

The one thing certain about life here is that we must leave it.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

# 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

VOL. 26, NO. 33 RUSSELL, KENTUCKY, SEPTEMBER 14, 1957 WHOLE NUMBER 1003

## At Whose Door Is Jesus Knocking?

By BOB L. ROSS

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—(Revelation 3:20).

Every Arminian in the country has a sermon on this text, and I have never yet heard them preach it to mean anything else but this: "Christ is standing at the sinner's heart, knocking, longing for entrance within. But the door is on the inside of the door, and Christ is helpless to come in, unless the sinner opens the door." The idea that the "door" referred to is the "door" of the sinner's heart, is an undisputed interpretation among the Arminians. Such a notion makes good preaching for the high-pressure decisionist, for when he comes to give an invitation, he, in so many words, says, "Christ is at the door;

He's knocking; He wants in. But He can't come in, unless you let Him. It's up to you. Now let's sing another verse of 'You Must Open the Door.'"

But contrary to the ideas of the Arminians, I want to show you from God's Book that this verse in no wise means that Christ is knocking on the "door" of the sinner's heart; and then, I want you to simply notice from God's Word at whose door Christ is knocking.

(1) To interpret the "door" of Revelation 3:20 to be the sinner's heart is to give an interpretation that is not even hinted in the passage itself, in its context, in

the Book of Revelation, nor in the whole of the Word of God. There is not a grain of Scripture that even hints that Christ is knocking at the "door" of the sinner's heart.

Look at Revelation 3:20 again, and tell me, Do you read, "Behold I stand at the door of the sinner's heart and knock"? Why no, you don't. It just isn't there, nor is it to be found elsewhere in the Word of God. When there is nothing given in the Word of God by which we may interpret the figure of speech Christ here uses, we had better stick to the context for the meaning, especially since the meaning is quite clear from the context, as we shall soon notice.

(2) But I wish to call your attention to Scripture which definitely reveals that this "door" at which Christ is knocking could not be the "door" of the sinner's heart. Listen to Ezekiel 36:26—"A new heart also will I give you."

What does it say? A "new heart"! What does God do? He "gives" a new heart. Now, I haven't the space to discuss the matter of the "new heart," but if you believe that God gives men a new heart in saving them, then you and I will have no conflict as to our understanding of Revelation 3:20. For you and I do not believe that Jesus wants into the old, rotten, depraved, vile heart. Instead, He gives a "new heart," and He dwells in it. The old heart (Continued on page eight)

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## The Baptist Examiner Pulpit

### "BE NOT AFRAID"

By PASTOR JOHN R. GILPIN

"Fear thou not."—Psa. 41:10.

I am rather of the opinion that the majority of God's people are definitely fearful and apprehensive every day of what tomorrow may bring forth. The nation itself lives on coca-colas and aspirins, and the natural slogan, I think, today is, or should be: "Hurry, worry, and bury." It is certainly true that the majority of us are most apprehensive of the things that are happening and the things that might happen, and from day to day our lives are characterized by the things we fear.

Mr. Spurgeon used to say that if trouble doesn't come to people

fast enough ordinarily, they usually try to manufacture a few troubles for themselves. He said that most people have in their house a worry factory, and if they don't have enough worries normally, they just put their factory to work and manufacture a few more so they would have something more to worry about; and I rather imagine that Mr. Spurgeon was right in that respect.

I remember I was talking to a woman several years ago and I was lamenting the fact as to how much God's people worry, whereas the Bible would certainly lead us to realize the wrong of the sin of worry. In the course

of the conversation she said, "My husband doesn't worry about anything except when he has something to worry about, but so far as I am concerned, if I don't have anything to worry about, then I worry about that."

Beloved, I am rather of the opinion that what she said was true of herself would very well characterize even the majority of God's people today. If they don't have something to worry about, then they worry because they don't have anything to worry about.

Today, I want to show you, in the light of my text and other (Continued on page four)

## SPURGEON ON REVIVAL

"We should have each doctrine of Scripture in its proper place, and preach it fully; and if we want to have a genuine revival of religion, we must preach these doctrines of Jehovah's sovereign grace again and again. Do not tell me they will not bring revivals. There was but one revival that I ever heard of, apart from Calvinistic doctrine, and that was the one in which Wesley took so great a part; but George Whitefield was there also to preach the whole Word of God. When people are getting sleepy, if you want to arouse and awake them up thoroughly, preach the doctrine of Divine Sovereignty to them; for that will do it right speedily."—C. H. SPURGEON.

From Spurgeon's Pulpit—

## JESUS — SAVIOUR

By Charles Haddon Spurgeon

"Thou shalt call his name JESUS: for he shall save his people from their sins."—Matthew 1:21.

II. Second, He shall save His people from the bondage and terror of their sins.

As soon as the sinner is quickened and made alive, he becomes very miserable. The first effect of the entrance of divine life in the soul is pain. As long as the sinner is dead spiritually, conscience is quiet, and he is peaceful in his sin; but when God gives spiritual life, the man begins to be miserable and unhappy on account of his sin. Mark this, as sure as ever thou hast been made alive by Jesus Christ, thou hast had to feel the weight of thy sin.

There is a dead man—heap burdens upon him, pile on heavy weights, he has no feeling. If that man could be made alive, he would soon cry out on account of those great loads. While he was dead, he knew nothing of the weight; but now that he is alive, the burden is intolerable.

Stab a dead man to the heart, and there is neither sign, nor cry, nor groan. Stab a living man, and his wounds bleed, and he cries out on account of the pain.

Even so it is with the quickened sinner; so soon as the Lord makes a man spiritually alive, he begins to cry out that the burden of his sin is unbearable, that the bonds of his iniquity are exceedingly painful. Then Jesus saves him from the bondage and terror of his sin.

Children of God, can you not bear witness to this fact? When convinced of sin, you were almost driven to despair. You went to Moses, and he said, "Do good works." You tried to obey him, but how you failed! You tried ceremonies, baptism, the so-called Sacrament, church-going; but you were none the better. What could you do? The ghosts of your old sins haunted you every day. By night you dreamed of them, and by day you seemed to feel the hell of which you had dreamed by night.

Do you remember the time when the burden was lifted, and



C. H. SPURGEON

all your terrors were quieted? Was it not when you saw Jesus crucified for you—when you saw Jesus bleeding, dying in your stead? Then you were set free, fully emancipated; then your every fetter was broken, then every bond was snapped; then, by the life and blood-shedding of the Lord Jesus Christ, you were delivered from terror and alarm. So Jesus saves His people from the terror of their sins.

(No. 3 next week)

## POSSUM RIDGE LETTER

dere bro Gilpeens—

James sed if ye fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well. James chapter 2, vurse ate. sinse reedin that I hav thot a lot about the royal law and hit has ben a blessin tu me.

out here on mi farm ther is a big sinkhole—prit ner 50 feet to the bottum uf hit. i hav bilt a fense around hit tu kepe mi kattle and horses and hogs frum fallin in hit. in wun sense i think the law what God gav us wuz His fense what He put up tu kepe foakes frum fallin hedlong into Hell. hit shows a feller what is rite and what is rong and pints out our helplesnes and thus brings us to Jesus.

but, oh how bad the law has ben abused. i went tu a funeral tother day and herd th preacher say that all we nede tu liv rite is the law. when i hurd him, i sed tu miself, i beleav he dun slipped a kog. then he kontinued, saying that we kud git tu Heaven simply by keping the law er by faith in Jesus. and when i hurd that i new that he had dun tore up the hole gear.

this funeral preacher sed he didnt beleav in preechin agin sin and aftur listenin tu him i dun kum to this konklud that ackshally he didnt beleave in preechin. he rikolekted tu mi mind a lot uf other preachers i no. if they wuz a horse they wud ware ther hind legs out with the single tree. ef if i had a pastur and he didnt (Continued on page three)

## Toplady And An Arminian

I was lately introduced to the acquaintance of a very learned and sensible Arminian, whose political writings, and whose social virtues, entitle him to no small share of public and domestic esteem. This worthy gentleman has capacity to perceive, and integrity to acknowledge, the prodigious lengths to which the free-will scheme, if carried as far as it naturally leads, must inevitably push its votaries. He sees the consequences clearly; he swallows them without difficulty; and he avows them very honestly.

but He cannot prevail. Men will not permit God to have His wish." Then, said I, "The Deity must certainly be a very unhappy Being."

"Not unhappy in the least," replied the ready philosopher. "God knows that in consequence of the free-will with which He has endowed His rational creatures, He Himself must be disappointed of His wishes, and defeated of His ends, and that there is no help for it, unless He had made us mere machines. He therefore submits to necessity; and does not make Himself uneasy about it."

See, on which tremendous shoal free-willers, when honest, run themselves aground! Is their god the Bible-God? Certainly not. Their god "submits" to difficulties which he "cannot help" himself out of, and endeavors to make Himself "easy" under millions and millions of inextricable embarrassments, uncomfortable disappointments, and mortifying defeats. Whereas, concerning the God of the Bible, it is affirmed that He hath done, and will always continue to do, whatsoever He pleaseth. (Psa. 115:3).

Observe, reader, the piety and the consistency of the free-will scheme. This said scheme ascends, on the ladder of blasphemy, to the mountain top of atheism; and then hurls itself from that precipice into the gulf of blind adamant necessity, in order to prove mankind free agents!

—AUGUSTUS TOPLADY.

## Our Readers Rite

"We appreciate your spiritual paper and may the Lord provide every need for its continued publication. May His richest blessing rest upon you."—Ralph W. Johnson, Minn.

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"I have been reading THE BAPTIST EXAMINER since my high school days, and have been greatly blessed by it." (Miss Veryl Thompson, Arizona.)

"Enclosed is a gift for the wonderful paper, 'The Baptist Examiner,' which has been a blessing to our home and our Christian life. May God richly bless you in the next year and may you prosper as no other year. We pray for you and your staff and the paper every day in our daily devotions."—George and Jessie Brake, Wis.

# The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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nature's will. God has "made" one willing, by imparting to him a new nature. The old nature "will not come" to Christ; but by giving a sinner a new nature, God works in "him both to will and to do His good pleasure." (Philippians 2:14).

