

# The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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## We Thrive On Good Letters From Our Readers

IT'S SPRING! AND OUR ANNUAL "SPRING TONIC" IS THE ENCOURAGEMENT OF OUR READERS

Enclosed is a check for \$50 to be used for the enclosed subscriptions and whatever else you need for. We are glad you sent us a letter telling us of the financial position of TBE and want to help in any way we can. The Lord willing, we will send future contributions more consistently and more often.

—Mr. and Mrs. Jack Allen, Ohio

Mrs. B. and I both are not too



well these days, but thanks to the Lord we are still trying to serve the Lord in a small way. One way is to help you and Bro. Bob to get out the good news in the printed page, so we are enclosing a small check for this purpose. (Continued on page 16, column 3)

## The God of the Bible and His Word

By the late A. J. PIERSON  
Author of MANY INFALLIBLE PROOFS

Every work shows the workman, and the more perfect the work, the more perfect the reflection of the worker's genius and character.

The Bible claims to be the Word of God; if this claim be justified, it must, notwithstanding its human writers, reveal the essential attributes of its divine Author.

God is **Eternal** in existence; therefore His Book will not necessarily be the product of any single generation, or century, or age of history. It will probably be in the Book of the ages.

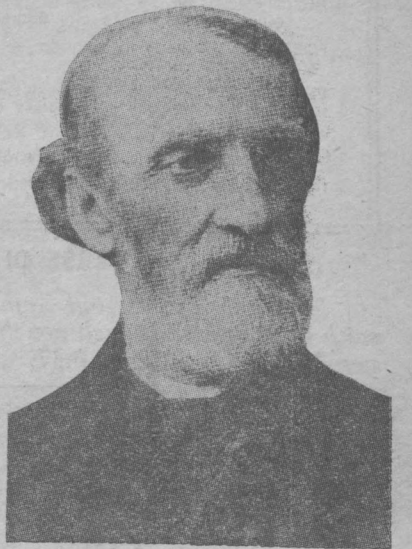
God is **Infinite**; therefore His Book will be independent of those finite limitations which characterize man's work. It will transcend the common bounds of man's possibilities and experiences.

God is **Immutable**; He changes not; hence however long the period of the Bible's production, it will reveal changeless elements, and be throughout essentially consistent.

God is **One**, the God of unity, order, and system; hence, however varied the human writers of His Word, and the times in which prepared, or the themes of which it treats, it will be one Book and will reveal a definite and homogeneous plan.

God is **Omniscient**, and from His knowledge no secrets of past, present, or future are hid; hence, we may expect to find His Word dealing with facts of past history or future destiny with equal certainty as the present.

God is **Wise**; He never errs in (Continued on page 16, column 1)



A. T. PIERSON was a well-known name in America and England. He pastored in Philadelphia and for a time filled in for the dying C. H. Spurgeon in London. He is still a widely read author, his most popular works being **Many Infallible Proofs** (\$3.75) and **George Muller of Bristol** (\$3.50).

## Wine and the Lord's Supper

By J. R. GRAVES

1. The Fruit of the Vine; 2. The Unleavened Fruit of the Vine.

Christ used and enjoined the use of the fruit of the vine. This proposition all will admit. It is the very language of

"But I say unto you, I will no more drink of the fruit of the vine," etc. And he gave it to them, and said: "Take, drink ye all of it."—Matt. 24:27-29.

It was, then, the fruit of the vine, not of the tree, or of corn, and much less of the brier, that Jesus Christ drank with his disciples, and here commands them to drink. To use the fruit of any thing, save of the vine, is to violate the positive command of Christ. It well becomes us, then, to impartially ascertain what this "fruit of the vine" signified.

It will not be denied, that throughout the Bible, this phrase is used to denote one definite kind of drink—"the blood of the grape" (Deut. 32:4)—**wine**. The Jews designated it by several words, as **yani, tirosh, asis, chamer**, but all meaning the same thing—the expressed juice of the grape. This leads to another question:

Was this "fruit of the vine" the fermented or unfermented juice of the grape—unleavened or leavened?

This is only asking whether it was **real wine** at all, or something else. I do not understand that there ever was, or can be, a drop of **real wine** made without fermentation. The technical name of the mass of crushed grapes, or juice, before fermentation, is "**must**." If it is ever called wine before fermentation, which is the process by which all leaven is purged out, it is by **anticipation**:

as it is said of the cook, "she has just put her bread into the oven to bake." The cook never bakes bread, but the dough to make it bread. The dough is sometimes called bread by anticipation.

It will be conceded by all that the wine Jesus used at the passover was identical with that the Jews were, in that age, wont to use in its observance, whatever they may use now.

It has been absurdly argued that fermented wine could not have been used at the passover, because leaven was expressly forbidden. For this very reason fermented wine should be used. That which causes fermentation in wine is comparable to **leaven**—foreign to the nature of wine; and fermentation is but the latent energy of nature to throw this matter off, or settle it to the bottom of the vessel, so as to leave the wine pure and clear, and fitted to drink. Before this clarifying process takes place, it is unfit to drink, and will produce powerful cathartic effects. The corn and wine of Palestine were valuable products of trade and commerce, but unfermented wine was not known in their consumption or commerce.

(1) **Yani** is the usual term for their wine. It is used one hundred and thirty-six times in the Hebrew of the Old Testament. That it was fermented, and, therefore, if used to excess, intoxicating, read Gen. 9:21-24, and Prov. 20:1, and Ps. 104:15. In itself, rightly used, it was valuable; but, abused, (Continued on page 3, column 5)

## PEDO-BAPTISTS PUT THE CART BEFORE THE HORSE

By Pastor Marvin Merry  
Rollinsburg Baptist Church  
Talcott, West Virginia

James 2:20 — "But wilt thou know, O vain (foolish) man that faith without works is dead?"

Never once does James say that "works without faith are dead." Why? Because to do so would have been to invert the divine order and 'put the cart before the horse.'

Nevertheless I would like to remind you that most religious denominations do just that. They start the little tot off with what they call 'baptism': sprinkling or pouring a little water on a helpless baby's head and making him squawl! They style the so-called 'baptism' a **sacrament**: a rite or ceremony that mysteriously conveys grace to the child.

Now listen, that's not faith—it's misguided **works**. And GOD ALWAYS PUTS FAITH BEFORE WORKS. The Lord Jesus Christ said, "He that believeth and is baptized shall be saved" (Mark 16:16). That's the divine

order: first **faith**, and then **works** that demonstrate that faith. First **faith**, and then **baptism**.

I am going to take a New Testament illustration and purposely distort the scene to show how ridiculous Pedobaptist practice really is. Then we will turn to that passage and read what God has to say in His Word.

Suddenly the Ethiopian eunuch commanded the chariot to stop. "See? Here is water," he said, "What doth hinder me to be baptized?"

"Why, **nothing**," replied Philip, "Do you have a **pitcher** or a **pan** in the back of the chariot?"

"No, I don't," answered the eunuch apologetically.

"Oh, well," sighed Philip, "I guess I'll just have to **cup** my hands and do the best I can. Come on!"

Absurd, isn't it? Now let's read Acts 8:36-39 to see what the (Continued on page 16, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "REVEALED RELIGION"

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding."—Col. 1:9.

As you will perhaps notice, this is a prayer, and it is a prayer that we might be filled with wisdom. May I say in the light of this prayer, the only way you and I will ever have any wisdom relative to the things of the Lord is as God shall fill us with such wisdom. I expect to show tonight, by God's grace, that you do not learn spiritual things like you

learn material things. You can go to school and learn geography, history, geometry, electronics, and all the "ologies" and sciences, just because of the mental power you have within your brain, but you can't learn spiritual things in that manner. If this prayer the Apostle Paul prayed in behalf of the Corinthian Christians that they might be filled with all wisdom—if it is ever fulfilled as far as your life is concerned, it will not be on the basis of your mentality, but rather on the basis of what God has revealed to you out of His Word.

