the Son. Manifestly the Son had ever basked in the smiles of the Father's face. There had been union in nature, in love, in purpose, between the two. Out of this union grew communion infinite and glorious, knowing no suspension till the tragedy of Calvary occurred. Then God forsook the Son of His love. The manifestations of His loving presence were suspended. Communion with Heaven was interrupted. What an hour was that! Christ suffering death at the hands of His enemies, deserted by His friends, angels impotent to help, and forsaken by His God! He was not forsaken in the sense that the supports of divinity were withdrawn from Him, but in the sense, that God hid His face from Him, and left Him in the excruciating loneliness which was never known before and never will be known again.

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METAPHORS OR SYMBOLS OF THE BIBLE

By C. D. COLE

It is both interesting and instructive to study the symbols or figures under which the Word of God is set forth.

1. It is likened to a lamp or light (Psalm 119:105, 130; Proverbs 6:23, etc.). The word of God is to man morally what a lamp is physically. This world is in a state of moral darkness; ignorant of how to become righteous before God, but God's word is a light shining in a dark place, and every believer delights to say, "The entrance of Thy words giveth light" (Psalm 119:30).

2. The Bible is a mirror (2 Cor. 3:18; James 1:25). This cannot be said of any other book. I look into the Bible and see myself, not as I think I am, but as I really am, guilty and ruined (Romans 3:19) The Bible is a mouth-stopper. The best way to stop a man's boasting is to have him look at himself in the mirror of God's holy word.

3. The word of God is a laver or wash-basin (Ephesians 5:26). The very Book that reveals moral dirt also provides for washing. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word" (Psalm 119:9). "Now ye are clean through the word which I have spoken unto you" (John 15:3).

4. The Bible is represented as food (Job 2:12). Every man by nature is a prodigal away from the Father's house and perishing with hunger; in the word of God we find the gospel table laden

with soul-satisfying food. There is milk for babes, and strong meat for men. There is bread for the hungry and honey for those who can take the sweets. The fat soul is the one who feeds upon the word of God.

5. The word of God is compared to a hammer (Jeremiah 23:29). The best way to break stony hearts is to quote Scripture. There is no heart too hard for the word when wielded by the Spirit. It causes the hard-hearted jailer to cry out, "What must I do to be saved?" (Acts 16:31).

6. The word is called the sword of the Spirit (Ephesians 6:17). It is a perfect weapon with which to resist Satan. And the Holy Spirit knows how to use it in cutting the sinner to the heart and killing his self-righteousness.

7. The word is likened to seed (Luke 8:11) In spiritual as in natural farming the seed must be sown. It is the commission of our Lord to sow this world down with the word of God. We must sow beside all waters, and at all seasons. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both alike shall be good" (Ecclesiastes 11:6). "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 125:6).

(From Brother Cole's book, "Definitions of Doctrines," 179 pages, \$1.50. Order from us.)

The God-Dishonoring

DOCTRINE OF APOSTASY

By H. B. TAYLOR, Sr.

There is no deadlier doctrine than that of the possibility of the apostasy of a child of God, commonly called "falling from grace." Underlying the doctrine of apostasy is the doctrine of man's merit and salvation by works. Apostasy was first preached by Satan. Job 1:11, 2:4-5. It was a lie then; it is still a lie. Its danger is its subtlety. It insidiously leads men to trust in their own obedience and "holding out faithful to the end" to save them, instead of depending wholly upon Christ to save them. There is no more Christ-dishonoring doctrine than the doctrine of apostasy. It makes the blood of Christ and His atoning work for man and the work of the Holy Spirit in man all of no avail, unless supplemented and bolstered up by man's own puny efforts and works. The doctrine of apostasy makes God a liar, perjurer and a covenant-breaker. God promised eternal salvation to all who believe in His Son, John 5:24, 10:27-29. God swore with an oath, that by two immutable things in which it is impossible for God to lie, all who have fled for refuge to lay hold upon Christ, will have Him as an anchor to the soul both sure and steadfast. Hebrews 6:17-19. God made a covenant with His Son that all that Christ saved He would make to endure forever. Psalm 89:27-34. To prove the doctrine of apostasy, therefore, God must be proven to be a liar, a perjurer and a covenant-breaker. That is some task for the advocates of apostasy; and when they have proven that God is a liar, perjurer and covenant-breaker, they will have turned Heaven into a hell, for all liars have their part in the lake that burneth with fire and brimstone.

But the subtlety of the doctrine of apostasy lies in its deception of those who hold it. They think they are saved, when they aren't. Study well these words of Paul: "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." That was Paul's hope. He knew Christ. He knew that Christ would keep what he had trusted to Him, namely, his soul's eternal salvation. If we know Christ, we have eternal life here and now as a present possession. Paul said so. Jesus said so. John said so. John 17:4, John 3:36, John 5:24, John 6:47; II Timothy 1:12, Colossians 3:3, 4; I John 5:12. If a man says he hasn't eternal life here and now, he ought to know. We do not question.

(Continued on page five)

HOW TO SPELL SIN

A Quaker evangelist, tall and slender, once said, "The way to spell sin is to put a little 's' down on one side of me, and a little 'n' down on the other side —s-I-n spells sin."

"All have sinned, and come short of the glory of God."—Romans 3:23.

SIN AND SMALLPOX

Sin, breaking out into sins, is the mark of the sinful and fallen nature of man. No man is free from this taint in the heart.

What is the matter with that man, doctor?" "Smallpox," is his prompt reply. "Is that eruption on the face smallpox?" The physician answers, "Oh, no! Smallpox is a virulent and highly infectious disease resulting from a specific morbid poison, that after a period of incubation manifests itself by high inflammatory fever, and later is followed by this eruption which you now see. This eruption will slowly develop into deep-seated, repulsive pustules and will result in death if a remedy is not at hand."

Lying, stealing, drunkenness, profanity, deception, covetousness, murder, pride, rebellion, self-righteousness are pustules which show that we are fallen and sinful. S-i-n-s are the visible results which come from s-i-n. "All have sinned, and come short of the glory of God."

—W. W. Hamilton

Our Bible Study

(Continued from page four)

way in the Old Testament age, and uses another means now. That is wholly false, and is used only to cover up the consistent revelation of God's Word against works for salvation, both in the Old and in the New Testaments.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham" v. 8, 9.