## MRS. DALE EVANS ROGERS

DALE EVANS, the famous movie-star and wife of cowboy Roy Rogers, has made several statements in some of her recent books that have caused Bible believers seriously to question whether she is a child of God (as she professes to be) or yet in her sins. While Miss Evans (or Mrs. Rogers) appears before and speaks to conventions of Southern Baptists, to congregations in the Billy Graham meetings, and to other religious gatherings, thinking Christians who are not "tossed to and fro" by modern decisionism and the religion of excitement, are asking how this notable personality can be a born-again child of God, in view of such statements as:

"We have a precious heritage—a free, Christian country, a country believing in the Fatherhood of God and the brotherhood of man." (page 39 of "To My Son.")

"Our family believes in the brotherhood of man under the Fatherhood of God." (page 46, "To My Son.")

Of her very youthful adopted children, Mrs. Rogers says, "We believe that God is the real father of all our children and we are just caretakers for Him." (page 28, "To My Son.")

Whether Mrs. Rogers really believes the doctrine these statements actually contain is difficult to say. It may be that she has simply been deluded by the modernistic lie of "the brotherhood of man under the Fatherhood of God," and simply doesn't realize what the phrase means. I say this in view of a clear-cut statement on page 102 of this same book, which reads as follows:

"He (Christ) took the form of our sin and nailed it to the tree of Calvary to satisfy justice, for God is a just God as well as a merciful God."

However, if this lady actually believes "the brotherhood of man under the Fatherhood of God" lie, then it is evident that she has never had a revelation of her own depravity and of the need of Christ.

But if she is saved, she needs to heed I Corinthians 14:34, 35.

## NOTES

THOSE WHO TEACH that God elects because of something foreseen in man; those who teach that repentance and faith precede the Spirit's quickening; and those who teach that salvation is gained by works, are embeccles at logic and morons in understanding of the Scriptures; for all such persons represent effects as prior to the causes that produce them. According to God's Word, "the chicken came before the egg," (if we may illustrate truth by this phrase).

THE ONE THING that causes the Arminian to gnash his teeth most, is this truth: Though he may cavil against the truth of the absolute sovereignty of God, he can never change the reality of it.

REMEMBER to send us the names and addresses of all young preachers who have been licensed or ordained to preach in the past two or three years, and we shall be happy to send them a free one-year subscription to TBE.

## EMINENT QUOTATIONS

CONDITIONAL GRACE is a most palpable contradiction. Grace is no longer grace than while it is absolute and free. You might, with far greater ease, bring the two poles together, than effect a coalition between grace and works in the affairs of election. As far, and as high, as the heavens are above the earth, are the imminent acts of God super-

## "I Should Like To Know"

1. You stated in a recent issue that "The Arminian god is weaker than a worm." Can you give Scripture for this?

Here are the facts: (1) The Arminian teaches that though God does all He can to save a sinner, the sinner is able to resist God's power and perish. (2) in Job 25:6, we read, "How much less man, that is a worm?" and the son of man, which is a worm?" Here, man is referred to as a worm (also see Isaiah 41:14). (3) Now, if the worm, man, can resist the will, purpose, and power of God, then God is weaker than a worm! This is true, if Arminianism be true. Thus, the Arminian god is weaker than a worm!

2. Are we to pray for backsliders?

Yes. Paul teaches us to pray for "all saints." Pray for the pastor, the deacons, the faithful church members, the cold and indifferent, the backslidden, and any others (Ephesians 6:18).

3. Is it true that the commission of Matthew 28:19, 20 was given to the apostles only, and not to the church?

Anybody with common sense should know better than to embrace this teaching. Jesus said, "Go ye," etc., concluding with, "Lo, I am with you always, even unto the end of the world." This promise could not possibly have

referred to the apostles as apostles or individuals. They are dead. But this promise is to the church. Compare Ephesians 3:11, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." Jesus has been with His church throughout all ages, as the church has labored to fulfill His commission. The commission was more given to individual apostles than was the power of binding and loosing (Matthew 16:18). Only the church as an independent body of saints (I Cor. 12:27), dwelt and led by the Spirit (Eph. 2:21), has the authority of God to bind and to loose. No individual preacher or apostle has that power. Such teaching that is otherwise leads to Popery. And just as the church has the power of loosing and binding, it has the authority of God to fulfill the commission.

If the commission were given to the apostles, then no one in the church today has a commission to do anything, because there are none of the apostles in any of the churches. Thus, the doctrine strips us of any authority for doing anything.

Furthermore, on another occasion, the Lord commissioned the church with others in attendance besides the apostles. Note Luke 24:33: "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them."

Now, read on in Luke 24, and you will hear Jesus say to this group,

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."—Luke 24:46-48.

So, on this occasion, our Lord commissioned a group that consisted of folk who were not apostles. However, the group was the church. In other words, the Lord commissioned the church.

4. Explain Titus 2:11.

This verse teaches that the grace of God that bringeth salvation hath "appeared" to all classes of men, not all men without an exception. We know for sure that it has not appeared to every single human being; so the obvious meaning of the verse is that it has appeared to Jews, Gentiles, black men, red men, yellow men, and all other classes. Once God dealt only with Jews; but now, He is saving men from all races.

5. I noticed a poem in TBE by Thomas Spurgeon. Was he related to C. H. Spurgeon?

Yes, he was C. H. Spurgeon's son.

(Answered by Bob Ross.)

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## Examiner Editorials

By Bob L. Ross

### SALVATION BY THE GRACE OF THE DEVIL

THE BIBLE TEACHES salvation by the grace of God (Ephesians 2:8-10). The Arminians teach that salvation is by the grace of the Devil, and here is how:

The Arminians teach that God does all He can possibly do to save all men without an exception; but the Devil's power holds a great number from God, and they go to Hell. In the words of the rank Arminian, Noel Smith, "God Almighty Himself couldn't save them! He did all He could. He failed."

Now, if the Devil can keep sinners from being saved, then his power is certainly greater than God's and he could keep everybody from being saved, if he so desired. But some men get saved and go to Heaven, so the Devil must have permitted their salvation, for he could have blocked it. This simply means that all that get saved are saved by the grace of the Devil, and they go to Heaven, evidently because the Devil wouldn't have them in Hell.

That is certainly some "salvation" which the Arminians preach. The Bible teaches us of a great salvation, however. It teaches us of salvation by the sovereign, eternal, immutable, elective grace of God. This grace brings salvation and gives it unto the elect of God. (II Thessalonians 2:13, 14).

How would you rather be saved: by the grace of the Devil, or by the grace of God?

### UNCONDITIONAL SALVATION

THERE ARE NO meritorious acts whereby salvation is gained. God is not in the business of peddling His grace upon certain conditions. Merit-mongers despise salvation by grace, and the God of all grace equally despises the doctrine of salvation by human effort.

There are no meritorious conditions to salvation. God does not say, "I will save you, if you perform such and such an act." That would be salvation by works.

Furthermore, it would be a denial of man's total depravity and inability (John 6:44, Ephesians 2:1). Grace brings salvation to the spiritually helpless sinner. Some Baptists refer to repentance and faith as "conditions" of salvation. But if salvation is conditioned upon the sinner in the very beginning, then why not all the way to the end? Repentance and faith are not conditions to salvation; they are the means of God in bringing His people from sin unto Christ. I say the "means of God," for repentance and faith are "inseparable graces, wrought in our souls by the regenerating Spirit of God." (Baptist Confession of Faith, New Hampshire). The elect do not of themselves

perform repentance and faith, but the Spirit produces these graces in the elect, "in connection with divine truth."

Our salvation is conditioned upon one only, even our God. If we, as helpless sinners, are to be saved, it depends entirely upon Him. We are what we are "by the grace of God." (I Corinthians 15:10).

### GOOD WORKS NECESSARY

WORKS ARE NOT necessary to obtain salvation, for salvation is the gift of grace (Ephesians 2:8, 9). But works are necessary as an evidence of election and salvation.

The person who professes to be elect or to be a Christian, yet has no works, and no hunger for righteousness, has no evidence of his election or salvation. Without repentance and faith, no one can lay claim to salvation through Christ. Without a holy walk in life, no one can lay claim to having repented and believed. Understand, these things do not obtain or merit salvation; they simply evidence salvation. They are the fruits of the Word sown in "good ground." The seed was first sown, then came the fruits.

The free-willers and merit-mongers reverse this order; they have the fruits before the seed. They are endeavoring to merit or gain salvation by works. But John the Baptist taught that "fruits" were an evidence. Paul said we are created "unto good works" (Ephesians 2:10). All good works are the fruit of the Spirit's work. No good thing can come from the flesh. Thus, every good work is of God. If we do it, it was wrought in us by Him. All praise goes back to His throne, no flesh can glory!

### GOD SAVES AGAINST THE OLD WILL

THE WILL is nothing more than the expression of one's nature. Man's nature is sinful, so he wills to sin. Since man's nature is void of any spiritual good ("no good thing in the flesh"—Romans 7:18), then man cannot have a will to do that which is spiritually good. He will never have a will to repent, nor a will to believe; he has only a will to sin, for his nature is totally depraved by sin.

When God saves the sinner, the Spirit quickens to life (Ephesians 2:1, John 6:63). This imparts to the sinner a new nature. This new nature is a divine nature, being given by God. Thus, the person will have a new will. His will will then be to love godliness and hate iniquity. This will opposes the old nature's will. This will leads to repentance of sin, and faith in Christ. It continues to cry out for righteousness, and there is a continual warfare between the two natures—the old and the new. (Romans 7:14-25). The old remains unchanged. The new wars against the old nature's lusts, and puts them down.

What has happened? God has saved a sinner against his old

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You can't change the nature of sin by giving it a high-sounding psychological, innocent-looking name.

# The Five Points of Calvinism

By PASTOR FRANK B. BECK  
Northeast Baptist Church  
Millerton, New York

★ ★ ★

EDITOR'S NOTE: This is the first in a series of five messages on Calvinism. Bro. Beck is well-qualified to write on these great doctrines of grace, and we are expecting glorious blessings to fall upon all who have the privilege of reading the messages. They shall first appear in TBE, and then, Lord willing, they shall be published in booklet form. Don't miss a single message, and when the booklet comes from the press, get some copies and pass them on to your friends.

★ ★ ★

## Total Depravity

(Read Romans, the Third Chapter)

We must start here. He who is right on this doctrine has a good start on knowing other doctrines. He who is wrong here is bound to be wrong on every other doctrine.