When I was a boy preacher, I

became pastor of the old Mt. Carmel Baptist Church in Cincinnati, Ohio. It was the oldest Baptist church in the city, and also one of the smallest, if not the smallest, in the city. One Sunday morning after I had been there only a month or less, a woman came to me at the close of the services, who was very much perturbed and upset over what I had preached. In the course of my message that morning, I had referred to our spiritual experience as a revealed religion, and I had tried to make it clear that it has to be God who reveals truth to (Continued on page 13, column 5)



PASTOR MARVIN MERRY

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Editors

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## VERSE OF THE WEEK

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." — II Corinthians 6:17.

## Examiner Editorials

### Reviews of Two Articles Which Oppose The Use of Wine in the Lord's Supper

A paper entitled *The Central Contender* carried an article sometime ago in opposition to the use of wine in the Lord's Supper. We wish to call attention to this article in order to reveal the weak, unscriptural arguments that are offered against the plain truth that wine is to be used.

1. The writer quotes or refers to about twenty verses of Scripture to supposedly "establish the Bible attitude toward wine." However, what the writer accomplished was a warped presentation of the "Bible attitude on wine." Any time you quote only a portion of what the Bible says on a subject and use only passages that deal with one particular angle, then you are not giving an overall view of what the Bible actually has to say.

To reveal how lop-sided this article is on this matter, we offer this instance: the writer quotes I Tim. 3:3 ("not given to wine") as one of his proof-texts. As a matter of fact, the words "Not given to wine" are the title of the article. Yet the writer does not mention I Tim 3:8, which says, "Not given to much wine." Neither does he mention I Tim. 5:23, "Use a little wine for thy stomach's sake and thine often infirmities." Neither does he refer to Titus 2:3, "Not given to much wine." All of these verses reveal that Paul did not throw wine out as being something that is only evil. It is not our purpose in this review to discuss the uses of wine, but we refer to these verses in order to expose the lop-sided, unscriptural "attitude" the editor of *The Central Contender* "established" on this matter.

2. The writer says, "Nowhere, in all of Scripture, is the word wine used in relationship to the Lord's Supper." But if this argument proves that we should not use wine, then it likewise proves we should not use grape juice, for "grape juice" is not used, either. Wonder why this writer failed to consider this?

But he says, without any basis at all, "We are to accept the fact that it was grape juice and not fermented wine that was used at the Lord's Supper." He offers nothing as proof for this "fact." He does print this in bold type, but that doesn't prove very much. He should have said, "We ASSUME that it was grape juice."

He says, "The 'fruit of the vine' is a grape." Well, wine doesn't come from tomatoes, you know. When "the fruit of the vine" comes to full fruition, it is wine.

3. The writer thinks it is wrong to believe that Jesus turned water

into wine at Cana (John 3). So the word "wine," whether used or not used, does not matter with this writer. If it is not used in one place, he makes a point that it is not used; but if "wine" does appear, he simply disposes of it in one way or another.

But surely the man who spoke the words of John 3:10 did not have grape juice in mind when he stated, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." It would sound rather silly to read this verse and substitute the words "grape juice" for wine. Who ever heard of "worse" grape juice? Who ever heard of people getting drunk on grape juice to the extent that "worse" grape juice could be served and no one would know the difference? No, what this ruler of the feast had in mind was fermented wine. It certainly requires some stretch of the imagination to have this ruler of the feast meaning grape juice. Until recent times, no one thought of this being anything but fermented wine.

4. The writer quotes Mark 14:25 — "I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God" — and says, "If 'fruit of the vine' is taken to be fermented, intoxicating wine then Christ would have to be pictured as a regular user!" Right here the writer joins the Pharisees. Because Christ did drink wine, the Pharisees called him a "wine-bibber" (Matt. 11:19).

5. He erroneously charges, "Those who would have us to believe that fermented, intoxicating wine was used at the Lord's Supper have no way of condemning the use of such wine at other times." What this writer seems to forget is the array of some twenty verses of Scripture he quoted at the outset of his article. Of course, since he was trying to force them into an unjustified use, he evidently forgot that they can be used in another way.

6. The writer also charges that wine is a "poison." Isn't it rather strange that Paul would say to Timothy, "Use a little wine (poison) for thy stomach's sake and thine often infirmities?"

I will just here offer a bit of personal testimony about this "poison." A few years ago, I was in the hospital for X-rays and other tests to find out what was wrong with my stomach. I could eat hardly anything without causing pain in my stomach. This

pain would start slowly and gradually rise for about two hours until it reached its peak, then it would gradually pass away. The physicians who examined me and gave me various remedies could not find the trouble. So I determined that I would try Paul's remedy for stomach trouble just to see if it would do any good. Other than in the Lord's Supper, a medicinal use of intoxicants is the only way I have ever used them in my life.

After a couple of weeks of daily taking a small portion of the same kind of wine we use in the Lord's Supper, the pain never bothered me again. Since then, I've related this experience to several brethren in various localities and to my surprise many of them have had similar experiences in the use of wine as a medicine.

7. The writer also charges that "wine . . . has caused more havoc among men than any other instrument of destruction." The truth is, wine "caused" nothing. It is the men who wrongly use wine that cause evil. I have heard of men drinking all kinds of useful, but dangerous liquids when alcoholic beverages were not available. Many have died as a result. But did these liquids "cause" the deaths? No, they were simply made the instruments of destruction by passionate people. Take guns, knives, automobiles, matches, or anything of like nature—do they cause the harm, or do the people who wrongly use them cause the harm?

The writer quotes I Tim. 3:1-7 and Titus 1:6-9, which show the qualifications for a pastor. Among the qualifications is the one, "not given to wine." The writer concludes that if wine is to be used in the Lord's Supper, then preachers can't take the Supper!

Now if this argument is valid, then when Paul told Timothy to "use a little wine" for his stomach, he was in effect not only violating his own instructions as to a preacher's qualifications, but was telling Timothy to do likewise!

The truth is, Paul, in saying preachers should not be "given to wine" meant simply that preachers are not to be drinkers. They are not to be given to wine as a beverage. He is not forbidding the use of wine either as a medicine or at the Lord's Supper.

Well, these are a few of the unscriptural arguments that we often meet with in those who are possessed of a fanatical attitude toward intoxicating liquids. We by no means advocate drinking of any kind but we are equally opposed to the unscripturalness of those who use grape juice in the Lord's Supper and condemn all uses of wine.

## THE SECOND ARTICLE

One of our readers has sent us a copy of a small paper called *The Landmark Journal*, contain-

"I Should Like to Know" THE QUESTIONS AND ANSWERS NOW APPEARING IN THIS COLUMN ARE BEING COMPILED FOR PUBLICATION IN BOOK FORM. WE ARE NOW ACCEPTING ADVANCE ORDERS FOR THE BOOK. INVOICES WILL BE SENT TO PURCHASERS WHEN THE BOOK IS PRINTED AND ITS PRICE DETERMINED. ORDER YOURS NOW.

Does authority and power belong to the church?

That would depend upon your use of the term "long." Certainly, all authority and power are of God. In this sense, the church has nothing of this kind. However, God has commissioned His church to do certain things and in these the church is the only organization on this earth with God's authority to execute God's mission. Unless God authorizes some other group or some other person, then no one else may rightfully carry out God's commission.