This is an emphatic repetition of what has just been said. It is also another proof of the God-origins of the Scriptures. The Scriptures, foreseeing . . . The thing foreseen was that God would justify the heathen (nations) through faith, just exactly as He had justified Abraham, only one way for both, on both sides of the Cross. In the light of the oneness of this truth, the gospel (good news) was preached beforehand to Abraham. It was preached to him before the Messiah (the Christ) was "manifested" in the flesh. Why not? Since He was and is the only way of eternal salvation for all peoples of all the earth, and in all ages, it was perfectly in order that the "good news" should be declared before hand to one

chosen of God in the long ago. The conclusion is inescapable. Those who "are of faith" in the Galatian day, which was in this present age in which we live, are blessed with (along with) Abraham. Believers in Jesus Christ in this age are made partakers of the blessed Christ along with "believing Abraham," not with "law keeping," or "working" Abraham.

May the Lord help each of us to see how clearly, how emphatically, the Holy Spirit is setting forth the absolute senselessness of anyone who has New Testament truth to be bewitched, or charmed, or hypnotized into accepting the necessity of keeping any law, or doing anything as a matter of rule or law, for salvation and security. This is the whole purpose of the book of Galatians—to refute this Judaizing error of that day, and the same thing under a different name today.

Doctrine Of Apostasy

(Continued from page four) tion his statement. If he hasn't eternal life, he doesn't know Christ though, and isn't saved. If he has eternal life and knows it, then he can not believe in the possibility of apostasy.

But Paul says more than that. He says that when on the road to Damascus he committed his soul to Christ to save, that the committal was "against that day." "That day" is the judgment day when Paul must stand before Christ his Judge. The act of committal to Christ is faith in Christ. If a man has committed his soul to Christ against the day of judgment, he believes that Christ will keep his soul unto that day. If he has committed it to Christ and believes that Christ will keep it unto that day, then he cannot believe in the possibility of apostasy. If in his heart he believes in the possibility of apostasy, then his own heart witnesses that he hasn't trusted Christ to save him, but is depending upon his own faithfulness unto that day and against that day as his hope of eternal salvation. That is the subtlety of the doctrine of apostasy. It fools the folk that hold it. It leads them to trust in their own efforts for final salvation, and that shows they have never really committed their soul's salvation to the Lord Jesus against that day.

Christ Forsaken

(Continued from page four) Well may we ask— It was necessary in order—

1. That his death might be an atoning death. By such a death I mean that satisfaction be rendered to the law and justice of God, so that pardoning mercy can consistently reach the guilty. But this implies three things, namely, that Christ died for the guilty, that He was held answerable for them, and that His sufferings were inflicted by the Lawgiver, God. If He had not died for sinners, there could have been no atonement. If the Divine Government had not accepted Him as the Substitute for sinners, there could have been no atonement. If the Lawgiver had not inflicted the death, there would have been no atoning quality in it. All these essentials to atonement are found in the death of Christ.

I refer now more specially to the last. God, the Lawgiver, inflicted on Christ His atoning sufferings and death. Isaiah 13:6, 10; Zechariah 13:7; Romans 3:21. Death was the penalty of the law; not natural death merely, but in a much higher sense, spiritual death. Jesus would not have met the penalty of the law if He had not died in both senses. Now when God forsook Him, He suffered spiritual death. He was separated from God and made a curse for men. This was to Him death in an infinitely more awful sense than the death of His body. Hear His words: "My God, my God, why hast thou forsaken me?" Such a death, the death of such a Being, conferred greater honor on the law than would the eternal perdition of the millions for whom He died.

2. That God might show His estimate of sin. It is the abominable thing which He hates. Of this He has given many proofs, beginning with the expulsion of rebellious angels. But when He forsook Christ on the cross, He gave an emphasis to His estimate of sin which the revolutions of eternity will not disturb. Sin was charged to Christ by imputation, iniquity was laid upon Him; He was a sin-offering. While Christ was in Himself altogether lovely, sin imputed to Him and resting on Him was so hateful that God was obliged to turn from the sight, and in so doing forsook His only begotten Son. In this fact, the universe can see God's estimate of sin.

3. That sinners might not be forsaken forever. Because God forsook His Son, He can take sinners to His heart. It was because He loved the world that He gave His Son, and having

given Him laid on Him our iniquities. What wonders are these, that because Christ was forsaken, we are brought near to God, accepted as righteous for Jesus' sake, adopted into the family of whom God will forsake eternal-God, treated as children, and ly.

made heirs of Heavenly glory! Despair not, Christian, if sometimes you seem forsaken of God. You will be with Him forever in Heaven. But alas! for those who, adopted into the family of whom God will forsake eternal-God, treated as children, and ly.

For Little Children

THE BIRTH OF MOSES

One day, boys and girls, a little Jewish baby boy was born. He was a pretty little boy, and his mother and daddy loved him very much.

But you remember that King Pharaoh had told all the Egyptian people to kill every little Jewish baby boy they could find. Pharaoh didn't want any of the little Jewish boys to grow up to be strong men. So this mother took her little baby boy and hid him from King Pharaoh for three months.

After the three months had passed and she couldn't hide her little boy any longer, she made a small ark of heavy grass and leaves to put him in. She lined the inside of the little ark with pitch so that it would keep dry. Then she laid her little boy in the little ark and put it in the river near the riverside. And then the little boy's sister stood back from the riverbank to watch the little ark and to see what would happen to her little brother.

By and by King Pharaoh's daughter came down to the river with her maids to wash herself. They didn't have bathtubs in those days like we have today, so the princess had to wash in the river. As she walked along the path to the river, she saw the little ark in the weeds of the river near the bank. So she sent one of her maids to bring the little ark to her.

When the princess opened the little ark, she saw this little baby boy. And the little baby started crying. Then the princess loved the little baby and she said, "This is a little Jewish boy."

About this time, the little boy's sister came up to Pharaoh's daughter and said, "Do you want me to go get a Jewish woman to come and take care of the little boy?"

The princess said, "Yes, go get one." So the little sister went and called her mother who was the little boy's mother, and having brought her to the princess.

Then the princess said to her, "Take this little boy and take care of him for me, and I will pay you for it." So the little boy's mother took her own little boy and took good care of him. How happy this mother must have been that her little boy wasn't killed as all the other

little Jewish boys had been killed!