### I. THE DEFINITION OF THE DOCTRINE

The word *depraved* comes to us from the Latin language by medium of the French (*Desk Standard Dictionary*, Funk and Wagnalls). *De* means thoroughly; *pravus*, crooked.

We mean by this doctrine, therefore, that man is *thoroughly crooked, wicked, and sinful by nature* in himself, and by *position* before God. This corrupt nature he received in Adam's fall into sin, and from Adam, and is evidenced in every man's *choice and practice* of sin, in which he is like Adam.

#### What Total Depravity Is Not

Lest we be misunderstood or misrepresented, it is important that we state, first of all, what we do not mean by total depravity.

First, we do not mean that man does not have a conscience.

After Adam sinned he hid himself from Jehovah God (Gen. 3:8). Adam would not have done this had he not had a guilty conscience. Likewise, though totally depraved, the accusers of the adulterous woman were "convicted by their own conscience" as Christ wrote on the ground and challenged the sinless one to cast the first stone (John 8:9).

Secondly, we do not mean that the unregenerate may not perform outward works of charity and moral goodness.

However, the unsaved cannot and will not do these works for the glory of God, but for selfish reasons.

"He bringeth forth fruit unto himself" (Hos. 10:1).

"A ruined temple may have beautiful fragments of fluted columns, but it is no proper habitation for the god for whose worship it was built" (A. H. Strong, *Systematic Theology*, p. 638).

Thirdly, we do not mean that the sinner performs all the wickedness he is capable of doing.

This is often misconstrued by those who disagree with us. It is most important that we be understood here. *Get this*: It is not strictly what the sinner *does*, but what he *is*. The Pharisees did not omit tithing mint, anise, and cummin (Matt. 23:23), and of all that they possessed (Luke 18:12), though they omitted the weightier matters of the law as judgment, mercy and faith.

#### What Total Depravity Is

Let us now note what we do mean by total depravity.

First, that the sinner lacks love to God.

Christ said to unbelievers: "But I know you, that ye have not the love of God in you" (John 5:42). The Christless may have a "form of godliness" (outward religion), but they are "lovers of pleasure rather than lovers of God" (American Standard Version). Instead of love to God, the unsaved are *enmity* to God! "Because the mind of the flesh" (and every unregenerate person "is flesh"—John 3:6) "is *enmity* against God, for it is not subject to the law of God, neither indeed can it be" (Rom. 8:7, *American Standard Version*). The mind of the flesh is "enmity to God . . . It is not only an enemy, but *enmity itself* . . . An enemy may be reconciled, but enmity cannot." (Matthew Henry, *Commentary*, Vol. VI, p. 416.)

"God is Light" (I John 1:5). The natural man loves "darkness rather than light" (John 3:19).

Secondly, that though the sinner possesses all moral faculties yet he is disordered and defiled in every faculty.

"Even their mind and conscience is defiled" (Titus 1:15).

"The inability . . . has its ground, not in the want of any faculty, but in the corrupt moral state of the faculties" (A. A. Hodge, *Outlines of Theology*, p. 342).

"The depravity which sin has produced in human nature extends to the *whole* of it. There is no part of man's nature which is unaffected by it. Man's nature is all of a piece and what affects it at all affects it altogether. When the conscience is violated by disobedience to the will of God, the moral understanding is darkened, and the will is enfeebled. We are not constituted in water-tight compartments, one of which might be ruined while the others remained intact" (Denney's *Studies in Theology*, p. 83).

A drop of ink in a glass of water discolors the whole. Therefore even an apostle must say: "I know that in *me* (that is in my *flesh*) dwelleth no good thing . . ." (Rom. 7:18). The whole of the old nature is affected.

### II. THE DECLARATION OF SCRIPTURE

"As it is written, There is *none* righteous, no, not one." This gives us man's *position* before God.

"There is *none* that understandeth." Here is the natural man's *perception*. He has none.

"There is *none* that seeketh after God." Here is his *pursuit* after God. In himself it does not exist.

"They are *all* gone out of the way, they are together become unprofitable, there is *none* that doeth good, no, one *one*." Here is the natural man's *practise* laid before us as God sees it (Rom. 3:10-12).

By position and practise, man is rotten to the core, in God's sight. "Cloth is first dyed in the wool, and then dyed again after the weaving. Man is a 'double-dyed villian.' He is corrupted by nature and afterwards by practise" (A. H. Strong, *Ibid.*, p. 579).

The sinner is beyond the reach of *cultivation*; "there is none *righteous*, no, not one." You can not cultivate a rotten apple into a good one.

He is beyond the reach of *education*; "there is none that *understandeth*."

He is beyond the reach of *inspiration*; "there is none that seeketh after God." Inspiring music and preaching, apart from the power of the Holy Spirit, means nothing.

He is beyond the reach of *occupation*, "there is none that *doeth good*, no, not one." Inviting him to sing in the choir, inducting him into an office in the church will not make him a lover of God.

Every man "*by nature*" is a child of wrath (Eph. 2:3), a child of the Devil (Matt. 13:38; John 8:44), drinks iniquity like water (Job 15:16), is depraved in mind (Eph. 4:17), blinded in heart (Eph. 4:18), cannot hear the words of Christ (John 8:43-44), cannot know the things of God (I Cor. 2:14), cannot please God (Rom. 8:8), a slave to Satan (II Tim. 2:26). The very center of man is obnoxious to a Holy God, who says of man: "The *heart* is deceitful above all things, and desperately wicked, who can know it?" (Jer. 17:9). Be assured from sacred Writ that every single person is totally depraved. "There is no difference" (Rom. 3:22-23).

### III. THE DAMAGE RESULTANT

Since man is totally depraved he is totally deprived of all ability to please God. This is seen in that the sinner is:

Spiritually *dead*. He is "dead in trespasses and sins" (Eph. 2:1). A dead person cannot do anything in the realm in which he is dead, and the sinner is spiritually *dead to God*. Thus he cannot repent of his sin, believe the Gospel, come to Jesus Christ, nor live for Him. We agree with Mr. C. H. Little, when he writes: "I believe that I cannot by *my own* reason of strength believe in Jesus Christ my Lord, or come to Him" (*Lutheran Confessional Theology*, p. 12).

Secondly, the sinner is *defiled*. He is defiled in heart and mind. In the days of Noah "*every imagination of the thoughts of his heart was only evil continually*" (Gen. 6:5). Have sinners improved since then? The Holy Spirit through the Apostle Paul says of the unbelievers in this age, that they have "*the understanding darkened*, being alienated from the life of God through the *ignorance* that is in them" (Eph. 4:18).

"No man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27).

Thirdly, the sinner is *disabled*. He cannot

(Continued on page eight)



## False Notions Concerning Sin

By Roy Mason, Tampa, Florida

The Devil breeds false notions concerning sin, just as he does concerning everything else. Some of these are extremely deadly, and all are harmful. Suppose we take note of a few of these wrong notions:

1. There is the false teaching that there is no such thing as sin. With the plain evidence of our senses who would make such an absurd claim? There are two kinds of people especially.

(1) The first is the EVOLUTIONIST. The thorough-going evolutionist considers such appendages as tonsils and the appendix as what he calls "vestigial remains" of a beast ancestry. He likewise considers what we call sin as a sort of hangover from our animal ancestry. It is just the brute in us manifesting itself—and it will take a long time in the process of evolution for us to grow out of such. Belief in a personal devil, and in responsibility to a great Supreme Being is repudiated. The Loeb-Leopold case of a few years ago illustrates. Two young men, evolutionists, deliberately killed Bobby Franks and experimented on him. Their attitude was that he was just a form of animal life, and that it was no sin to do what they did.

(2) The CHRISTIAN SCIENTIST in reality denies sin. He eliminates sin by use of a lot of sweet sounding gobbledy gook. Likewise he denies the reality of sickness and disease. Better it is

to say that he denies REALITY, period.

WHAT DOES THE BIBLE SAY? It declares that sin is a reality, and our observation and experience exactly co-incides with what the Bible has to say about it. Note the following Scriptures for example: Romans 3:9; 5:12; 6:23; I John 1:8; I John 3:4.

2. There is the false notion that sin is excusable, except in instances where gross sin is engaged in. Many don't realize themselves as sinners because as they express it, "I haven't ever done anything very bad." They mean they haven't murdered or robbed or gotten in jail for some gross offense. Yet every day they have lived they have sinned against God. That means that they have sinned by the thousands piled up against them.

3. There is the false notion that sins are only against men. Persons who hold this notion don't consider any sins that they have ever committed against God. They have lived fairly moral lives, yet all their days they have never shown any appreciation toward the One who made them. They have ignored His Word, and have not considered that they have any obligation toward Him at all. The prodigal son spoke the truth when he said, "I have sinned against HEAVEN and in thy sight." David said against THEE and thee only have I sinned." The man who ignores his Maker is an awful sinner.

4. There is the false idea that sin is relative. Persons holding this notion believe that things that were once wrong are all right today. Why? "Well, times have changed." In other words there is to their thinking no absolute right and wrong; sin is relative to the customs and habits of the time. This is the denial of a great Moral Governor of the universe. The truth is, God's standards are unchangeable. The things that were wrong in Adam's day are wrong now, this minute. "I am Jehovah, I change not," says God. "Forever O Lord, thy word is settled in heaven."

5. There is the false idea that the greatest sins are sins against one's fellow human beings. This is not true. The greatest sin a human being can be guilty of in the sight of God, is the sin of rejecting His Son. (See John 3:18). This sin is that of refusal of one's Maker. It is sin against mercy and love and grace. It is sin of base ingratitude. A bloody-handed murderer is regarded with horror and revulsion, yet the Christ rejector is worse in God's sight, for he puts himself in the mob that nailed Christ to the cross. Only the Holy Spirit can bring the needed conviction concerning the sin of rejecting Christ. Note that that is one of the main purposes for which the Spirit was sent into the world. (See John 16:8-11).

6. Then there is the false idea that sins, when they get far enough into the past, grow dim in the mind of God and hence will not be punished. Often children commit an offense and the parent doesn't find out about it for a long time. When finally it comes to light it is brushed aside with no punishment. Some offenses are not punishable before the law after a certain length of time. There is a sort of "statute of limitation" that renders one immune to prosecution. Such is not true with God. Sin is not forgotten and sin is not excused. "Every transgression receiveth a just recompense of reward."—Heb. 2:2.