Can the power or authority be transferred to a group of people or an individual?

You are probably referring to what is called "delegated authority." No, such cannot be done by a church. However, a person or group may act in the stead of the church, doing for the church what the church has pointed, if it is within the realm of Scriptural doctrine, the church may step beyond the Scripture, of course. To illustrate how a person acts for the church, notice baptism: the church has the authority of God to baptize, but since baptism is an ordinance that is individually administered, the church appoints a person to act for the church. Christ baptized the same way (John 4:1, 2). This is also how the Gospel is preached by a church in a mission field. A God-called preacher is authorized by the church to represent that church. This is according to the Scriptural pattern and God has so ordained that the church do this.

Can a group of brethren, meeting in the name of churches, transact business for churches?

Not unless each church has thoroughly discussed the business and voted thereupon. Then those appointed by each church simply express the will of the church on the matter. Individuals have no right to decide on issues which are to be decided upon by the church. Otherwise, there would be a delegation of authority. The representative, or messenger, of a church is to act in harmony with the expressed will of the church in whatever matter he is representing the church.

ing an impassioned attack against the use of wine in the Lord's Supper. Our editorial review of the article is not meant to be a "refutation," for the article needs no refutation; actually, it bears its own refutation on its very face.

The author, a Florida preacher who calls himself a "Doctor" of theology and by his remarks indicates that he thinks rather highly of his "learning," evidently feels that nasty words and slurry remarks will suffice to convince people that he is right. Such an approach as this, within itself, is enough to arouse doubt in one's mind as to the veracity and validity of what the author has to say.

So we see no need for making a detailed refutation and we only take notice of the article because its weakness serves to only underscore the fact that wine is to be used in the Lord's Supper, the author's passion notwithstanding. We wish to cite the following points about the article which tend to discredit the author's anti-wine position:

1. The writer evidently knows

he has a very weak argument in his case and he feels the necessity for an appeal to passion and the use of vehement language.

It has been our observation that those who oppose wine usually quick to make a judgment against those who use it in the Lord's Supper. Of course, arises from and is a self-righteousness and prejudice against honest Christians who feel that should be used. The article in *The Landmark Journal* is of this spirit. The writer describes those who use wine in the Supper by such terms as follows:

"The false church . . ."  
"Wine-drinking preachers . . ."  
"Religious liquor-heads . . ."  
"Childish and carnal . . ."  
"Christ slandering, blaspheming liar."  
"A conceited, bigoted, mental ritualist."  
"Our religious wine-heads . . ."  
"Religious boozers . . ."  
"Artless and naive . . ."  
"Insincere readers . . ."  
"Educated, intellectual, but with truse minds too stultified by high-sounding phrases to see a commonsense truth . . ."  
"Religious jugheads . . ."  
"The wine barrel position . . ."  
"A deepseated, subjective, ulterior motive."  
"The heart of her worst jug of liquor."  
"A purveyor and promoter of this leaven."

These slanderous epithets and phrases constantly throughout the article against the use of wine in the Lord's Supper. It appears to us that a man who has the truth on his side would not have to resort to such language as that to defend his position. Not only in religion, but in day life, it is obvious that temperate words usually by those who have need to be filling up a gap. For those who have nothing better to offer seem to be rather strong.

2. The writer's scornful (Continued on page 3, col.

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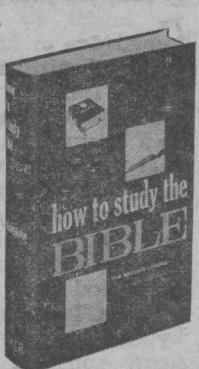
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# The Baptist Examiner

## FORUM

What did Paul mean in Galatians 5:4 when he wrote, "Ye are fallen from grace"?—Royce Plyler, Texas.

In its entirety Gal. 5:4 says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Those folk who seek justification




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separate themselves from the grace and righteousness inherent in Jesus Christ. As law-keepers, those folks have "fallen from grace." Why? Because Scripture says that as long as sinners seek justification by means of the Law THEY ARE UNDER A CURSE. "Cursed is every one that fulfilleth not all the things that are written in this law" (Deut. 27:26). Remember, our text does not say such folks have fallen from a state of grace but simply from grace




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You people, whoever you are among you, who try to get into right standing with God through law have yourselves off from Christ, you have missed the way of God's favor." (Rom. 3:28).

In this verse, as translated in the James version, does not mean that they had grace and lost it; it means that they are going away from grace (way of salvation) in order to work out their own plan of salvation. (Rom. 3:28).


**RAY SCHWART**  
PASTOR,  
Temple Baptist Church  
Hutchinson, Kansas



tion, for they had never obtained it in the first place. I believe verses 12-22 give the condition of those spoken of in verse 4.

**TBE's COMMENT**  
We definitely believe that Paul was

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speaking of "legalists" in this verse—that is, those who in some manner are seeking justification by their own efforts. In this particular place, the people were evidently the Jews who looked to law-keeping (particularly the ceremonial laws).

Their falling was "from grace." A person does not have to be "in" grace to fall "from" it. A person may knock on your door, talk to you through the screen door, then walk away from your house, never having been inside. So a person may hear of Christ, be close to the kingdom of God under Gospel preaching, yet reject the Truth and turn to some other teaching. Such a one falls from grace, even further than he was previously.

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viously. People do fall from grace, but never OUT OF grace once they are saved by grace. (John 10:27-30).

### Editorials

(Continued from page two)

religious and scientific "authority" reveals an obvious "thorn in the flesh" to his own position.

He acknowledges that the use of wine in the Lord's Supper "has been the standard teaching in the false church for over 1700 years." (By "false church" he obviously refers to a church which uses wine).

He also, in so many words, acknowledges that pasteurizers, Jewish ritualists, alcohol analysts, Palestinian historians, Orientalists, etc. are against him. He says their arguments should be "carefully overlooked or ignored." He goes on to say, "No matter what the great god of 'science' says about the 'yeast content' of unfermented liquor, the fact remains that you don't know what you are talking about." And so, when this writer tells you that you "don't know what you are talking about," you might as well be content with his pronouncement, for his word is the only "authority" you can expect on the matter.

That type of approach was never beneficial to any one who is searching for the truth. The true findings of science never yet hurt the truth, so why take this wild fellow's word rather than examine what others have said?

3. His unfounded, dogmatic interpretation of Scripture also reveals his weakness.

In Acts 2:13, where the words "new wine" appear, the obvious meaning of the verse is that the people either thought the apostles were drunk, or else were making a comparison of their actions to drunkenness. But our Florida "Doctor" has another view of the matter. He says that "new wine" is merely grape juice and the crowd was saying, "Look at that bunch of total abstainers! They're drunk! Musta got drunk on grape juice!"

Evidently the writer himself had some misgivings that his readers would swallow that twist, so he immediately says, "Oh, yes, that is the meaning and any other meaning is a denial of the text." Any one who takes another view is accused of being an "insincere reader." Such charges as this reveal the author's weakness, intemperate spirit, and extreme bias.

4. His argument about "new wine" is not only weak, but erroneous.

The author of the article in The Landmark Journal contends that "new wine" is nothing but grape juice. He says that when Jesus said He would drink it "new" Jesus meant grape juice. He also says Acts 2:13 ("full of new

wine") refers to grape juice. He goes back to Isaiah 65:8 and says this is where the "new wine" is "found," ("in the cluster").

Concerning which, we observe:

(1) If "new wine" is grape juice, why does the Word of God say that "Whoredom and wine and NEW WINE take away the heart"? (Hosea 4:11).