Boys and girls, who was this little boy? Yes, it was Moses. And as the days and years passed by, little Moses grew and grew and became a man.

One day Moses was walking past where his own Jewish people, the children of Israel, were working. He saw how hard the Egyptians made his people work. And about that time, Moses saw an Egyptian man hitting a Jewish man. This made Moses very mad to see this Egyptian hitting one of his own people, because he loved his Jewish people. So Moses hit the Egyptian man, killed him, and buried him while no one else was looking. That is, Moses thought that no one was looking. But someone was looking. The Lord was looking down from Heaven, and He saw Moses kill the Egyptian man and bury him.

Boys and girls, the Lord sees us in everything that we do. He sees us everyday and every night. He sees us when we play together and when we love our brothers and sisters. He sees us when we talk back to Mother and Daddy. He sees us when we tell a lie about someone. He sees us if we slap our playmates. And boys and girls, the Lord does not like to see us do these things. These things are sins to the Lord, and He does not like sin.

Girls and boys, how many of you have ever hit some little playmate, or told a lie about someone, or sassed Mother and Daddy? Well, if you have, you have sinned; your heart is black with sin, and you will never be able to enter into Heaven and be with the Lord Jesus as long as you are sinful.

But boys and girls, here is some good news. The Bible tells us that the Lord Jesus died on the cross and shed His precious blood in order to wash away all our sins if we trust in Him and believe in our hearts that He died for us.

"The blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7.

Have you trusted the Lord Jesus to wash away your sins and make you pure?

Next week: What Happened To Moses.

Little People's Corner



Quiz by Ethel M. Hoskins; drawing by Maraden Lore

Can You Name Him—a Bible Quiz

He sat in his tent
In the heat of the day,
And entertained angels
Passing that way.

ANSWER:

Abraham

By Courtesy of C. S. M.

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BAPTIST YOUTH WITNESS

P. O. BOX 7

RUSSELL, KENTUCKY

"Fear Not"

(Continued from page two)
over the events of the battle. I am satisfied that Abraham realized that he had won his victory under cover of night. I am sure that Abraham realized that he had won his victory as a surprise attack on his enemies. I am positive that Abraham realized that he and his army of 318 servants were no match for the invading army, and that if they would attempt to rally their forces, they would be able to wipe him and his whole family off the face of the earth. I am sure that as Abraham thought about all that, troubles came upon his soul.

As the shades of night drew about him, darkness likewise encompassed his soul, and thus he sat under the cover of night, fearful, wondering what was going to happen next. He realized that he himself would not in any wise at all be a match for his enemies. God had made some promises as to the future, but as Abraham thought of the past, and thought about the future, a fear came over him. It was then that God spoke unto him, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

Bear in mind, beloved, that Abraham had gone out to be a soldier for the first time in his life. He had been a farmer, he had been a herdsman, he had been a traveler. He had come all the way from his homeland in the Ur of the Chaldees, but never before have we read of him being a soldier. Now he has had to do a soldier's work and God gives him a promise, and that promise is that He will give him also a soldier's shield and a soldier's pay.

Oh, what a comfort it was to the heart and soul of this man Abraham, for the Word of God says that Abraham immediately drew near to the Lord and said, "Lord God, what wilt thou give me, seeing I go childless?" Oh, beloved friends, I want you to notice this fact, that when the darkness was settling about his soul and when it looked like there was no way out, and when it appeared that there was nothing in store for him so far as the future was concerned, God said, "Fear not, Abram: I am thy exceeding great reward."

It is well for us as Christians to remember this too. The Christian life is one of warfare. Our field of service is nothing short of a battleground. As with Abraham, so with us, if we must do the work as soldiers, we can expect a soldier's shield and a soldier's pay. What a wonderful God is ours, who thus comforts us, and in addition says, "Fear not."

II

"And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: FEAR NOT, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." — Gen. 26:24.

It is rather interesting, beloved, to go back and get the context of this story. Isaac was one of those quiet passive individuals. He wasn't demonstrative, and he wasn't the type fellow to fight back. He was one of those quiet, retiring sort of fellows, who would, more or less, allow somebody to "run over him," so to speak. Well, Isaac had pitched his tent in the valley of Gerar, and he digged some wells of water. Immediately the Philistines, out of jealousy and envy, claimed those wells of water. The Word of God then tells us that when Isaac digged his first well, the herdsmen of Gerar came to him and strove over that well, and he called the name of the well "Esek" because it means "to

strive." He digged another well and they strove for that also, and he called it "Sitnah," which means "to strive." Isaac then moved on and digged another well, which they didn't strive (Continued on page seven)



The Sick Man

(Continued from page three)
at Miletum near to his own native city, Ephesus. We can not always see the hand of God in providence, but we may be always sure that it is there. If not a sparrow lighteth on the ground without our Father, surely not a child of the Divine family is laid low without his sacred will. Chance is a heathenish idea, which cannot live in the presence of an everywhere present, living, and working God. Away with it from every Christian mind! It is alike dishonouring to the Lord and grievous to ourselves.

This also delivers us from regarding affliction as being always brought upon men by their personal sin. Many a sickness has been the direct result of intemperance, or some other form of wickedness; but here is a worthy, well-approved brother laid aside and left on the road through a malady for which he is not blamed in any measure. It is too common nowadays for men to be of a hard and cruel spirit, and ascribe the illnesses even of those who are true children of God to some fault in their habits of life. We wonder how they would like to be dealt with in this manner if they were suffering, and could wash their hands in innocence in reference to their daily lives. In our Lord's day they told him, "Lord, he whom thou lovest is sick"; and Solomon long before that time wrote—"whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." This was much better, more humane, and more truthful speech than the frozen philosophy of modern times which traces each man's sickness to his own violation of natural law, and instead of pouring in the balm of consolation, pours out the sulphuric acid of slanderous insinuation.