(Continued on page seven)

# What I Saw In Mexico

By Bob L. Ross

## "The Virgin of Guadalupe"

The goddess of Roman Catholicism in Mexico is "The Virgin of Guadalupe." Thousands and thousands of Mexicans bow to her as their supreme object of worship. Everywhere one goes, he will see pictures and images of "The Virgin." On buses an image of her is at the front, over the driver's seat. On shoeshine boxes, her picture appears. On pieces of cloth, such as stoles, bedspreads, and tablecloths, her image is the central design. Her image also is on pieces of jewelry, calendars, items of merchandise, etc. Everywhere you go, you see this image.

The story behind the worship of "The Virgin of Guadalupe" is typical of the acts of Roman Catholicism, the old whore of Revelation 17. After Cortez's conquest of Mexico, the Catholic missionaries swarmed all over the country of Mexico, and the Mexicans more or less had Romanism crammed down their throats and forced upon them by their Spanish conquerors. But many of the Indians would not worship the Virgin Mary, for she was not an Indian. The Catholics, however, met this situation in typical Romish style. What did they do? They invented "The Virgin of Guadalupe." According to the Catholics, "The Virgin" appeared to a young man named Juan Diego, and told him that the Indian people should build a temple in her honor and that she would be their protectress and would comfort all those who prayed to her. The young man was told to give this message to the Bishop; but when he did so, the Bishop would not believe him. The Bishop wanted evidence of the story's validity. According to this tale, "The Virgin" told Juan what to do to convince the Bishop—

*"She asked him to climb to the summit of the hill, cut some flowers and take them to the Bishop as a sign, entreating not to allow any one else to see them. Juan Diego did as he was told, carrying the flowers in the folds of his 'tilma' (a mantle made from agave or other fiber). Patiently he waited for hours on the steps of the Bishop's Palace. Finally the Bishop appeared and as Juan unfolded his mantle to show him the flowers, the image of the Virgin appeared painted upon the cloth. The Bishop reverently took the 'tilma' upon which the sacred image was painted and placed it in his private oratory." (Pages 10 and 11 in "Seeing the Shrine of Our Lady of Guadalupe." by Domingo Silva).*

Later, a giant church building was erected in honor of "The Virgin." It is the most important Catholic building in Mexico today, and is located in Mexico City, supposedly on the spot where the young man had the vision. Thousands of people go in and out of the building to bow to "The Virgin" and the images of other "saints."

Within the building, the usual Catholic paraphernalia adorns the place. The bowls of "holy water," the candles, pictures, images, confessional boxes, etc., hold the superstitious minds of the people in awe. In one of the adjoining chapels, there are two old dead bodies of "saints" preserved in wax and kept in glass cases. These saints were given to the Basilica of Guadalupe by the pope. A highly cherished possession, no doubt!

A guide showed us through the building, and we were permitted to go up behind the huge front altar and view the place from there. Behind that altar we saw something which made us much ashamed of American leaders. There were several plaques there that had been given by important men of the world in honor of the "Virgin." Among these was a plaque from Billy Graham's friend, Mr. Richard Nixon, and there was another from the "Baptist" from Missouri, former President Truman. Our tax money was used to pay for these highly expensive pieces. Certainly, it was (and is) a disgrace to the United States for such plaques to have been given in honor of this idolatry.

Instead of our giving our money to honor such idolatry, we should give to the cause of Mexican mission work, in order that these folk may hear the gospel and "turn from their idols to serve the living God." (I Thess. 1:9). I urge you to help us reach these blinded folk with the glorious light of the gospel of Christ. Send your offerings to M. L. Moser, Jr., in care of Central Baptist Church, Little Rock, Arkansas.

### BASILICA TO THE VIRGIN OF GUADALUPE



This is the most important building in Mexico, as far as the Catholics are concerned. In it hangs the image of their "goddess," and to it, thousands of Mexican Catholics come to worship. In the above picture, you can see some of the people on their knees, crawling toward the building. They do this as penance, thinking they shall be blessed by "The Virgin" for their sacrifices.

## "Be Not Afraid"

(Continued from page one)  
texts in God's Word, that God's people are not to be afraid, that God's people are not to worry, that God's people are not to be fearful about tomorrow, but rather God's people are to trust to-morrow to the Lord for Him to take care of us.

I

### FEAR IS A CHARACTERISTIC OF THE UNSAVED.

**"But THE FEARFUL, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."**—Rev. 21:8.

In giving to us this description of those who are definitely on the road to Hell, you will notice that the first group which is referred to is the fearful — the ones who are worrying, and the ones who are fearful as to what the future holds in store for them. Our Lord says that they are going to Hell.

May I remind you that many people will say, "I am just afraid that I am not right. I am afraid that I haven't done enough to go to Heaven. I am afraid that I haven't performed enough good deeds to please the Lord. I am afraid that I am not right with God." Let me tell you, beloved, whenever I hear someone say anything like that, I always agree with him! The person who is afraid that he is going to Hell, is going there. The person who is afraid that he isn't saved, I am sure isn't saved. The person who hasn't yet trusted the Lord Jesus Christ as his Saviour and doesn't have the assurance that he is saved, I am satisfied that he is on the road to Hell. In fact, if a person has trusted the Lord Jesus Christ and has received the Son of God as his Saviour, then that individual has no longer the fear of Hell within him. Rather, he has peace and assurance, and he has that satisfied experience that comes only to a man or woman who has trusted the Lord Jesus Christ as his Saviour.

If I speak to someone who is afraid that he is lost, who is afraid that he isn't ready to meet the Lord, or who is afraid that he isn't right in God's sight, let me say to you that I agree with you that you are not, and I will go further and say that the very fact that you are afraid in your condition is proof positive that you are not right with Almighty God. If you were saved, God would give you assurance, He would give you peace, and He would give you an experience with Him that would enable you to know that you were right with the Lord.

II

### GOD'S CHILDREN ARE DELIVERED FROM THE FEAR OF HELL.

**"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."**—Rom. 8:15.

Everyone of us were born into this world into the family of the Devil, and the Devil was our spiritual father. To get into God's family, we had to be adopted. If a person is born into this world into one family, the only way that he can get into another family is by adoption. We were born into this world in the family of the Devil, and the only way that we can get into God's family is by adoption.

Paul, in writing to the church at Rome, said that those of us who have received the spirit of adoption, don't have fear in our hearts. Rather, we are able to cry, "Abba, Father." In other words, instead of being fearful, those of us who are saved look up into His face and cry, "Abba, Father" — literally, "Dear Papa."

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## "THE VIRGIN OF GUADALUPE"



This is the image that Roman Catholics all over Mexico pray to and look to for salvation. The image is nothing more than a painting on a piece of cloth, yet it would be hard to imagine how anyone could worship anything more strongly than the Mexicans worship this picture.

### JUAN DIEGO



According to the Catholics, "The Virgin" appeared to a young man named Juan Diego, and told him that the Mexicans were to worship her. He took some roses to the Bishop as a sign that the Virgin was to be worshipped. He had them in his "serape" or cloak, and when he opened it to show the Bishop, lo, and behold, the roses had been transformed to an image on the "serape." This "serape" is supposedly the one that now hangs in the Basilica, which is built "on the very spot" where Juan Diego had the vision.

I tell you, beloved, when a person is saved and becomes a child of God, the fear of Hell is taken away so far as that individual is concerned.

When the Apostle Paul wrote to Timothy, he said:  
**"For God hath NOT GIVEN US THE SPIRIT OF FEAR; but of power, and of love, and of a sound mind."**—II Tim. 1:7.

A person who has that spirit of fear has it because of the

broken law that is held over him, resting as a big stick over his head. Well, beloved, if you have been saved, you know the law is satisfied in Christ Jesus; therefore, God has not given to us the spirit of fear, but He has given to us the spirit of love and power and of a sound mind. I say, then, whereas the unsaved are subject to the fear of Hell, God's children are delivered now  
(Continued on page five)

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## Just For Today

Just for today, my Saviour—  
Tomorrow is not mine;  
Just for today, I ask Thee,  
For light, and help divine;  
Tomorrow's care I must not bear.  
The future is all thine.

Today I bring my measure  
To Thee, that Thou might'st fill.  
And bless it, Lord and teach me  
To trust and to be still.  
Today I'd be, my God, for Thee,  
And do Thy holy will.

Just for today, my Saviour,  
For e'er the morrow break  
Thy voice may call me unto Thee,  
And I shall no more walk  
The desert path with need of faith,  
But face to face shall talk.

And if I have enough, Lord,  
Today, why should I grieve  
Because of what I have not,  
And may not need to have.  
Each day, I pray Thee, have Thy way,  
And I will trust Thy love.

H. McD.

## "Be Not Afraid"

(Continued from page four)  
from the fear of Hell, and if you  
are God's child, the fear of Hell  
is gone so far as you are con-  
cerned.

### III

#### PRAYER DELIVERS GOD'S CHILDREN FROM THE FEAR OF DAILY EVENTS.

If you are God's child, the fear of Hell left you the day that Jesus Christ became your Saviour, and then through prayer, God, in contrast, delivers you from the fear of events within your life. Listen:

"I SOUGHT the Lord, and he heard me, and DELIVERED ME FROM ALL MY FEARS."—Psa. 34:4.

Personally, I have lots of fears, and I am satisfied that the same thing is true of you — that you, too, have many fears. As a child of God, I haven't any fear of Hell, but I do have many fears relative to the daily events of life. I thank God for this fact, though, that prayer in my experience does for me just what David said that prayer did in his experience — that it delivered him even from the fear of daily events within his life.

I am sure that you remember the time when Daniel was in Babylonian captivity. The Word of God says that there were

people in Babylon who hated Daniel because of the way in which he worshipped the Lord and served Him. The result was that they began to try to find something whereby to get rid of Daniel. They looked him over, they sized him up in every respect, and they found that there wasn't a thing that they could say against him except in the way in which he served his God. They went to the king and said, "We would like to ask you to pass a law that nobody can pray to any other god except to you for the next thirty days." The old egotistic, arrogant king, glad to be recognized, granted them their petition, but that didn't keep Daniel from praying. The Word of God tells us that Daniel had a habit of praying three times a day — of getting before an open window and praying with his face toward the city of Jerusalem, and when this petition had been granted by the king that no one was to pray to anyone else for thirty days, Daniel went right on praying just like he had before. Listen:

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." — Dan. 6:10.