(2) If "new wine" in Acts 2:13 is grape juice, why did Peter offer a rebuttal to the charge of the crowd by saying, "For these are not drunken, as ye suppose, seeing it is but the third hour of the day"? (Acts 2:15). Obviously, Peter's argument was that it was too early in the day for the apostles to have been guilty of drunkenness. If "new wine" meant grape juice, why does God's Word in Psalm 9:26 say, "... they shall be drunken with their own blood, as with sweet (new) wine"? The words "sweet wine" here are the same as in Joel 1:5: "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth."

Both of these Scriptures indicate that "new wine" is capable of making men drunk, just as a simple study of Acts 2:13 reveals that "new wine" will make men drunk. It takes the ingenuity of our Florida theological "Doctor" to come up with a twist which explains away the obvious meaning of the verse.

5. The writer's inconsistency reveals his weak position.

You read this man in one place and you get the impression that a person degrades the Bible if he desires to find out for certain what word is used in the "original." He writes scornfully of those whom he calls "runners to the original," as if it were some kind of sin to study anything but a translation. In fact, he implies that a person would only go to the "original" when seeking to "prove a private interpretation."

Well, after running down the "runners to the original," what does the good "Doctor" do? Why, before he is through with his article he runs to the "original," of course! But wait! Don't misunderstand. He says he does it "just for a joke!" He really is not serious about it!

On the very face of this sort of juggling not only the man's argument, but the man himself is brought into question. Any man who will run down going to the "original," then come right back and go to the "original," saying he's just doing it "for a joke," is placing himself in the position of being regarded as a simpleton.

6. His extreme, unfounded charges also place a question mark about the validity of this writer's position.

His charge that those who use wine in the Lord's Supper have "a jug of liquor" at the "heart" of their worship is beyond exaggeration; it is simple slander.

Other charges such as this could be mentioned, but this type of writing only tends to place a question mark about the thing this writer is seeking to defend. When you have to set up "straw men" and ghastly religious ghosts

rather than honestly dealing with the real issues, then something is very likely wrong with your own position.

7. His perversion of I Timothy 5:23 is more evidence of the man's error.

Paul advised Timothy to "use a little wine for thy stomach's sake and thine often infirmities." This was not approbation for the intemperate use of wine or liquors, but it was simply a medicinal recommendation. The verse offers no sort of justification for lustful uses of alcoholic beverages.

But our ingenuous Florida "Doctor" has his own ideas about the verse and he says, "The wine recommended is only recommended as an additive to water, and then only a little, and then only as a medicine."

Actually, the only point in this statement substantiated by the verse is that a little wine is to be used as a medicine. It says nothing about adding it to water. Thus again this writer has abused the Scriptures in seeking to justify his grape juice position.

As we stated at the beginning of this article, we only take note of what this man has said because his weak, though impassioned, article simply underscores our own position that wine is to be used in the Lord's Supper. If this is the best there is to defend grape juice, we do not envy the position of those who think it is to be used.—BLR.

### The Lord's Supper

(Continued from page one)

a curse.

(2) **Tirosh**, new wine, or wine of the first year, unmellowed by age, and heady. In Hosea 4:11, we are told that "whoredom and wine (yani, and new wine, tirosh) take away the heart." Not if tirosh was insipid and unpalatable "must." Improperly used, tirosh can excite men to evil.

(3) **Asis** is used in four places, and capable of intoxicating (Isa. 49:29).

(4) **Chamer** was the fermented juice of the grape (Deut. 32:14, Isa. 27:2). In both cases spoken of as a valuable product of the soil. One of the distinguished blessings God promised to his obedient people (Prov. 3:10).

The Holy Spirit selected but one Greek word to indicate the wine Christ was charged with drinking, which he made at Cana, which the Jews used at their passover, which Paul instructed the churches he organized to use at the Lord's Supper, and Timothy to drink medicinally. That word is **oinos**. It is used twenty-seven times in the New Testament to indicate the fermented juice of the grape, twice as wine drinker, and five times figuratively. There is not the slightest ground for the most captious to question the well-established fact that **oinos** means the fermented juice of the grape. Think of the Jews charging Christ with being a bibber of something wholly un-intoxicating! And Christ's comparison founded upon men put-

(Continued on page 13, column 1)

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# A Message for YOUTH

Ecclesiastes 12:1

"Remember now thy Creator in the days of thy youth"

## A Lost Sheep Found

The wind, sweeping down from White Mesa, blew cold against the Indian boy, Hosteen Nez, as he herded his sheep and started homeward. When he had penned up his sheep in the corral he found that one was missing. Where had he lost it?

He looked about the hogan, a round, low, one-roomed hut, built of logs and plastered with mud, the only home the boy had known during his fourteen years of life. It looked very pleasant and comfortable to him now. His mother was just taking some Navajo bread off the fire.

"Let me have it quick, I must go back; I have lost a sheep," he said.

The heavy clouds above White Mesa told him that a storm was already raging in the mountains and would soon come down the valley.

Where could that one sheep have strayed from the others? Surely it must have been in the Wash where he had taken them to drink earlier in the day.

The wind that had quickened to a gale seemed to cut through his clothing, and flurries of sand half blinded him. Oh, if he could only find his poor lost lamb!

The clouds piled darker over the mountains. There was lightning and heavy thunder. He longed to be at home, but a Navajo boy is not easily separated from his sheep, and so he plunged on and on toward the edge of the Wash. Straining his eyes through the dark, he called again and again. Then a faint bleat that only an Indian's ear could catch, was heard and without thought of danger to himself, Hosteen Nez was struggling toward a helpless bit of life caught in the treacherous quicksand. Experienced as he was in the ways of the desert, all his strength and skill were needed in that fight to save the lamb, but he won, and once again he struggled wearily up the sandy bank with the lamb flung over his shoulder. The rain now came driving in sheets over the valley. It was not easy to carry the half grown lamb, with its wet muddy fleece in his arms, partly protected by his coat, but he knew it must have warmth soon or his labor

would be in vain. In remembering its helplessness he somewhat forgot his own discomfort and fear and struggled on.

More than two hours later, weary to the point of exhaustion, dripping, shivering, with the fear of the thunder still in his heart, he entered the shelter and welcome warmth of the hogan.

Nez him, in sleepy content, lay the lamb, its troubles over, its strength renewed. He watched it idly wondering at his feeling of affection for it. Queer, what a fellow would brave and endure for a little helpless animal. It was not worth much money, but somehow he liked it; he had paid a heavy price for its life. It was his before it was lost, but it was doubly his now; he had bought it back from death at the price of much labor and toil.

Months later Hosteen Nez lounged at the nearest trading post. The door opened and a missionary entered and began talking in Navajo. What queer ideas the white man had, and how funny some of his words sounded. But what was that—a God who sought sinful men as a Navajo would seek a lost sheep—"What man of you, having an hundred sheep, if he lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing." (Luke 15:4, 5).

Hosteen Nez leaned eagerly forward. Again he felt himself facing the bitter wind; he saw the pitiful, struggling lamb in the quicksand; he felt the joy of its rescue from the rain and darkness and rushing waters from the mountain heights, that in a moment more would have doomed the helpless animal.

"All we (white men, Navajos, big men and women, boys and girls) like sheep have gone astray; we have turned every one to his own way and the Lord hath laid on Him (Jesus Christ, God's Son) the iniquity of us all" (Isaiah 53:6).

God's Son, the Lord Jesus Christ, came into the world to

save sinners, and He not only found them but He bought their safety by dying for them—giving His own precious life for them."

Hosteen Nez had always thought the white man's God too strange to understand. But the story of such love, how easy it was to understand and how good. Could it possibly be—Jesus, it must be—true!

Has the tender Shepherd, who that day found Hosteen Nez, found you, dear friend?