Let the afflicted examine himself to see if the rod be not sent to correct some secret evil, and let him diligently consider wherein he may amend; but far be it from us to stand at his bedside like judges or lictors, and look upon our friend as an offender as well as a sufferer. Such brutality may be left to the philosophers, it would ill become the sons of God. We may not think a shade the less of Trophimus because he is sick at Miletum; he is probably a far better man than any of us, and perhaps for that very reason he is more tried. There is gold in him which pays for putting into the crucible; he bears such rich fruit that he is worth pruning; he is a diamond of so pure a water that we will repay the lapidary's toil. This may not be quite so true of any of us, and, therefore, we escape his sharper trials. Let us, as James saith, "count them happy that endure," and, like David, say, "Blessed is the man whom thou chastenest. O Lord, and teachest him out of thy law." What saith the Scriptures: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If you endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Lazarus of Bethany, Dorcas, Epaphroditus and Trophimus are a few of that great host of sick folk whom the Lord loves in their sickness, for whom the promise was written "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

We have only strength and space for mere hints and so we notice, secondly, that

Good Men May Be Laid Aside When They Seem To Be Most Needed,

as Trophimus was when the

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JUNE 10, 1956

THE VIRGINS

MEMORY VERSE: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—Mt. 25:13.

INTRODUCTION

This is a part of the Olivet discourse in the preceding chapter. It has to do with the second coming of Christ. This first parable is a test of the Christian professions.

I. The Parable Of The Ten Virgins. Mt. 25:1-13.

1. "The Kingdom of Heaven" (V. 1) is the sphere of Christian profession.
2. The bridegroom is the Lord Jesus Christ.
3. The ten virgins are the professed followers of Christ, who claim to be looking for His return.
4. The lamps represent the Christian profession. Note that all ten possessed such.
5. The oil is a symbol of the Holy Spirit. Cf. Zech. 4:1-6.
6. The five wise virgins represent the saved.
7. The five foolish ones picture the unsaved religious professors. Cf. Rom. 8:9. They were unsaved from the beginning since they had no oil (V. 3).
8. The foolish virgins didn't realize their lack of the Holy Spirit until Christ returned (V. 8). A formal, outward religion may survive until Jesus returns, but then unsaved professors will realize their insufficiency.
9. Only those who were ready could enter into the marriage (V. 10). That which constitutes readiness is not a profession (all had lamps), but oil, (the Holy Spirit).
10. All who have not the Holy Spirit will be shut out when Jesus comes (V. 12). Cf. Mt. 7:21-23.

II. The Parable Of The Talents. Mt. 25:14-30.

1. The man in the far country represents Christ. He left earth and went to Heaven where He remains until His second coming.
2. The servants are all professed followers of Christ.
3. Goods and talents (V. 14,15) primarily represent money, but include all earthly possessions. The word "ability" (V. 15) means one's earning capacity.
4. These goods were distributed in varying measure, according to the ability of the servant to profitably administer.
5. Goods and talents are not given as blessings to the possessor, but they are given that the servant may employ them for the Master's enrichment. Cf. Mt. 6:19,20.
6. The return of the Lord of the servants (V. 19) pictures Christ's second coming.
7. The same commendation was bestowed upon the servant with the two talents as was given to the servant with five talents. This one was equally faithful though his gift was less. Man with a

aged apostle had but a scanty escort, and required his aid. Paul wanted him badly enough soon after he had been obliged to leave him at Miletum, for he writes sorrowfully, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me." "And Tychicus have I sent to Ephesus." How glad he would have been of Trophimus, for we see how he begs Timothy to come with all speed, and to bring Mark with him, whose service he greatly needed. Yet not even for Paul's sake can Trophimus be suddenly raised up: his Lord sees it to be needful that he should feel the heat of the furnace, and into the crucible he must go. We think that the church cannot spare the earnest minister, the indefatigable missionary, the faithful deacon, the tender teacher; but God thinketh not so. No one is indispensable in the household of God. He can do His own work not only without Trophimus, but even without Paul. Yea, we go further; it sometimes happens that the work of the Lord is quickened by the decease of one upon whom it seemed to depend. When a broad, far-spreading tree is cut down, many smaller trees which were dwarfed and stunted while it stood suddenly shoot up into vigorous growth; even so, one good man may do much, and yet when he is removed others may do more. Temporary illnesses of great workers may call to the front, those who would else, from very modesty, have remained in the rear, and the result may be a great gain.

Poor Trophimus had in his healthier days been the innocent cause of bringing Paul into a not wish to delay the great

world of trouble, for we read in Acts 21:27, that a tumult was made by the Jews, because they imagined that Paul had brought Trophimus into the temple, and so had defiled it. Now, when he could have been of service, he is sick, and no doubt it was a great grief to him that it should be so: yet for him, as oftentimes for us, there was no alternative but to submit himself under the hand of God, and feel that the Lord is always right. Why do we not yield at once? Why do we champ the bit and paw the ground, restless to be on the road? If our Lord bids us stand still, can we not be quiet?

Active spirits are apt to become restive spirits when under the restraining hand; energy soon sours into rebellion, and we quarrel with God because we are not allowed to glorify Him in our own way—a foolish form of contest, which at the bottom means that we have a will of our own, and will only serve God upon condition of having it indulged. Brethren, he who writes these lines knows what he writes, and this is the verdict of his experience: God's work needs us far less than we imagine, and God would have us be aware of this fact, for He will not give His glory to human instruments any more than He will allow His praise to be bestowed on graven images.

Lastly, our text clearly shows us that

Good Men*Would Have The Lord's Work Go On Whatever Becomes Of Them.

Paul did not desert Trophimus, but left him, because a higher call summoned him to Rome. Healthier days been the innocent cause of bringing Paul into a not wish to delay the great

different ability, if equally faithful, will get the same praise but not the same reward.

8. Earth is only the beginning of service for each one who serves well here will be promoted to higher service beyond (V. 21-23).

9. The test of faithfulness is whether we use our worldly possessions for Christ or self.

10. The one-talent man was a Hardshell. He called Christ a hard man (V. 24), which meant that he believed in the sovereignty of God. Hardshells have gone to an extreme on His sovereignty.