As a result of thus praying, the Word of God tells us that Daniel spent a night walking around with the lions unharmed, and the next morning the king threw all those wicked, ungodly counsellors into the lions' den and they were killed even before they reached the bottom of the pit.

Beloved, I want you to see this, Daniel faced his problems, his burdens, and his fear of daily events and he took those things to God, just as he had before. I say then, while it is true that God's child is delivered from the fear of Hell the day he believes on Jesus Christ, the way he gets rid of the fear of daily events is by prayer, and by supplication, and by taking his burdens to the Lord Jesus Christ, as Daniel did. As the song says:

"Take your burden to the Lord and leave it there.  
If you trust and never doubt, He will surely bring you out.  
Take your burden to the Lord and leave it there."

The trouble with most of us is that we take our burdens to the Lord, but we bring them back. Instead of taking our burdens to the Lord and leaving them there, we take them there, but we bring them back and carry them ourselves.

As I have often said, I can imagine a little girl getting ready to go to bed at night and she has her little doll. She puts her doll over beside her and puts it to sleep, and then she turns over and goes to sleep herself.

Now the most of us go to bed just like the little girl. We take our worries and our burdens and our anxieties to bed with us and we pray to God to help us out. Then instead of letting them go to sleep we allow our burdens to worry us the night through.

I say then, in the light of Psa. 34:4 and in the light of the experience of Daniel, God's child is to get a victory over his fears every day by prayer, and by supplication, and by taking his burdens to the Lord.

### IV

#### WHAT WE ARE NOT TO BE AFRAID OF.

The Bible is very specific in telling us that there are a number of things that we are not to be afraid of.

We are not to be afraid of man. Listen:

"The Lord is on my side; I will not fear: what can man do unto me?"—Psa. 118:6.

I look back across my ministry and I think of some of the experiences through which I have passed. I think of some of the things that have come to pass in my life so far as man is concerned that might have caused me to fear, and I think of some things today that might cause me to fear, yet, beloved friends, I fall back upon this passage of Scripture. God says we are not to be afraid of man.

We are not to be afraid of words and looks.

"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious

house."—Ezek. 2:1-6.

God was giving Ezekiel a commission. He said, "Ezekiel, I want to send you to a rebellious people. I want to send you out as an embassy to rebels." Most men that go as ambassadors like to think that they are going to a friendly nation. Ezekiel knew that he was going as an embassy to a house of rebels — to Israel, a rebellious nation.

As I have often said, the angels of God rebelled against God and man has rebelled against God, yet brute beasts have never one time rebelled against God. Just think, God created brute beasts, God created man, and God created angels; angels have rebelled, man has rebelled, but brute beasts have never one time rebelled against their Creator. Shall we say then that man as well as the angels that have rebelled, are lower than even the beasts of the field?

God sends this man Ezekiel to preach to Israel, whom he describes as a rebellious nation, and He says to Ezekiel, "I want you to go preach to them and don't be afraid. Don't be afraid of their words and their looks, even though they be a rebellious house."

I rather have in mind when Ezekiel started out on that commission that this passage of Scripture was an encouragement to him. He knew he was going to a group of people that were rebellious, because God told him so, and he went with his commission from the Lord to preach to them, and God said, "Don't be afraid of them."

Beloved, I don't know how much comfort came to Ezekiel back yonder about six hundred years before the birth of the Lord Jesus Christ, but I tell you, this surely has been a blessing to this Baptist preacher twenty-five hundred years later. I surely thank God when I look back on the days of Ezekiel and his experience and his commission. I surely thank God that God said, "Don't you be afraid as to what they may say about you. Don't you be afraid of their words and their looks; you go right ahead and serve me."

Beloved, I am glad that God gave to me the same kind of commission. I am glad that God gives to every preacher this same kind of commission. I am glad that God gives to the membership of His churches the same kind of commission, when He says, "You go ahead and serve me and don't you be afraid of what men say

## THINGS OLD -- THINGS NEW

### (A SERMON OUTLINE)

II Corinthians 5:17—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

#### I. A CHANGE IN MASTERS—

- A. Cannot have two Masters.—Matthew 12:30.
- B. Satan was the old master.—Ephesians 2:2; John 8:44.
- C. Christ is the new Master.—Romans 8:14-17; I Corinthians 10:7; I Peter 4:3.

#### II. A CHANGE IN GODS—

- A. Idols were the old gods.—I Thessalonians 1:9; I Corinthians 10:7; I Peter 4:3.
- B. The Living God is the new God.—I Thessalonians 1:9; Romans 5:10.

#### III. A CHANGE IN DRESS—

- A. Self-righteousness was the old dress.—Isaiah 64:6, Romans 10:3.
- B. Christ's righteousness is the new dress.—Romans 3:24-26, Isaiah 61:10, Romans 10:4; II Corinthians 5:21, Philippians 3:9.

#### IV. A CHANGE IN LIFE—

- A. Once alive to sin only (the old life)—Ephesians 2:1-3; 4:17-19.
- B. Now alive to Christ (the new life)—Romans 6:6, Galatians 2:20; Ephesians 2:10.

#### V. A CHANGE IN ATTITUDE—

- A. Toward God's Book.—Matthew 4:4; Psalm 119:103, 105.
- B. Toward God's House.—Psalm 84:10, 122:1.
- C. Toward God's People.—I Peter 4:4, I John 3:14.
- D. Toward God's Work.—I Thessalonians 1:3, II Corinthians 9:7.
- E. Toward the world and worldliness.—I John 2:15-17.

#### VI. A CHANGE IN HOPE—

- A. Once hoped only for worldly gain.—Luke 12:16-20.
- B. Now hope for Christ's coming.—Titus 2:13.

—BOB L. ROSS.

about you, and don't you be afraid of their looks.

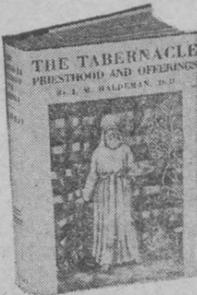
We are not to be afraid when even the meal gets low in the barrel.

"And Elijah said unto her, FEAR NOT: go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."—I Kings 17:13, 14.

It was a time of famine. Elijah was God's prophet. He had gone to the brook Cherith and had stayed there for some time. While he was there, God had the ravens go out and forage for food every day. Then instead of eating that food, God had those ravens bring that food and give it to the prophet Elijah. God saw to it that His prophet was thus taken care of until the brook dried up. When the brook dried up, God said to

(Continued on page seven)

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

A Message To Young Preachers—

## DON'T ALTER THE WORD

Every motive that could move men to alter the Word of God has been fully delineated in various portions of the Bible. It shows that God was aware from the first of the reception that would be given to His truth; and it is instructive to the humble believer as it is humiliating to the modern lover of pen-knife criticism.

1. The tendency to alter the Word of God is **human**. It is manifested in the first religious conversation on record. The divine voice had asserted, "Thou shalt not eat of it;" the human voice added, "neither shall ye touch it." The addition was the precursor of the fall.

2. The desire to alter the Word of God is **dangerous**. In the wilderness God Himself points this out: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it" (Deut. 4:2). The nations they were advancing to conquer had long cast aside their allegiance to their Maker, and the least tendency to question or alter God's Word might result in the same downfall for Israel. Deut. 12:31, 32 distinctly refers to this danger, and re-asserts the warning, "Thou shalt not add thereto, nor diminish from it." That idolatry does result from such daring rebellion is proved by the state of the Roman Catholic community today.

3. The act of altering the Word of God is **sinful**. "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:5, 6). "Every word of God is pure;" and he who essays to improve upon it imputes error to the All-wise. Only unholy minds could attempt it.

4. The desire to alter the Word of God is **weakness**. Jeremiah's was a terrible message, and even he might yield to feelings of pity for his race; God saw this, and in words that could not be misunderstood, He said to the prophet, "Diminish not a word" (Jeremiah 24:2). If God's message is diminished, its power is lessened, and its results are consequently less certain. The authority, the power, the meaning, the terror

of God's truth must be preserved in all their fulness for God's purposes are to be carried out.

5. The ambition to alter the Word of God is **Pharasaic**. To break the perfection of the law and teach our own alterations or additions as if they were of God is vile indeed. Matthew 5:19, 20. Our Lord reproved this spirit in scathing and unmistakable language. Why is it His words are forgotten? "Ye have made the commandment of God of none effect by your tradition," He says. "They teach for doctrines the commandments of men" (Matthew 23:2, 3). The Pharasaic spirit thus renders impossible obedience and loyalty to God as the supreme Teacher.

6. The craving to alter the Word of God is **accursed**. Rev. 22:18, 19 should be read with fear and trembling. Is there not a reference to this tendency revealed in Paradise? What else is meant by the threatening, "God shall take away his part from the tree of life" (see Revised Version). Is not the offender's name to be taken away as Adam's was? Thus all down the ages God has warned men against this crime. He is a jealous God, and has determined to visit with the direst punishment all who dare to alter His completed and full revelation.

This is the crime of the present day: the Lord preserve us from it!—Selected



### THE FREE-WILLER'S PRAYER

"If I will, I will enter heaven, but if I will I will despise the grace of God. If I will, I will conquer the Holy Spirit of God. If I will, I can take salvation or leave it, for I am stronger than God. If I will, I can make the Blood of Christ of no effect, for I am in control of God's purpose. If I want the Blood to avail, it can. If I say No, it can't. If I will, I will laugh at God's purpose. It is my purpose that will make God's purpose stand or fall. God is just a figurehead. I will make things work or fail."—Copied. What blasphemy. (Daniel 4:35).



## For Little Children

### JESUS GOES BACK TO HEAVEN

Read Acts—First Chapter.

Boys and girls, one day not long after the Lord Jesus Christ was crucified on the cross, He went back to Heaven to be with His Father. And as He lifted Himself up into the clouds, His disciples stood watching Him until He disappeared into the clouds. They loved their Lord so much that they wanted to be with Him until He was gone away.

And while they were looking into the skies, two angels appeared unto them and comforted the disciples. The angels told the disciples that the Lord Jesus Christ was going to come back

again some day to this earth. So the disciples returned again to Jerusalem to work and preach, for they had much work to do before the Lord Jesus came back.

Boys and girls, the Lord Jesus is coming back again to this earth. He might come any day, for nobody knows when He is coming. But He is coming—we know that.