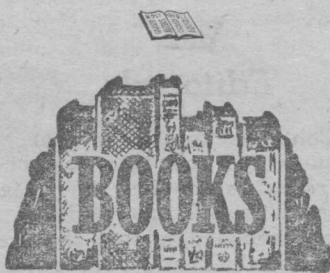
Perhaps you are thinking, "I wish I might know He has found me and that I have found Him." You may know.

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

"Him that cometh to me I will in no wise cast out."—John 6:37.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—I Timothy 1:15.

"As many as received Him, to them gave He power to become the sons of God even to them that believe on His name" — John 1:12.



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## FOR THE KIDDIES



### MOSES BEFORE PHARAOH

Exodus 5-12



King Pharaoh was very cruel to the children of Israel. He made them work terribly hard all the time. The people prayed to God for His help. The Lord answered by raising up Moses to lead the Israelites out of their Egyptian bondage.

The Lord told Moses to go before Pharaoh and ask to be released. But the Lord knew that Pharaoh would not let the people go. Therefore, the Lord planned to send some plagues upon the land until Pharaoh let them go.

When Moses and his brother Aaron went before Pharaoh, Aaron threw his rod on the ground and it turned to a serpent. This was to show Pharaoh that the Lord was on their side. When Aaron did this, Pharaoh's own magician's threw their rods on the ground and they also turned into serpents. This made Pharaoh think he was just as strong as the Lord. However, the rod that belonged to Aaron swallowed the serpents of Pharaoh's magicians and revealed that the Lord was sovereign. This made Pharaoh angry and his heart was hardened against Israel.

Then the Lord began sending the plagues upon the land. First, the water was turned into blood. Thousands of frogs were sent upon the land and into the homes of the people.

The third plague was lice; they covered the land as dust. The fourth was a great swarm of flies such as never seen before. The fifth plague was a disease on the cattle called murrain. The sixth was an infection of boils and blains on both the people and cattle.

The seventh plague was a great hail that came down upon the land. The eighth was a swarm of locusts that ate all the vegetables and plants. The ninth was darkness coming over all the land for three days.

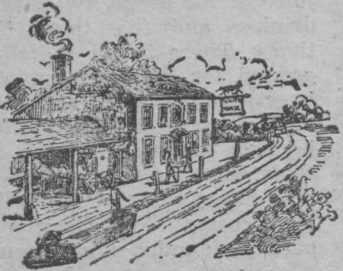
Finally, the tenth plague was the death of the firstborn. The Lord would pass through the land and slay all the firstborn children of every family — of the people and the cattle.

During all these plagues, the Lord had protected Israel in the land of Goshen. To be protected from the tenth plague, the people were to put the blood of a lamb on their doors. Then when the Lord passed through the land, He would pass over those houses without killing the firstborn. This became known as "the Passover."

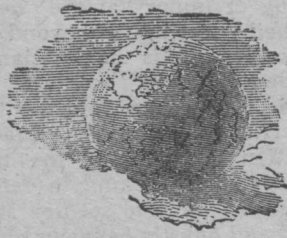
The Lord always takes care of His people. Wonderful to trust Jesus and to know He is your Lord.

MEMORY VERSE: "When I see the blood, I will pass over you." — Exodus 12:13.

### READ THE BIBLE BY SYMBOLS



as it is in



this



our daily



"In earth, as it is in Heaven. Give us this day our daily bread."—Matthew 6:10, 11



# Korean Work Is Progressing

By C. W. BRONSON

I have been wanting to write and tell of the latest developments in the work here. God has opened two new doors of service and I have rejoiced over both of these. These are: a Wednesday night Bible class and Bible classes during the week for young preachers.

As I have said before, we have had a Sunday Bible study class in our home. Not many persons come, but I am thankful for this avenue of service and I believe God gave me this. Further, it gives my family and myself an opportunity for public worship, something which has been largely denied us since we came here.

This past Sunday, there were two unsaved persons in our Bible study class. One of these, a young mother of four children, has been coming the past few Sundays and is interested in salvation. We have been praying that she might be saved. The other person, a young man, came

for the first time. The Lord enabled me, as I thought, to present the gospel clearly by the power of His Spirit. However, after the others had gone home, I talked with him and found that he didn't understand much of what was said. He said he believed that there was such a person as Christ, that He was a good man, that He died on the cross and was buried. But he said he could not believe that He arose from the grave. To me, this shows the real

Those who can believe this in their heart are saved. But God must enable one to believe this and reveal this, as it is written, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Isa. 53:1. So we are praying for this young man that he might believe and be saved. He does show some signs of concern and interest.

I must say that this shows the vanity of the theory that the first thing necessary is to "get them on their knees." Also, it shows the uselessness of asking people to "come forward to an old-fashioned altar of prayer." If God does not deal with the human heart, no manner of persuasion can break the flinty heart.

God says, "My Word is like a hammer that breaketh the rock in pieces." Jer. 23:29. Until God applies the Hammer (His Word) to the rock (the hard, unbelieving heart) all the efforts of man are vain.



Elder C. W. Bronson

difference between "historical" faith and saving faith.

The Bible says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9. In a heathen country like this, the real difference between believers and unbelievers hinges on this one fact.

## Weekly Bible Study Class

In his providence, God has graciously opened up the way for me to have a Wednesday night Bible class in addition to this Sunday class. Without any effort on my part, the way opened up for this. I believe it to be a direct answer to prayer. This will not be in our home, but in a nearby village. I will be doing that which I love doing more than anything else . . . teaching God's Word, verse by verse. We will be studying the book of Hebrews, verse by verse. I have tried teaching this book before and never had a more blessed experience in my life. If I may rightfully have such a thing as a favorite Bible book, I believe Hebrews would come close to being such.

Concerning verse by verse teaching, this is the only way I really know how to teach and, to me, the most natural. I am truly looking for a blessing from God in this, for it is His Word.

## A Preachers' Class

Again, another way has unfolded to teach God's Word. I had been wanting to teach young preachers and God has given me such an opportunity. I will be teaching these during the week on the following books: Romans, I Corinthians, I Timothy and Revelation. This will require a great deal of study. Too, it will be more difficult since an interpreter will be necessary inasmuch as I cannot speak Korean. I do not know how many will attend these classes, but am expecting quite a few. This will be in another part of Seoul. Whatever the results, I believe it is of God and it will enable me to be teaching His Word almost every day in the week.

I have longed for such an opportunity and cannot be happy unless I am constantly employed in His work. My heart has

# ABRAHAM AND SODOM

Genesis 18:22-23

**I. Abraham's Question Relating to Sodom.** "Wilt thou also destroy the righteous with the wicked?" God never destroys the righteous with the wicked, as the following illustrations will evidence.

**1. Noah and Antediluvians.** When Noah and his family were safely housed in the ark, then the flood-gates were opened, and the waters swept away all outside the vessel of safety (Gen. 18:13).

**2. The firstborn of Israel and Egypt.** After the protecting blood of the lamb was sprinkled upon the door-posts of the Israelites, then the Lord smote the firstborn of Egypt (Exodus 12:28, 29).

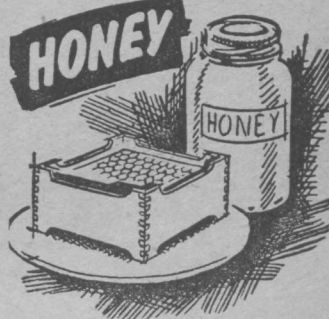
**3. Israel and Korah.** It was after Israel had withdrawn from the tents of Korah and his followers, that the earth clave asunder and engulfed them (Numbers 16:26).