11. He was a Hardshell because he didn't believe in missions. Cf. Mt. 28:18-20.

III. The Parable Of The Sheep And Goats. Mt. 25:31-46.

1. The Son of Man is the Lord Jesus (V. 31).
2. The throne (V. 31) is the throne of David in Jerusalem. Cf. Ps. 122:3-5; Jer. 29:16.
3. The nations are the living nations at the time of Christ's return to earth.
4. There are no dead in this judgment. They will not be judged until the end of the millennium. Cf. Rev. 20:5, 11-15.
5. This judgment takes place immediately upon the second coming of Christ before the millennial age (V. 31). Cf. Zech. 14:4; Acts 1:11.
6. The sheep represent the saved, while the goats represent the lost.
7. The brethren represent (not the Jews as Scofield says), but Christ's own. Cf. Mt. 12:48-50.
8. This denies the universal fatherhood of God, for this parable speaks of those who have been sheep and goats all along.
9. For the same reason it shows the impossibility of apostasy for it would be inconceivable for a sheep to ever become a goat.
10. In like measure, this proves the doctrine of election; some were sheep from the beginning, while others were only goats.
11. This kills post-millennialism for they say Christ will never return until the whole is saved.
12. This will be a time of separation. God's children and the Devil's will be divided (V. 32,33).
13. All nations will be gathered, but they will not be judged as nations but as individuals for verse 32 says, "he shall separate them one from another."
14. The righteous are the elect saved during the Tribulation. Cf. Rev. 7:4,9.
15. There will be a lot of surprises at this judgment (V. 37-39).
16. There are two tests of discipleship in this parable. (a) Sheep nature. (b) Way in which professed Christians treat their brethren.
17. Hell is the doom of the unsaved.
18. In conclusion. The sheep nature will reveal itself in the treatment of Christ and His brethren.

apostle, but was content to be left. No doubt they both felt the separation, but like true soldiers of Christ they endured hardness, and for the sake of the cause parted company for a while.

It would be a great grief to a true-hearted worker if he knew that any fellow-labourer slackened his pace for his sake. The sick in an army of an earthly monarch are necessarily an impediment, but it need not be so in the army of the King of Kings. Spiritual sickness is a sore hindrance, but sickness of body should not delay the host. If we cannot preach, we can pray; if one's work is out of our reach, we can try another, and if we can do nothing, our inability should serve as a call to the vigorous to be doing all the more. Trophimus is sick, then let Timothy be the more energetic. Trophimus cannot attend the apostle, then let Timothy be the more diligent to come before winter. Thus, by acting as an incentive, the lack of one man's service may produce ten-fold more in others who are roused to extra exertions.

Brethren, it will be the sweetest alleviation to the pains of a sick pastor if he sees you each and all nerved to special diligence; his enforced rest will be the better enjoyed if he knows that the church of God is not a sufferer because of it; and his whole mind and spirit will minister to the health of his body if he sees the fruit of the Spirit of God in you all, keeping you faithful and zealous. Will you not see to this for Jesus' sake?

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"Fear Not"

(Continued from page six)
for, and this time he called it "Rehoboth," which means "plenty of room." That night God spoke to him, saying, "I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."

Beloved, when I read this passage of Scripture of recent date and began to think concerning it, it lifted my soul out of this earth to see the experience of this man Isaac. Who knows anything about the herdsmen of Gerar today except that they were covetous individuals who stole the wells that Isaac had dug? Who knows anything about those Philistines who had stopped up the wells after Abraham had died, which Isaac redigged. Who knows anything about the Philistines? The Word of God doesn't even mention their names. They were just mentioned casually within the word of God, but all the world knows about Isaac and what God did for him, and that God said to him, "I am the same God that your father Abraham had. Don't be afraid. I will bless you."

I am wondering if you and I might not learn something from this—how to get along so far as our lives are concerned—how to get along with one another, and how to get along with the world. It is mighty easy sometimes to take a different attitude from what Isaac took. It is mighty easy to fight back. It is mighty easy sometimes for us when men would strive with us, for us to strive and strike back. Oh, that we might see the truth of this Scripture that when Isaac won the victory with God, thus acquiescing, giving these wells to the heathen, God spoke to him and said, "I am going to bless you." I think we can see from this "Fear not," that there is a blessing in store for the man of God who is willing to commit his all into the hands of God, and just depend upon God to work out the problems of his life.

Through the years THE BAPTIST EXAMINER and its editor have had many enemies. Long ago I learned the same lesson Isaac learned. There is never an accusation made that I can't answer, but after all, the world is not interested in a "cat and dog" tussle. Like Isaac, I've tried to commit everything into God's hand, and He has done wonderfully well in my behalf. THE BAPTIST EXAMINER has gone on and God continues to bless us. Our enemies, where are they? Yes, they cause us grief for a season, but they are soon forgotten. They come to naught, while God continues to bless us in every way.

III

"And he said, I am God, the

God of thy father: FEAR NOT to go down into Egypt; for I will there make of thee a great nation."—Gen. 46:3.

Joseph had been sold as a slave into Egypt, and from a position of slavery he had risen to one of prominence as a prime minister of Egypt. The Word of God tells us that after Joseph became prime minister of Egypt, his own brothers came down to buy grain. By and by, Joseph revealed himself unto them and told them who he was. Then he sent wagons to bring his old father Jacob with all of his children and all of their possessions down to Egypt. When the news came to Jacob, Jacob was afraid. He was an old man, and his life hadn't always been for the Lord. He hadn't always lived his life as he should have lived it. Now his own flesh and blood, his beloved son Joseph, says, "Come down and I will take care of you throughout all the famine that is yet to last." It was a long trip for an old man to take, but the Word of God tells us that God said to him, "I am God, the God of thy father: FEAR NOT to go down into Egypt; for I will there make of thee a great nation."

Sometimes, beloved, it is necessary for us to make a change in life. Sometimes it is necessary in life for us to make changes—sometimes even when we don't anticipate that a change should be made. Sometimes, beloved, it is necessary that one make changes relative to his work, or relative to his place of worship, or relative to his place of residence.

A few years ago I imagined that I would live and die in Russell. I imagined that I would live and die as pastor of one church, but the Lord had other things in store for me. At first, I was grieved when I realized that it was God's will for me to step aside after pastoring one church for 25 years. But now, I tell you, beloved, I thank God as I think about our church here, and as I think how that God has given us such rich fellowship. We have just started over again. I have just passed the half-century mark and am past the years of starting over and building a work again, and at first I was afraid, yet I say to you, the God that spoke to Jacob as he contemplated his journey from Palestine to Egypt, is the same God that speaks to me and says, "Fear not."