And, boys and girls, there is much work to be done before He comes back. We who have trusted the Lord Jesus Christ as our Saviour have much work to do. There are many who live right around us who never go to church anywhere. We need to invite these to come with us. And there are many, many unsaved friends of ours who have not trusted the Lord Jesus Christ as their Saviour. We should tell these people of our Saviour.

Boys and girls, work now, for "the night cometh, when no man can work."—(John 9:4).

## A Thought For The Believer

"As far as the east is from the west, so far hath he removed our transgressions from us." — Psalm 103:12.

Ruminating upon this text the other day, it came to me with a peculiar sweetness after this fashion: "As far as the east is from the west, so far hath he removed our transgressions from"—Himself? Yes, that is true, but the text says, "from us," from us. And this was what passed through my mind—"Then my sin is gone away from me, from me! Here am I, fretting that I am not what I should be, and groaning and crying before God about a thousand things; but, for all that, there is no sin upon me; for, 'As far as the east is from the west, so far hath he removed our transgressions from us.' From ourselves our sins have gone; from us, as well as from His book, and from His memory, they have been removed.

"But I committed them," says one. Ah, that you did. Your sin was yours, yours with a vengeance! It was like that poisoned tunic which Hercules put on, which he could not drag from him let him do what he might, but which burned deep into his flesh and bones. Such were your transgressions. You could not tear them off. But God has taken them off—every one of them—if you have believed in Jesus; and where is that tunic of fire now? Where is it? It shall be sought for, but it shall not be found, yea, it shall not be, saith the Lord. It is gone for ever.

I sometimes see believers troubling themselves as if all their sins were laid up like a treasure in an iron safe in some part of their house. It is not so; it is not so. Your guilt is carried to an infinite distance, and will never be charged against you. The eternal God has removed your sins, and they are removed; be ye sure of this. They are all gone; gone for ever.

Satan may stand and howl for accusers, and say, "Come forth and accuse the child of God!" and you yourself may inwardly fear that they will come, and therefore you may put on your filthy garments, and go in before the great judge, and stand there like a wretched criminal about to be tried. But what does Jesus say when He comes into the court? He says, "Take away his filthy garments from him! What right has he to put them on, for I have taken them away from him long ago with my precious blood? Take them off! Set a fair mitre on his head. This is one whom I have loved and cleansed: why does he stand in the place of condemnation, when he is not condemned and cannot be condemned, for there is now no condemnation?"

Ah, we many times go down into the hold of the vessel and there we lie amongst the cargo, and the ship-men put the hatches on, and there we are, half stifled, when we might as well come up on the quarter deck and walk there, full of delight and peace. We are moaning and fretting ourselves, and all about what does not really exist. I saw two men, yesterday, handcuffed and-marched to the prison-van to be taken off to gaol. They could not move their wrists for they were manacled. Now, suppose I had walked behind them, holding my wrists in the same way, never opening my hands, nor stirring them, but crying, "I once had handcuffs on." And suppose it was said, (Continued on page eight)

## "The Age Of Violence"

By A. R. FUNDERBURK

The age in which we now live has come to be called "The Atomic Age." It might also be called "The Age of Violence." Certainly violence is one of the chief characteristics of our day. We have violent hurricanes, violent floods, violent earthquakes, etc., all taking a heavy toll of destruction in human lives and property.

We also have violent explosions, violent train wrecks, violent car wrecks and violent airplane wrecks in which multiplied thousands meet violent deaths. Thirty-five thousand met violent deaths in automobile wrecks here in our own country last year.

This is also the age of violent tempers. Thousands meet their deaths as a result of violent tempers. A mother, in a fit of anger, choked her six-months-old baby to death because, she said, "He kept me awake at night with his crying." A fifteen-year old girl shot her mother to death because the mother had forbidden her to go out that night. A man shot his neighbor to death over a small debt. Every day we read of such as the above in the newspapers.

This is an age, too, of violent dispositions. This differs from violent tempers in that it is cold, premeditated, planned violence on another, stemming from a deeply depraved nature, unrestrained. A mother and stepfather threw their small son down a deep precipice, not from a fit of anger, but because they did not want the child. A man was convicted in court for taking his wife out for a boat ride and drowning her by throwing her overboard, not because he was angry with her, but because he was in love with another woman and wanted to be rid of his wife. A mother murdered her two small sons, cut their little bodies up in pieces and buried them out in a pasture representing them as being some "spoiled beef" she had to get rid of. She was not angry with the children but wanted to get rid of them. All of the above mentioned instances of violence were taken from newspapers and could be multiplied a thousand-fold from newspaper columns. Who can say that this is not

indeed an age of violence? We read something in the Bible of another "Age of Violence" in the past. It was back in the time of Noah. In Genesis the sixth chapter we read of an age of great wickedness, sin and corruption among men. In verse 11 of that chapter it was written of that day and age, "The earth was filled with violence." These are the exact words used to describe that time and the statement repeated in verse 13, "The earth is filled with violence."

This striking similarity of the times in which we live to that of the days of Noah is very significant in the light of the teaching of Christ when, upon being asked what would be the sign of His coming again, said it would be as it was in the days of Noah. Matthew 24:37.

If there were no other evidence that the coming of Christ is imminent, this alone would justify our conclusion that His coming is near at hand. Couple this with scores of other prophecies which the Bible says are signs of the last days and of His return and it would seem that we are dwelling of understanding indeed if we cannot see this precious truth.

Scores of other prophecies are being fulfilled before our very eyes. "Men shall run to and fro on the earth and knowledge shall be increased . . . wars and rumors of wars . . . earthquakes, famines and pestilences . . . exceeding wickedness and corruption . . . disobedient children . . . perilous times . . . without natural affections (as in the case of the mothers heretofore mentioned) . . . given over to vile affections (adultery and fornication) . . . truce breakers . . . fierce lovers of pleasure. The fulfillment of these and many other prophecies prove that the coming of the Lord is at hand and Christ Himself said—"When ye see these things come to pass, know that it is nigh, even at the doors." Mark 13:29.

Reader, are you ready for the coming of the Lord? The Bible says, "Prepare to meet thy God." "He that hath the Son hath life; and he that hath not the Son of God hath not life."—I John 5:10.

### READ THE BIBLE BY SYMBOLS



me all the days of my life and I will dwell in the



forever.

" . . . mercy shall follow me all the days of my life and I will dwell in the house of the Lord for ever."—Psa. 23:6.

It is wonderful how Paul covered so much ground and accomplished so much without a car.

# SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, SEPTEMBER 22, 1957

ACTS 12

## "Be Not Afraid"

(Continued from page five)

Elijah, "You go to Zarephath. There is a widow woman there. You go to her house and she will take care of you during all the period of the famine." When Elijah got there, the widow was out in the woodyard gathering sticks. She had enough meal and enough oil to make one last batch of bread, and she was getting ready to bake that for her and her son, and they were going to eat and die. God told her, through Elijah, to fear not, and to prepare some bread for Elijah, and then to prepare some for her and her son; she did so, and that miracle of oil and that handful of meal would never waste away or fail in all that famine.

Wouldn't it be wonderful always to be able to reach down to the barrel and find enough meal to make one more batch of bread? Wouldn't it be wonderful to know that there would never be a lack of food — that there would always be plenty to eat? That is exactly what God said to this woman through Elijah. He said, "Fear not; the oil won't waste away and the meal won't be destroyed. You take care of Elijah and I will take care of you."

Beloved, we worry every day about how we are going to be able to meet expenses. We worry about how we are going to be able to keep the wolf from the door. We realize we can't work miracles like Jesus did. What are we going to do? I tell you, beloved, you do just exactly like this woman did — you take God into every respect, and I am confident that the God who took care of Elijah will take care of you. I don't know of anything that helps and encourages me more as I face my problems from day to day than to realize that the God that spoke to Elijah and to this widow woman, is the same God that we are serving today, for He said, "Don't you be afraid — even when the meal is low in the bottom of the barrel."

Every once in a while I talk to somebody who says, "I just can't do because I can't afford to." Beloved, I think that that is an excuse. As I have often said, we do what we want to do in life. When somebody says, "I just can't afford to tithe," in contrast, I say, "You just can't afford not to tithe." The God who took care of Elijah and this widow woman during all the famine, is the same God that we are worshipping and serving today. If I were beloved, I would bring my knees to the Lord, and I would let God take care of the rest.

We are not to be afraid of evil things or calamities.

**HE SHALL NOT BE AFRAID OF EVIL THINGS: HIS HEART IS FIXATED TRUSTING IN THE LORD.**—Psa. 112:8.

**THOU SHALT NOT BE AFRAID FOR THE TERROR BY NIGHT; NOR FOR THE ARROW THAT FLEIETH BY DAY; NOR FOR THE PESTILENCE THAT WALKETH IN DARKNESS; NOR FOR THE DESTRUCTION THAT WASTETH AT MIDNIGHT.**—Psa. 91:5, 6.

God is our refuge and strength, therefore **WILL NOT WE FEAR**, though the earth be removed, and though the mountains be carried into the midst of the sea; Though waters thereof roar and be troubled, though the mountains quake with the swelling thereof."—Psa. 46:1-3.

David said, "If God picks up the earth and puts it into the sea, we will not fear. We are going to fear if mountains shake with the swelling there-

and fell on their knees to pray. People grabbed total strangers and held on to them in their fright. They were scared as to what was going to happen to them.

I tell you, beloved, God's people don't have any business being afraid of calamities, nor the evil tidings that come to them.

Suppose someone would come to you now and announce the fact that your mother, your father, your brother, your sister, and your child have died. Suppose the building in which you are, would suddenly crumble. What would you do? Beloved, God said we are to trust and not be afraid.

**WE ARE NOT TO BE AFRAID WHEN WE LIE DOWN TO SLEEP.**

**"Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee."**—Job 11:19.

Though man would disturb you, though man would destroy you, though you would have many things that would interrupt your rest, you should lie down at night and go to sleep and "none shall make thee afraid."

Notice again: **"When thou liest down, THOU SHALT NOT BE AFRAID; yea, thou shalt lie down, and thy sleep shall be sweet."**—Prov. 3:24.

I remember talking to an individual a few years ago, who said, "Brother Gilpin, I never lie down at night but that a burden comes over me. Suppose I would have a heart attack. Suppose I would have a stroke. Suppose I never got up. I never go to bed at night but what I worry for fear I don't arise the next morning." Beloved, do you know why that man felt that way? Because he wasn't right with the Lord. God's child is admonished to lie down and go to sleep and not be afraid.