**4. The believer and the unbeliever.** Before the Lord comes in judgment to banish the unbeliever from His presence, He will have gathered His redeemed to Himself; hence they are seen coming with Him (Rev. 19:14), and sitting in judgment as well (Rev. 20:4; 1 Cor. 6:2, 3).

Matthew Henry says upon Abraham's question, "First, The righteous are mingled with the wicked in this world. Amongst the best there are, commonly, some bad; and among the worst, some good. Even in Sodom, one Lot. Second. Though the righteous be among the wicked, yet the righteous God will not, certainly He will not, destroy the righteous with the wicked. Though in the world, they may be involved in the same calamities, yet, in the great day, a distinction will be made."

**II. Abraham's Plea Regarding Sodom.** Abraham's plea was, that wicked Sodom should be spared for the sake of the righteous ones in it. There are two things suggested by the plea.

**1. That righteous men are preventative of judgment.** "Ye are the salt of the earth," said Christ to His disciples. The saints are the salt of the earth, and keep the rest from rotting and putrefying. Many an ungodly man has been prevented from doing evil in the presence of one who was walking with God. I well remember a man hiding himself, one Sunday morning, in the bulrushes that were growing by the river Avon, because he had been working in his garden on the Lord's Day; but his conscience smote him at (Continued on page 6 column 1)



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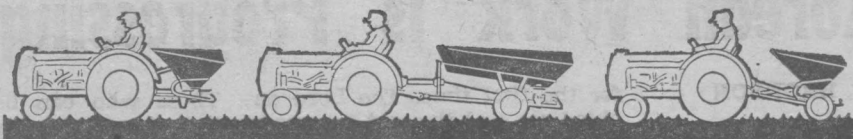
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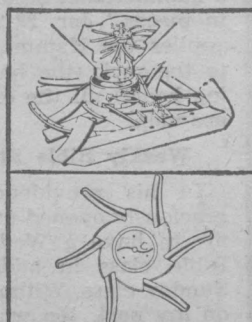


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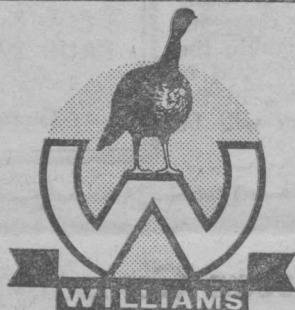
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### ABRAHAM

(Continued from page 5)  
the sight of a follower of Christ.

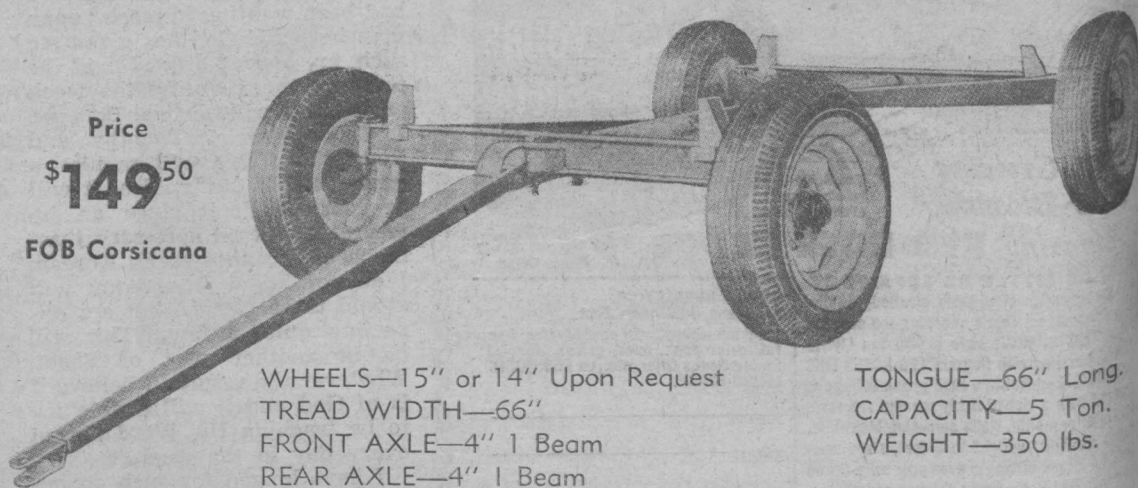
2. The law of substitution suggested. Ten righteous men would have been the salvation of Sod-

om, but Sodom would have been spared for others' sake, and not for its own sake. Even so with the believer; he is saved and forgiven for the sake of Christ (Eph. 4:32; 1 John 12:12), who has borne (Continued on page 7, column 1)

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## Abraham

(Continued from page six)  
all judgment for him. God sought in vain for a man to stand in the gap with reference to staying judgment upon Judah, and there was none (Ezek. 2:30; Jer. 5:1);

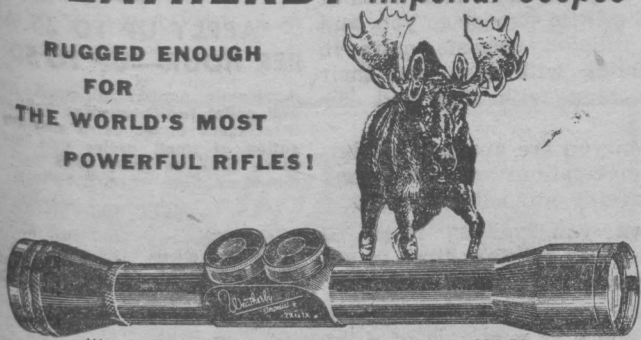
but in Christ, there is One who stands in the breach, and takes the place of those who believe in Him.

III. Abraham's Communion with the Lord about Sodom (verses 17, 33). God says more to Abraham about the destruc-

tion of Sodom than to anyone else, and herein God let him into His secrets. It was not to Lot, who is typical of a half-hearted Christian, that the purpose of God was made known, but to the faithful separated friend. To be initiated into Divine secrets and the wonders of God's Word, we must be in whole-hearted fellowship with the Lord, even as

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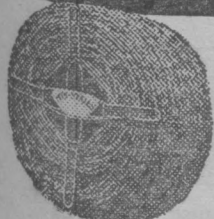
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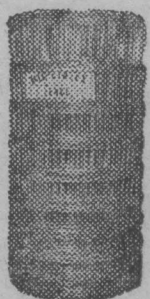


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the beloved John, being "in the Spirit," was able to see and apprehend the wondrous symbols of the book of Revelation. It was not to the Sodomites that God's purpose was revealed. They had long since dulled their moral sense by sin, and therefore were unable to hear the voice of God.