IV

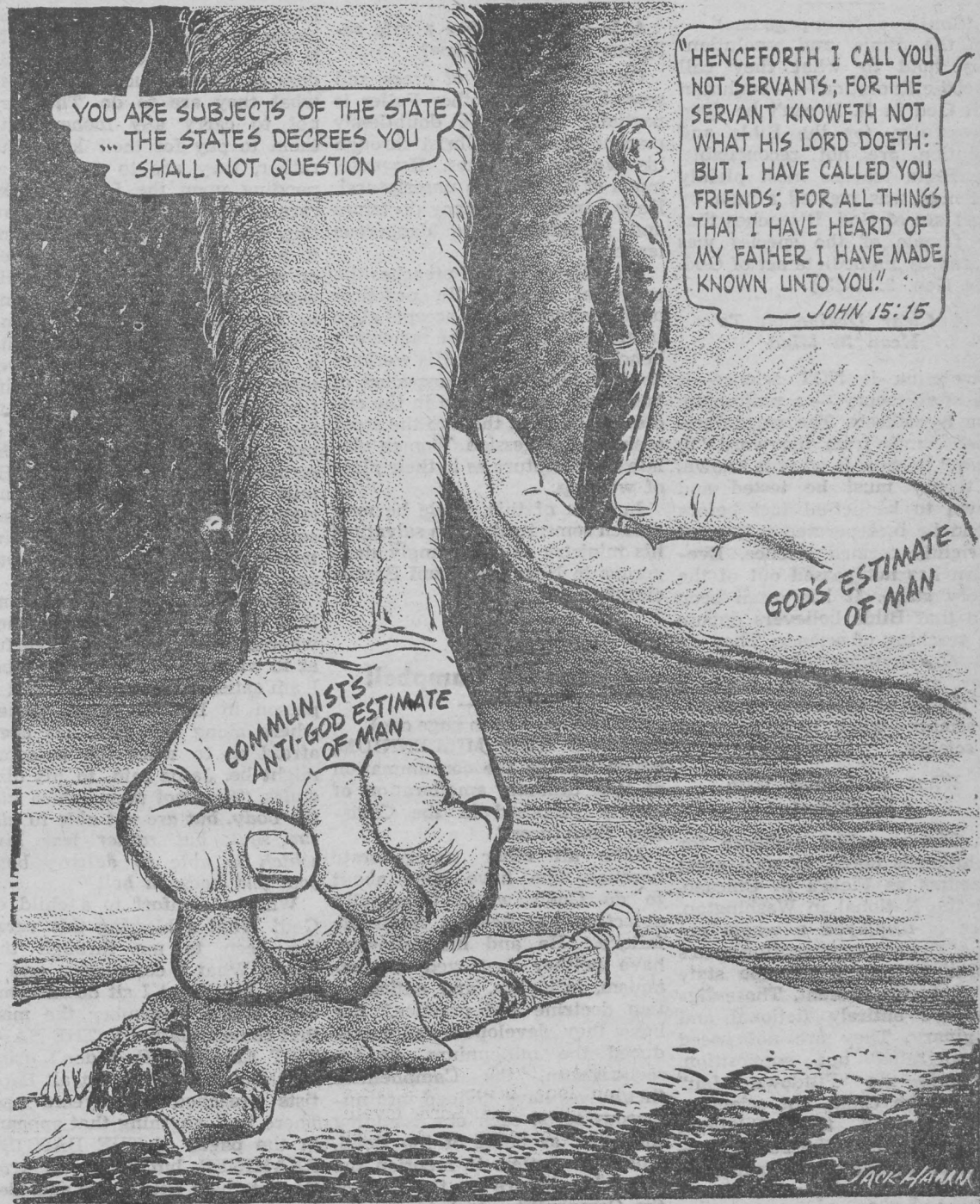
"And Moses said unto the people, FEAR YE NOT, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever."—Ex. 14:13.

Surely Moses in this day stood face to face with one of his biggest problems. He was leading an

army of three million Jews all the way from the land of Egypt to the land of Canaan, and as they journey toward the land of Canaan, God will have to provide for them day by day. They have forty years ahead of them but they didn't know it at that time. They had a forty-year trek by way of a wilderness wandering ahead of them. God is going to give them water from the rock and manna from Heaven. He is going to give them quail every day to eat. He is going to provide them with flesh and with food and with drink. He is going to make their shoes last for forty years. He is going to make their clothing last throughout all of that wilderness wandering. As they began the journey, when just a few days out of Egypt, they came face to face with the Red Sea experience.

Here was an impassible barrier before them. They looked behind them and they saw the

CONTRAST



V

We have three of these Fear Not Scriptures in the book of Isaiah. We read:

"Say to them that are of a fearful heart, Be strong, FEAR NOT: behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. 35:4.

The Jews didn't have much to look forward to when Isaiah spoke, but the prophet said to them, "Don't be afraid; your God will come with vengeance."

Beloved, that is the God that I am preaching to you. We have the same God that Isaiah spoke of.

Notice again: "FEAR NOT, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel."—Isa. 41:14.

Jacob is a reference to the Jews. In other words, the word "Jacob" is used figuratively of the whole nation of the Jews, and God called the Jews a "worm."

Beloved, what is a worm? Did you ever stop to think just what a worm is. We see one crawling on the ground after a rain—a little helpless, down-trodden, dejected, repulsive creature at best, and all that worm is capable of doing is suffering if tramped upon. If thus stepped upon, that worm becomes a quivering mass of flesh and blood, with only the characteristic or ability to suffer.

Beloved, as I look back across the years, it has been a blessing to me to read this passage of Scripture. My ministry hasn't been a popular ministry at all.

I recognize the fact that there has been no individual anywhere roundabout that has had more difficulties in his ministry than I have had. I recognize the fact that I have had enemies heaped up, on top of enemies. As I remember the Red Sea experiences that have come into my life, I rejoice when I think that all I have had to do was to stand still and wait on God, and that God has done the best job in the world taking care of my enemies.

God looks to the Jews and using the figure of a worm, says, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee."

Did you ever feel like you were down-trodden, that so far as this life is concerned everything had just gone wrong? Did you ever feel like you were a little worm that had been trodden? (Continued on page eight)

TWO POSSIBLE SETS OF HEADLINES

This Is The Last
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UNABLE TO CONTINUE

Praise The Lord!
Note Met In Full
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TO PAY PRESS DEBT

ONE OR THE OTHER OF THESE WILL BE ON PAGE ONE IN THE ISSUE OF JUNE 30

Which Will It Be?

YOUR ANSWER AS GOD MAY LEAD YOU, BY WAY OF CONTRIBUTION, WILL DETERMINE OUR FUTURE!