A person is never more helpless than when he is asleep. You lie down and sleep and you are totally unconscious. Someone might steal up on you to do you harm. Someone might drive a dagger into your heart. Someone might even decapitate you. You might be able to protect yourself while you are awake, but it would be a different situation if you were asleep.

I think if I were awake that I would be able to protect myself. At any rate, if someone attempted to do me harm, there would be some fighting going on. Billy Sunday once said that he looked down in the audience one night and there sat a man who had a rawhide lariat, and he sat there plaiting and unplaiting that lariat. Billy said that he looked down at that fellow and kept preaching right at him. Finally, that fellow got up and came up to the rostrum with that rawhide lariat in his hand and he said to Billy, "I have a commission from God to give you a horse whipping right here." Billy Sunday said to him, "I have a commission from God to knock the Devil out of you," and he rolled up his sleeves and gave him a demonstration of muscular Christianity. I think Billy did the right thing.

I tell you, beloved, I might protect myself in the daytime when I am awake and able to walk about, but I can't do that when I am asleep. Yet God says that we are not to be afraid when we lie down to sleep, but we are to trust everything unto the Lord. **WE ARE NOT TO BE AFRAID OF DEATH.**

If you are right with the Lord, you are not afraid to die, because the Lord has given you something in your heart whereby you are not afraid.

**"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And DELIVER THEM, WHO THROUGH FEAR OF DEATH were all their lifetime subject to bondage."**—Heb. 2:14, 15.

This tells us that Jesus Christ came into this world and took upon Himself flesh, and died for us, that when we come down to the end of the way, He might take away the power of death from the Devil and that He might

## A WOMAN'S PRAYER MEETING

Memory Verse: "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34:7.

### I. Further Persecutions, Acts 12:1-5.

This was the fifth general persecution that has come upon the Jerusalem church. It was no doubt inspired by Herod's desire to gain favor with the Jews.

Again we see what it costs to faithfully witness for Jesus. James is killed and Peter is imprisoned for the third time. Cf. Mt. 10:17-25.

This was according to prophecy. In Mark 10:38, Jesus had told James and John that they should drink of the same cup of which He drank (i.e. His death). James is the first of the apostles to die. His death was the fulfillment of Jesus' prediction.

### II. Prayer, Acts 12:5-10.

It was, doubtless, Herod's expectation that Peter should share James' fate. Peter had many obstacles: Herod, sixteen soldiers (v. 4), two chains (v. 6), and three gates (v. 10). From a human standpoint, deliverance seemed impossible.

However, when the outlook is dark, it is then time to try the up-look. Prayer was the church's resource at this time. So with their only capital—prayer and faith—they began praying intensely (v. 5) for Peter's release. Herod knew nothing of the action of the church.

Peter's status: Prayer vs. Herod, sixteen soldiers, two chains and three gates. Prayer opened Peter's doors and delivered him. Prayer is the greatest door-opener known. It will open the door of financial difficulty, sorrow, domestic difficulties, salvation for others, and our own spiritual development.

### III. Sleep, Acts 12:6.

Why could Peter sleep so peacefully, knowing that Herod intended to take his life? It was not the sleep of exhaustion, but was the result of a calm mind, trusting in the Lord. Doubtless he remembered Jesus' words about his old age (John 21:18), and since he was still young, he concluded that Jesus would keep His word, and so he rested in the Lord to care for him and deliver him from Herod.

### IV. How Far God Helped Peter, Acts 12:11.

There is an old adage which says, "Heaven helps those who help themselves." There never was a greater falsehood told. The very converse is true: "Heaven helps those who can't help themselves." Thus with Peter. However, when Peter came to the place where he could care for himself, the angel departed from him.

### V. Unbelief in Prayer, Acts 12:12-16.

When Peter was released, he made his way at

deliver us from the fear of death.

You say, "Brother Gilpin, I just don't know whether I would be afraid to die or not. I don't know whether I would have dying grace or not." Listen, beloved, if you are able to walk around, you don't need dying grace. What you need is living grace — grace to live for the Lord every day — grace that your life might count for Him. When you come down to die, the same God that gives you living grace will give you dying grace. I thank God for this truth, we are not to be afraid when we come down to die. No wonder the Psalmist said:



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**"Yea, though I walk through the valley of the shadow of death, I WILL FEAR NO EVIL: for thou art with me; thy rod and thy staff they comfort me."**—Psa. 23:4.

The child of God has nothing to fear when he comes to die.

Again, we are not to be afraid when this world is on fire and when the Lord Jesus Christ is coming for His own in the sky.

I am looking forward to the coming again of the Lord Jesus. To me it is about the most precious thing that I can think of—the fact that the Lord Jesus Christ is coming again. We are not to be afraid when He comes.

**"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in PEACE, without spot, and blameless."**—II Pet. 3:10-14.

When the world is on fire, when the elements are melting with fervent heat, and when the Lord Jesus Christ comes, we are not to be afraid. We are not to be afraid when the coming of Christ draws near.

CONCLUSION  
I am glad He is coming. I thank God that there is a day that Jesus Christ is coming back to this world. As I face that day,

once to the home where prayer was being offered for his release. However, those who were praying for him, couldn't believe that God had heard and answered their prayers. Oh, what little faith they manifested. How true of many of us in this present day!

These prayers remind us of the crowd who gathered at church to pray for rain and not one of them carried his umbrella with him. Or again, they call to mind a group who met to pray for rain (had resolved not to disband until it rained) and not one had put out his rain-barrel, tub, or bucket before leaving home. May we pray: "Lord, I believe; help thou mine unbelief." Mark 9:24.

### VI. The Ministry Of Angels, Acts 12:7-10, 15.

On the basis of two passages (Acts 12:15 and Mt. 18:10), the Catholics draw the theory of the "Guardian Angel." I do not know whether there is sufficient evidence to say that every Christian has a particular angel at his disposal, but I am sure that the angels are the servants of the righteous. Cf. Mark 1:13; Psa. 91:11; Psa. 34:7; Dan. 9:21. In this chapter, the angel of the Lord came twice; once to deliver Peter and once to smite Herod.

### VII. A Woman's Prayer Meeting, Acts 12:17.

I Tim. 2:8 forbids women to pray publicly when men are present. This passage shows how remarkably consistent the Scriptures are, for in this instance we have the men and women praying in separate groups. It is anti-Scriptural to ever hold even a cottage prayer meeting when men and women pray together.

### VIII. The Death Of Herod, Acts 12:18-23.

Herod was a bloody monarch. The keepers who permitted Peter's escape were put to death by him. In this respect, he followed the footsteps of his cruel grandfather who slew the babes of Bethlehem. Cf. Mt. 2:16-18; Ex. 20:5.

Eventually though, Herod must die. He has killed James and now God kills him. He reaps as he has sown. Cf. Gal. 6:7, 8.

### IX. Growth Of The Word, Acts 12:24, 25.

In spite of persecution and opposition, the Word of God continued to grow. It is true that "the blood of the martyrs is the seed of the church."

### X. Typology.

This chapter is a dispensational foreshadowing of the tribulation. Wicked King Herod reigning in Jerusalem is a type of the Anti-Christ. Many of the Jews, like James, will be then killed. Others like Peter will be miraculously delivered. Herod's presumption and fate clearly points to that of the Anti-Christ. Cf. II Thess. 2:3-8.

or as I face death, or as I face sleep when I lie down at night, or as I face the prospect of an empty meal barrel, or as I face the words and the fierce looks of man, or as I fear man himself, I thank God that I have an assurance that I am not to fear.

**"What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust; I WILL NOT FEAR what flesh can do unto me."**—Psa. 56:3, 4.

Might it please God to help you to trust Him like David and be not afraid.

If I speak to somebody who is lost, then may I say to you, you need Jesus Christ as your Saviour. Listen:

**"Behold, God is my salvation; I WILL TRUST, AND NOT BE AFRAID: for the Lord Jehovah is my strength and my song; he also is become my salvation."**—Isa. 12:2.

Might it please God to help you to trust Him and not be afraid. May God bless you!



## Possum Ridge

(Continued from page three)  
wuns in the church what air qualified to teech, and shuks, i no he aint qualified fer he dont no enuf tu hav a sundy skule.

Mose's nu pastur seems tu be rite good from what Moses sez. the second sundy uf his pastorate, he preached the funeral fer the nigger renegade uf this hole sekshun. He opened his remarks by sayin, Sam Viser u is gone, yes u is gone, and we shore hopes u is gon wher we specs u aint. Mose sez he is a rite plain talkin preecher. well, that is the kind i lik. i lik u and bro. Bob sinse u speek plain and i like TEE since hit tels the plain truth. i say this bekaws i am,

yore frend,  
i s hardtufule.

### Five Points — Total Depravity

(Continued from page three)  
save himself, and will not turn to Christ for salvation until he is born again by the Spirit of God. (John 1:13, 6:63).

"But, what of man's free will? Can he not will to come to Christ?"

Christ answers: "Ye will not come to Me that ye might have life" (John 5:40). *Man's will is motivated and controlled by his nature* (Eph. 2:3). He is free to turn to Christ, but not able. I am free to make a million dollars, but so far it seems that I am not able. Turning to Christ is a spiritual act, and the sinner is spiritually dead.

"There is none that seeketh after God" (Rom. 3:11).

"Whosoever will" may come! (Rev. 22:17). But none will, "except the Father draw" them (John 6:44). "Ye would not" (Matt. 23:37).

Do we not read, "Choose ye this day whom ye will serve?" We do, in Joshua 24:15, but *please read the whole verse!* Notice, first, that it is addressed to those to whom it seemed evermore worthless to "serve the Lord." Will you continue to apply this to yourself? Then, secondly, the choice is not between choosing the Lord and the Devil, or the world, or something else. The choice is now between the gods on the other side of the flood, or the gods of the Amorites! It seems evil to serve the Lord. Now choose which god ye will serve. You had better hear Christ in John 15:16.

It may be protested that man is not responsible for his sin.