The one thing that impresses

me by this incident is, that God says more to His children about the punishment of the wicked, than to the wicked themselves. God told Noah about the Flood. The Lord informed Moses about the coming destruction of the first-born of Egypt. It was to Daniel that it was revealed that

(Continued on page 8, column 2)

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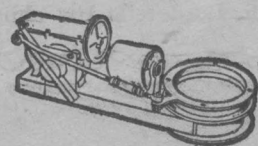
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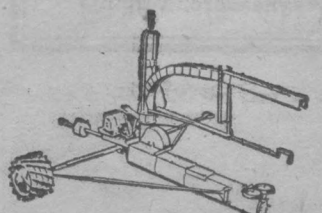
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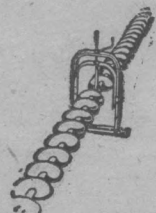
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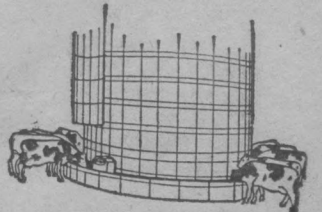
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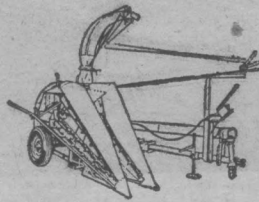
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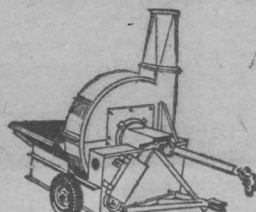
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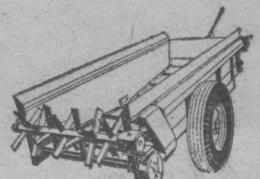
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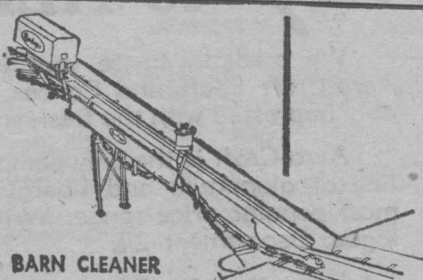
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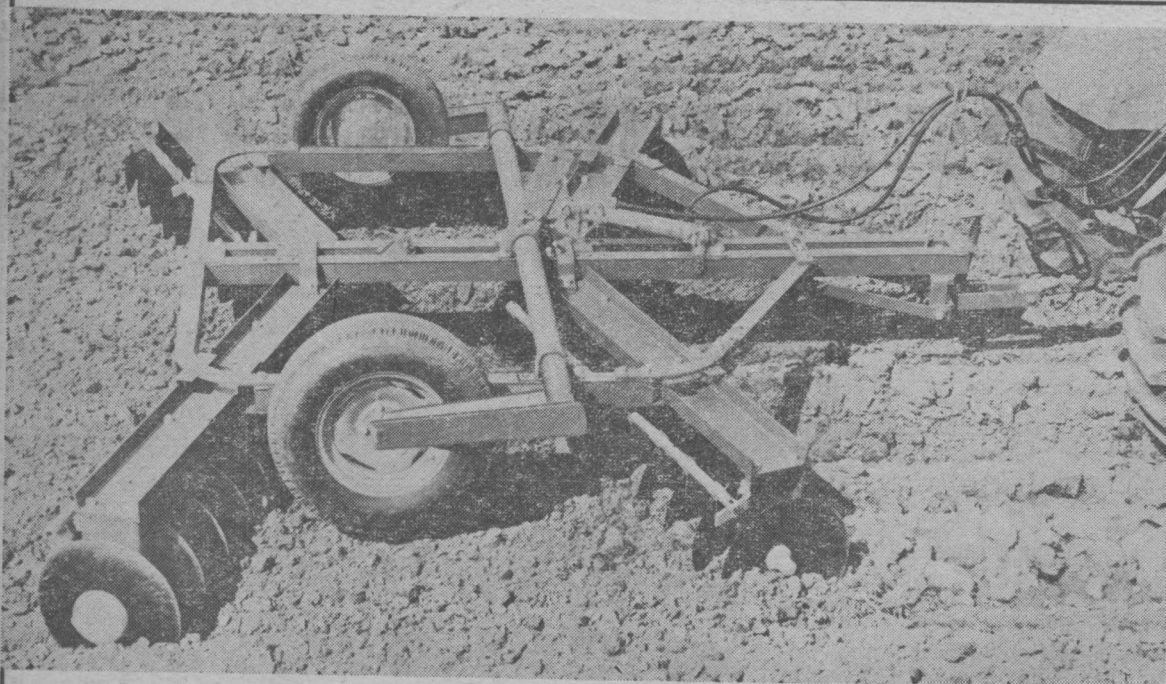
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### Abraham

(Continued from page 7)

Christ should overthrow the world powers, as seen in the stone crushing the image to pieces (Daniel 2). It was to the disciples that Christ depicted the punishment of the wicked, who should "go away into eternal punishment" (Matt. 26:46). To the church at Thessalonica, was revealed the fact, that "eternal destruction is to be the portion of those who obey not the Gospel" (2 Thess. 1:9); and it was to the Apostle John that the scene of the last judgment was depicted (Rev. 20:11-15).

There seems to be two reasons why the Lord tells His children

so much about punishment, and these are, that they may realize the awful doom from which they have been rescued; and, second, that they may tell out with burning heart and lip, the wrath that is coming upon the ungodly.

### SIGNS OF BACKSLIDING

When you grow bolder in or with sin, or with temptations to sin, than you were in your more watchful state — then be sure something is wrong.

When you make a small matter of those sins and infirmities which once seemed grievous to

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you and almost intolerable.

When you confess but do not forsake sin, and when you acknowledge but still neglect duty.

When you settle down to a course of religion that gives you but little labor, leaving out the hard and costly part.

When your God and Saviour grows a little strange to you, and your religion consists more in conversing with men and their books than with God and His Book.

When you are averse to religious conversations or the company of heavenly-minded Christians.

When you delight more in hearing and talking, than in secret prayer and the Word.

When you use the means of grace more as a matter of duty, than as food in which your soul (Continued on page 9, column 2)

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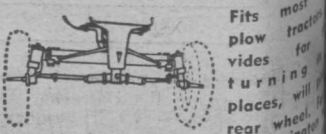
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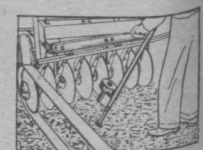


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**Korean Work**  
(Continued from page 5)  
soared with joy over these blessings. With my language studies and these activities, I will be kept very busy, I am sure.  
God has given me a measure of contentment here and we are becoming more accustomed to our new way of life. We are not without our problems. Beggars and thieves occasion us some trouble. A few days ago we were somewhat upset as our dog was poisoned. It is our belief that thieves did this, as it is a common thing.  
But we know what to do with our problems, as we are told in His Word to "cast all of your care upon him, for he careth for you." "Thou wilt keep him in perfect peace whose mind is (Continued on page 12, column 1)

**SIGNS OF BACKSLIDING**  
(Continued from page 8)  
delights.  
When you regard too much the eye of man and too little the eye of God.  
When you are more afraid of being counted overstrict than of dishonoring Christ.  
When, without necessity, you absent yourself from religious services.  
When the hopes of heaven and the love of Christ do not interest you, but you are thirsting after some worldly enjoyment and grow eager for it.  
When you spend less time alone with God in Bible reading and prayer than in pleasing yourself in other things.  
When your cheerfulness has more of the levity of the unre-

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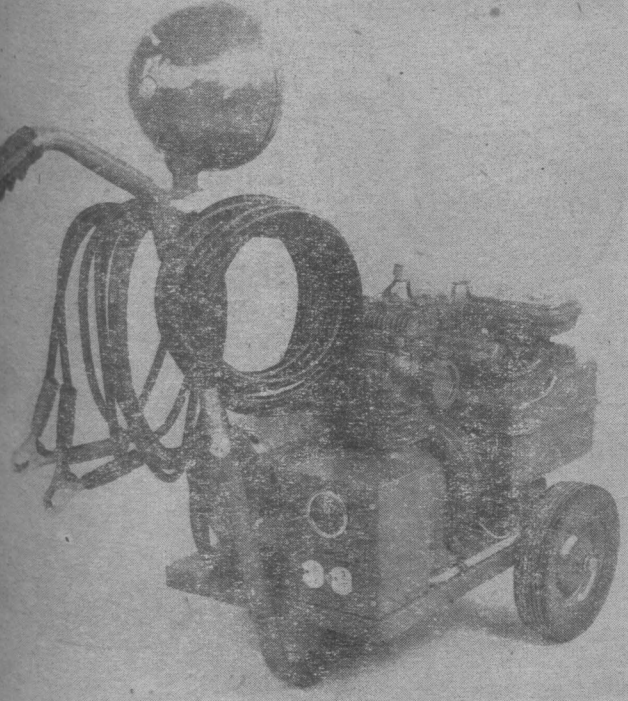
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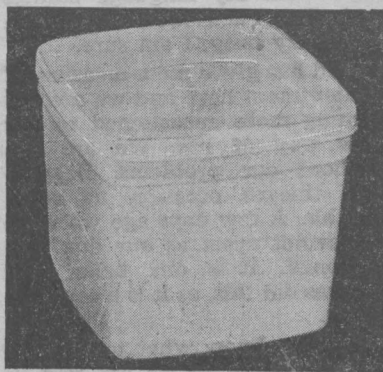
## "CHEAP CROSSES"

A Filipino pastor tells of an experience on Good Friday in Manila. As he came past a large church he noticed that the area around the church was crowded, not only with worshippers, but

with many vendors selling incense, candles, veils, and rosaries. Among the busy merchants were small boys running about selling crosses, and calling, "Cheap crosses for sale! Buy a cheap cross!"