False Teachings

(Continued from page one)
cile the Bible and evolution. They hold to what they call "Theistic Evolution" — evolution with God in it. It can't be done successfully, for the Bible and evolution are not reconcilable. The Bible teaches most plainly that man was created a man by direct act of God. It teaches that the female of the species was created by immediate act of God. (See Gen. 2:21-23.)

A Clear Distinction To Keep In Mind

Evolution is NOT science—it is a mere theory — a philosophy — a hypothesis. The word "science" comes from the word "to know." Science is what is known. A theory must be tested and shown to be actual fact before it can be incorporated into what is rightly termed science. Evolution has not passed out of the theory stage. It has often been held that Bible believers oppose the teaching of science. They do not do anything of the kind. They are opposed to teaching the theory of evolution as fact—as science—when it is not fact or science.

What Is Wrong With Evolution?

1. The so-called evidence for evolution is faked. In such great museums as Field's in Chicago, and the National in Washington, there is displayed a whole array of figures, representing man's evolution from a pre-ape state on up to the present. Those figures are entirely fictional and imaginary. They are not based on anything but supposition. Formerly the "Piltdown Man" was in the chain but scientists have exposed the "Piltdown Man" as a fake. The bones, supposed to be those of a man millions of years old, were shown to be chemically dyed to simulate age. The truth is fossil remains of man, dating back millions of years, have NOT been found.

2. There is evidence that one species does not evolve into another higher up. The repeated statement of Genesis (see Gen. 1:21) is that God made living things "after their kind," which means "after their species." When attempt is made to cross one species with another, the result is a HYBRID which cannot reproduce its kind. Yet, for evolution to be true, there would of necessity have to be the evolving of members of one species into another higher up.

3. There is an infinite difference between humans and animals. Search has been made for some "links" to bridge the immense gap between human life and animal life, but these links have not been found. True, the body structure of man is very much like the body structure of some of the animals—and why not? The difference, however, which is practically infinite, is the fact that man has a moral and spiritual nature. He has a conscience, and he is capable of God consciousness. These are the things involved in man's having been made in the "image and likeness of God."

I Should Like To Know

(Continued from page one)
shown you within the Bible. Jesus was immersed. Cf. Matt. 3:13-17. John used "much water" for his baptism. Cf. John 3:23. The Ethiopian eunuch was immersed. Cf. Acts 8:38,39. Paul declared that baptism was a burial. Romans 6:4. This could only mean immersion.

In the light of these plain statements, for anyone to pray for a revelation from God as to baptism, is rank hypocrisy. Quit insulting

God and take what He says in His Word as final.

4. Is Charles Fuller a safe religious leader to follow?

On the doctrines of grace and second coming, Brother Fuller is partially sound. He doubtlessly reaches many for Christ through his weekly messages. However, much of his work is unscriptural. He is heretical on many doctrines and therefore is a dangerous leader.

He believes in, and preaches the universal church. He practices open communion. He accepts alien immersion. He uses the mourner's bench in his services. His workers "button hole" those suspected of being under conviction in the audience and drag them to the front seeking a profession. Women violate the Scripture as to their place of worship.

In view of this, while he may preach some truth as to salvation, his ministry is exceedingly dangerous to New Testament Baptist churches.

Alexander Campbell

(Continued from page one)
called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian Scriptures.

Like all other unregenerate heretics who have gone about to do God's work, Campbell's objective has been a miserable failure. He and his followers have neither destroyed "sectarianism, infidelity, and antichristian doctrine and practice," nor have they developed and introduced the millennium. As for sectarianism, the Campbellites themselves have divided into numerous sects, each one branding the other as being of the Devil. And it is useless to mention the miserable failure on the part of the Campbellites to bring in the millennium. Of course, in one sense, their appearance on the religious scene is evidence that the millennium is not far off, since they partially fulfill such prophecies of the latter times as II Timothy 3:1-8; 4:3, 4.

If there were no other reasons under the sun for not being a Campbellite, the monstrosity of Campbell's claim to be the harbinger of the millennium would be sufficient reason enough. It is almost as fanatical as his claim to having "restored" the "Ancient Gospel and the Ancient Order of Things."—Bob L. Ross

"Fear Not"

(Continued from page seven)
den upon the street? Well, just remember what God said: "Fear not, thou worm Jacob, and ye men of Israel; I will help thee."

Let's notice another text in Isaiah:

"FEAR NOT: for I am with thee: I will bring thy seed from the east, and gather thee from the west."—Isa. 43:5.

All three of the Scriptures in Isaiah — Isaiah 35:4, Isaiah 41:14, and Isaiah 43:5 — are to be looked upon and to be grouped together as one, in that they all have the same message to the Jews. God said, "Don't be afraid. Things may look dark, and they may look bad, but just remember I am with you and I will bring your seed from the east and from the west." Beloved, some of these days God is going to gather the Jews back to Palestine—back to the Holy Land, for He said, "Don't be afraid; I will take care of you. And don't forget: the God of the Jews is our God too."

VI

"And FEAR NOT them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." — Mt. 10:28.

This was at the time when Jesus was sending forth the

twelve disciples. Up to this time they had been wandering with Him. Up to this time He had borne all the difficulties. Now He is sending them out, and as He does so, He instructs them as to what they are to do. They are not to carry any money with them to pay for their keep, but rather, they are to go out depending upon the Lord to take care of them. He tells them how they are to act when they come to a house, if they are received or if they are not received. He warns them that they are going to have difficulties. He doesn't send them out in the world with a vain delusion hovering over them that there would be no difficulties, but rather, He says to these disciples, "The disciple is not above his master, nor the servant above his lord." Then He tells them not to fear what man may do to them, but to go on and serve Him, and to "fear him which is able to destroy both soul and body in hell."