Let us try such reasoning with the laws of our land. Why should a man be sentenced to prison for drunkenness when he is an addicted drinker, and cannot help it? Here is another man who cannot stop stealing. Here is another who has such a temper he has murdered several people. He cannot help it. Are these men no longer responsible to obey the civil laws because of their inability? No, in no wise. Shall we ask God to do that which our own sense of justice refuses? To despise the laws of the land does not excuse us from the responsibility to obey them. *Inability does not do away with responsibility.* I am responsible to pay my debts, whether I am able or not. *The sinner is responsible to keep the moral law of God, though he is unable.* (1 Tim. 1:8-11). The Christian is responsible to live without sin (1 John 2:1), though unable

(Rom. 7:15-25). The plea, "I am not able, therefore not responsible," depends "on how the inability arose. If it is a created inability (the fault lies with the Creator), then there can be no obligation (on man's part). But if acquired, the obligation remains" (David S. Clark), *A Syllabus of Systematic Theology*, p. 213).

It was acquired from father Adam, and is embraced by all his race (Rom. 5:12-21). But the doctrine of imputation is another doctrine in itself, and deserves separate treatment.

"God did enough in making man upright, and if he hath lost his uprightness, he must thank himself, and not blame God, who is not bound to restore it. Grace is the Lord's own. He giveth it to whom He will" (Christopher Ness, *An Antidote Against Arminianism*, p. 84).

It follows then that the salvation of the sinner is wholly and solely of grace, *Dei Gratia!*

"God is free in consistency with the intimate perfection of His nature to save none, few, many or all, according to the sovereign good pleasure of His will" (Lorraine Boettner, *The Reformed Doctrine of Predestination*, p. 71).

### IV. THE DELIVERANCE

God chose a certain number (though innumerable to man—Rev. 7:9) to be saved, and the choice is an eternal one, made before the foundation of the world (2 Tim. 1:9; Eph. 1:4-5).

The Son of God came and took their sins upon Himself (1 Pet. 2:24) and died for their sins (1 Cor. 15:3), and for them (Rom. 5:8).

In God's time (Gal. 1:15-16) the Holy Spirit comes and gives the new birth (John 1:13, 6:63) and eternal life to these dead sinners (John 3:1-16), by the sovereign will of Christ (John 5:21), God working in them "both to will and to do of His good pleasure" (Phil. 2:13).

Thus Christ comes to live in their hearts (Eph. 3:17) and they are born of God: not by their own will, but by the will of God (John 1:12-13).

The assurance that this has happened to you, dear reader, is that you once found yourself sincerely troubled and burdened with your sins and your lost condition, thus seeing your great need of Jesus Christ as your own personal Saviour; you then were graciously led to believe in the Lord Jesus Christ alone for eternal salvation, and now you know that you "have passed out of death into life" (John 5:24, American Standard Version).

"Whosoever believeth that Jesus is the Christ is born of God . . ." (1 John 5:1).

sinner to life, just as His Word and Spirit quickened dead Lazarus to life.

(4) The Bible teaches us that the regenerating agent in the new birth is God's Spirit. Of course, the Spirit and the Word of God are both necessary. However, the Spirit is the One that "quickens" (John 6:63). The Word is the Spirit's Sword (Ephesians 6:17). When the Spirit works in the sinner, He doesn't "knock." And understand, if Jesus does knock at the sinner's heart, He does so by the Spirit, for the Spirit administers the Master's will. (John 14:16-18, 26, 15:26). But where are we told of the Spirit's "knocking" on the sinner's heart? Why, nowhere. The Spirit doesn't "knock," He quickens (Ephesians 2:1).

(5) The idea that the sinner "opens the door" is contrary to the following passages, as well as others:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—(John 1:13).

"It is the Spirit that quickeneth; the flesh profiteth nothing."—(John 6:63).

"And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."—(John 6:65).

"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—(Romans 9:16).

"And you hath he quickened, who were dead in trespasses and sins."—(Ephesians 2:1).

(6) This Arminian notion pictures Jesus as standing helpless before the sinner, whereas the sinner is the one that is helpless. (Romans 3:9-20). We have all seen that painting or picture, supposedly of Jesus, standing and knocking at a door. The artist who painted that picture was infected with Arminianism, and he didn't paint a knob or latch on the door. A man said to the artist, "Why, this picture is all wrong; the man couldn't get in if he wanted in. There is no latch on the door."

The artist then told the observer that the man was Jesus, that the door was the sinner's heart, and that the only latch was on the inside. "If the sinner doesn't open the door," he said, "Jesus can never, never come in."

Do you see, this idea has Jesus in a position of helplessness, whereas in reality, the sinner is the one that is helpless. The Lord is the Potter, and man is the clay (Romans 9:21). The Lord is not the potter. Note from God's Word that the Lord isn't helpless in any wise at all. We read in John 5:21, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Jesus doesn't "knock"; He quickens; and He quickens whom He will.

In John 10:26, we read, "But ye believe not, because ye are not of my sheep." Some didn't believe. Why? "Because ye are not my sheep." The sheep, Jesus said, "hear my voice." Why? Because He gave them "ears to hear." "Blessed are your eyes," he said, "for they see; and your ears, for they hear." (Matthew 13:16). Only the sheep have spiritual ears. That is one of the marks of God's sheep (John 18:27-30).

But let us just read a few other verses teaching us of our Lord's sovereignty:

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—(Job 23:13).

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: for the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?—(Isaiah 14:24, 27).

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, 'My counsel shall stand, and I shall do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it,

I will also bring it to pass; I have purposed it, I will also do it."—(Isaiah 46-9, 11).

"And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will, in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"—(Daniel 4:35).

"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—(Luke 10:22).

"But our God is in the heavens: he hath done whatsoever he hath pleased."—(Psalm 115:3).

Beloved, the helpless god of the Arminians' imagination may go around knocking on the sinner's heart, but the God of the Bible does what He wills. The sinner is helpless; God is all-powerful. His will does not dangle on whether or not the sinner will "open the door."

The Arminians picture God's will as being dependent upon the will of the worm, man (Job 25:6). This demotes God's will to a position that is weaker than the will of the worm, man! Do you see why it is that Arminianism is so blasphemous? It dethrones the Creator and enthrones the worm!

### Well, Then, At Whose Door Is Jesus Knocking?

Notice in Revelation 3:14 that Jesus said, "Unto the angel of the church of the Laodiceans write." And one of the things that Jesus dictated to John were the words of Revelation 3:20, "Behold, I stand at the door, and knock," etc. Now, why was Jesus knocking on the door of the church of the Laodiceans? Because this church was lukewarm; it wasn't led of the Spirit; its membership was probably made up mostly of unsaved people, and if not unsaved people, cold, backslidden Christians. So Jesus uses a figure of speech to inform the church that things are not right on the inside. In fact, they are so far from right that the Lord is not even there. He is on the outside, and if a saint wants His sweet fellowship, he will have to "open the door;" then the Lord will come in and "sup with him."

There are many churches today that are just as this church: one can't find the Lord's fellowship in the church, but must have only an individual fellowship with Him among worldly, cold church members.

This is plainly what the verse is teaching. This letter was not written to the sinner, but to a church.

### Thought For Believer

(Continued from page six)  
"Well, but are they not taken off?" and I were to reply, "Yes, I have heard that they are gone, but somehow, through habit, I go about as if I wore them still!"—would not everybody say, "Why, that man must be insane!"

Now you, child of God, once had the handcuffs on; your sins were upon you; but Jesus Christ took them off. When you believed in Him, He took the fetters away; why do you go about in bondage?

"I am afraid!" say you. What of, man? What of? Are you a believer and afraid of your own sins? You are afraid of things which do not exist. Your sins are so gone that they cannot be laid to your charge.

Will you rise to something like the truth of your position? You are not only pardoned, but you are an accepted child of God. Go to your Father with joy and thankfulness, and bless Him for all His love to you. Wipe those tears away, smooth those wrinkles from your brow; take up the song of joy and gladness, and say with the Apostle Paul, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

—C. H. Spurgeon

### At Whose Door . . . ?

(Continued from page one)  
is full of iniquity (Jeremiah 17:9); it is the fountain-head of sin (Mark 7:20-23); it is the source of ignorance (Ephesians 4:18). Certainly, Jesus doesn't want to enter such a heart. So He gives a "new heart," just as He gives "all things" new.

We, as saints, have a new song (Revelation 5:9), a new man (Colossians 3:10), a new life (John 5:24, Ephesians 2:1), a new mind

(I Corinthians 2:16), and we shall have a new body (I Corinthians 15:51-58). It is no wonder that we have all things new, for the "old things" (II Corinthians 5:17), were and are wholly unprofitable (John 6:63).

Jesus said that men do not put new wine into old wineskins (or bottles) else the old skins will burst. Neither does our Lord take up His abode in the old "wineskin" of the depraved heart. No, Jesus doesn't knock on the old heart; instead, He gives us a new

heart. So Revelation 3:20 could not refer to the sinner's old heart.

(3) In view of man's total depravity, those who teach that Revelation 3:20 refers to the sinner's heart, impute gross ignorance to the Lord Jesus Christ, our all-wise Sovereign. What if Jesus had gone out to the tomb of Lazarus (see John 11), and walked over to the tomb and knocked, knocked, and knocked, waiting for Lazarus himself to open the tomb so that He could come in? Why, such an act would have certainly disapproved the normalcy of Jesus' mind. Lazarus had been dead for four days, and was stinking. Does anyone think that Lazarus could have gotten up from death to "open the door" for the Lord to enter? Why, no one thinks thusly.

Well, beloved, the sinner's spiritual condition is just as bad as was Lazarus' physical condition. Lazarus was dead physically; the sinner is dead spiritually, "dead in trespasses and in sins" (Ephesians 2:1). Lazarus' body was decaying and stinking; the sinner continues to spiritually decay, and the stench of his rotten, sinful nature is an abomination to God.

Would it have been good sense on the part of Jesus for Him to wait for Lazarus to open the door? Why, if the Lord had left it to Lazarus, the man would still be in the tomb. Now, do you think that it is good sense to say that the Lord waits outside the sinner's heart for the spiritually dead sinner to "open the door"? What can that spiritually dead man do by way of "opening the door"? He can't see and hear spiritual things (Matthew 13:13-15); he can't understand spiritual things (I Corinthians 2:17); his flesh is wholly unprofitable with regard to spiritual things (Romans 7:17, 18).

No, beloved, the Lord has more sense than the Arminian credits Him with. He knows better than to wait outside the "door" of the sinner's heart. Instead of knocking on the old heart, Jesus gives a "new heart," as we have seen. His Word and Spirit quicken the

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