Sometimes, beloved, I imagine that you have had an experience whereby that you were fearful as to what the outcome might be. I am satisfied that there is not a person in life but what, somewhere along the way, has been afraid as to what the outcome might be. Jesus said, to his disciples, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

What a comfort to a child of God! What a blessing this verse has been to me through the years! What a consolation and a joy it has been! I sit down some days and I remember the mail that comes relative to THE BAPTIST EXAMINER. I don't print anything in it but what all Baptists preached fifty years ago. There isn't anything that appears in the pages of THE BAPTIST EXAMINER but what all true Baptists held fifty years ago. Beloved, I sit down some days and read some of the letters that come to me and I tell you truly, some of them call me everything but a gentleman. Sometimes I might have a tendency to be afraid and to wonder just what the outcome will be, and to be fearful about the future, but, beloved, I rejoice for the fact that I have stayed with my moorings and have stayed with the doctrinal position of Baptists fifty years ago, while the majority of Baptists have departed and have left their moorings and their Baptist landmarks. Then it is that I remember that God said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

VII

"And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, she fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, FEAR NOT; from henceforth thou shalt catch men." — Luke 5:7-10.

Jesus was standing on the shores of the lake of Gennesaret. Two little boats are in the waters. The fishermen are not there. They are washing their nets. As Jesus stood there, He said, "Simon, take this boat and go out deeper, and let down your net for a draught of fishes." Simon Peter was tired. He had been fishing all night but had caught nothing. Now he was cleaning his nets. However, Simon Peter did what Jesus told him and the Word of God tells us that he caught so many fish in that net that they filled both of the boats so full that they were about to sink. When Simon Peter saw it, he fell down upon

his knees and said, "Depart from me; for I am a sinful man, O Lord." Jesus said to Simon Peter, "Fear not; from henceforth thou shalt catch men."

Now what was it that Simon Peter was afraid of? It was a fear that grew out of the greatness of God's goodness. He had toiled all night without catching a thing; now both boats are so full that they began to sink. Simon Peter is made to realize the greatness of God's goodness.

Oh, it is wonderful to stand in God's presence and realize the greatness of His goodness, how marvelously good He is to us. I think about our church. Even though we are small in number, God has been wonderfully good to us. Just as God spoke to Simon Peter, so he says to us: "Fear not." There is something bigger in store for us yet.

VIII

"But when Jesus heard it, he answered him, saying, FEAR NOT: believe only, and she shall be made whole."—Luke 8:50.

Jesus is on His way to the home of Jairus to heal Jairus' twelve-year-old daughter who is ill. As He is on His way, there comes a servant to Jairus' to tell him that his daughter has died, and to trouble not the Master. When Jesus heard this, He said, "Fear not: believe only, and she shall be made whole."

I am wondering if there is maybe a lost friend or a lost loved one that you have been praying for, for a long time? You may think that it looks almost hopeless for that one to ever be saved. Beloved, it looked hopeless in the case of Jairus' daughter, but Jesus said, "Fear not: believe only, and she shall be made whole."

Maybe you have a problem that you have been praying about for ages. Maybe you have a burden that has been resting heavily upon you for a long time. Maybe you have some difficulty and you feel that your case is just hopeless. If so, beloved, remember this, Jesus said, "Don't be afraid. Only believe." He is the Master of the situation. Thank God, for a God that is bigger than any situation!

IX

"FEAR NOT, little flock; for it is your Father's good pleasure to give you the kingdom." — Luke 12:32.

If you will notice the context, you will see that this fear is one that grows out of a temporal burden. Jesus is talking with His disciples, and he says, "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." In other words, He says, "You worry about what you are going to drink and what you are going to eat and what you are going to wear. These are things that the unsaved worry about. You don't have to worry about these problems for your Heavenly Father knows that you have need of them." Then Jesus says to them, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

When I think of this, I go back to the day when Job lost his whole family, and I hear him say:

"Naked came I out of my mother's womb, and naked shall I return thither: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." — Job 1:21.

Oh, let me remind you that if you have a fear growing out of the temporal burdens of life, a fear that is based upon the problems of this world, remember that Jesus said, "It is not yours to worry. It is yours to trust. You have a Heavenly Father that will look after you."

X

"Saying, FEAR NOT, Paul; thou must be brought before Caesar: and, lo, God hath given

thee all them that sail with thee."—Acts 27:24.

Some of you will recall that this was a part of Paul's experience when He was going to Rome. The Word of God tells us what a difficult time he had on board this ship. A storm had come up and it looked like the ship was going to sink every minute. We read:

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away."—Acts 27:20.

I can see Paul as he walked back and forth on the deck of that ship. The sun hadn't shone by day and the stars hadn't appeared by night, and it looked like there was no hope that they should be saved. It was then that God spoke to him and said, "Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee."

I wonder, beloved, do you ever have sunless days and starless nights? Do you ever have any days when it looks like the sun has gone down, and when it seems like there isn't any hope? Beloved, when Paul had gone through many sunless days and starless nights, and when the tempest was upon them — when it looked like there was no hope, when they had given up to die, thank God for His reassuring words, when He said, "Fear not."

We have a God that is bigger than the darkest day. We have a God to serve that is bigger than the darkest night. We have a God that is bigger than all the problems that you might have. We have a God that is bigger than all the burdens that may press down upon you. Thank God for a God that is bigger than them all — a God who said, "Fear not."

XI

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, FEAR NOT; I am the first and the last."—Rev. 1:17.

John is on the isle of Patmos. He has been shut up, and there is no hope of him getting off. God said, "John, they won't let you leave that isle of Patmos, but if they won't let you leave, I'll just come down to the isle with you. I will just open up the whole future. I will draw back the curtains and show you what the future has in store for you."

John was on the isle of Patmos, with no hope of getting off, and Jesus in substance said to him, "I will just show you the whole future and you can write a book to the churches that will encourage them, in view of the difficulties through which they are now passing." Beloved, God gave to John a revelation of Himself. It was then that John saw Jesus in all of His glory. He saw Jesus, with His hair like wool, and His eyes as a flame of fire. He saw Him big enough that He could hold all the preachers in His hand. He saw Him walking in the midst of the candlesticks — His churches. What a revelation this was which John received. He realized then that Jesus was big enough to tower above and walk in the midst of His churches, and hold the preachers in His hand. It was this Jesus who walked in the midst of His churches and who held the preachers in His hand, who said, "Fear not."

Are you troubled today? You need not be. Like John, do you fear for the future? This is needless. The Jesus of the first century, who took care of John, is the Jesus I preach to you. Trust Him, amid all difficulties and be not afraid.

Sinner friend, do you fear God today? This should not be true of you. If you were invited to a banquet, you would not fear your host. Well, the Lord Jesus invites you to the Gospel feast. Don't fear Him, but trust Him. Receive Him now as your Saviour!