This struck me as having meaning beyond what was intended. Some people like an easy

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religion; one that is all sweetness and light; one that makes no demand on their interests, no claim on their time and strength—as if the cross could be "cheap."

The cross of Calvary was no cheap cross. Christ gave up His throne in glory to come and live in this world of sin, and give His life as a ransom on the cross in order to redeem us. There was nothing cheap about what He did for us. He calls us to take up our

cross and follow Him. It is not a cheap, easy way, but it is a way filled with the light of His presence and blessed with opportunities to serve. One day, the cross will be exchanged for a crown.

About time I get interested in a sermon, he looks at his watch and closes up. So I read the Baptist Examiner, and I am getting a little offering to help.

—Mrs. Sarah O.

—Prairie Overcomer

I hope that those who are liberal in their gifts. "Whatsoever ye ask ye shall receive." (Continued page 12, column 1)

## LETTERS

I want to thank you for printing such good sermons in the Baptist Examiner. I have just got through reading Spurgeon's sermon preached 95 years ago on "Salvation is of God." He got up in the pulpit and preached what God laid on his heart and as long as he felt led to preach. Oh, how we need preachers like that today! A preacher can't feed us much food for the soul in 25 or 30 minutes.

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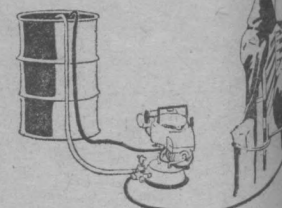
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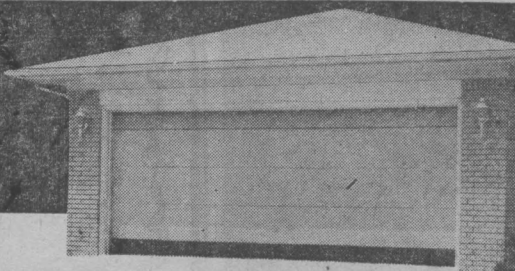
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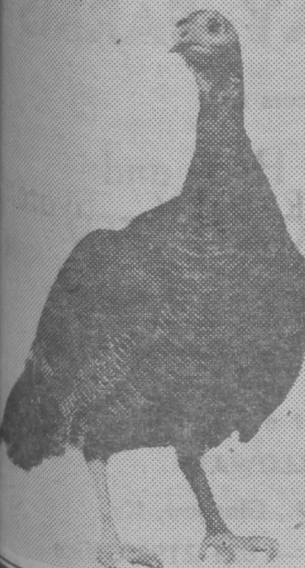
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## Southern Baptist Editor Denies Church Perpetuity

(From Missionary Baptist Searchlight)

Erwin L. McDonald, editor of the **Arkansas Baptist News**, official organ for the Southern Baptist convention in Arkansas, speaks authoritatively of the Southern Baptist Convention. If he represents what he believes, then the Southern Convention as a whole does not believe in church succession.

"We (Baptists) are evangelical Protestants." He quotes from Brooks Hays and John E. Steely in their new book, **The Baptist Way of Life** printed in 1963. He also quotes from the Encyclopedia of Southern Baptists (Broadman, 1958) saying it expresses a view commonly held by Southern Baptists as to their origin and here is the quotation:

"Because of their distinct doctrines, policies and practice, Baptists of the 20th century believe that they are in a line of spiritual succession from Jesus and the

churches and Christians of New Testament days. One cannot find Baptist Churches, as they are known today, in every century since Pentecost . . ."

McDonald concedes that some Baptists believe in an unbroken succession of Baptists from the Apostolic days and that Baptists were in existence more than 300 years prior to the beginning of the Roman Catholic Church, however, he said,

"Church historians in general seem to be in agreement, however, that the evidence for a direct line of succession all the way back to the days of the apostles for Baptists, or any other religious group, is far too fragmentary to support such a view."

In spite of what McDonald says, D. B. Ray's **Church Succession**, Orchard, Ridpath and John T. Christian and many, many others, positively state that Baptist Church succession can be proved.

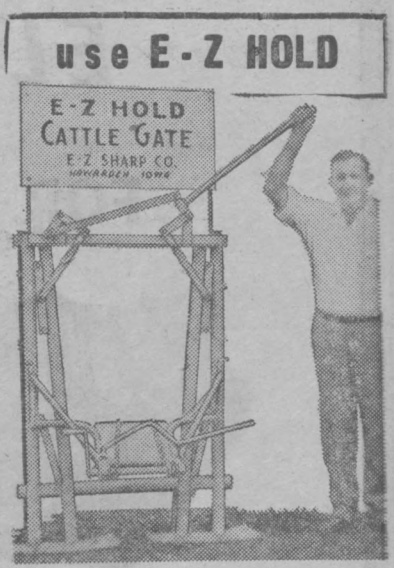
This is just another step into apostasy and it is no wonder that the Convention brethren refused to reprint Christian's **Church History**, for they do not believe what he teaches. We, the A. B. A., have brought out Volume I of Christian's **Church History**. One of the things that makes a Baptist truly a Baptist is to believe that this is the church the Lord Jesus Christ organized during the days of the personal ministry and that the church has come through every century down to the present time as a distinct religious group. True, it has been called by various names as Jesus did not name His church. To deny church suc-

cession is to deny Ephesians 3:21: "Unto him (God) be glory in the church by Christ Jesus throughout all ages, world without end."

We are waiting to see whether the Convention brethren will rise up in protest to the statement of Brother McDonald in the **Arkansas Democrat**, January 12, 1964. If they concur in his statement, I (Continued on page 12, column 4)

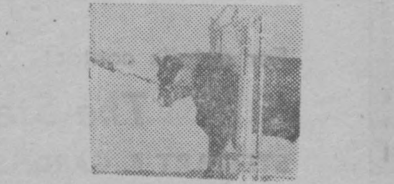
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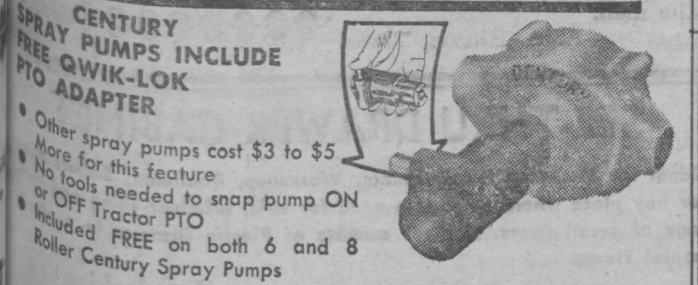
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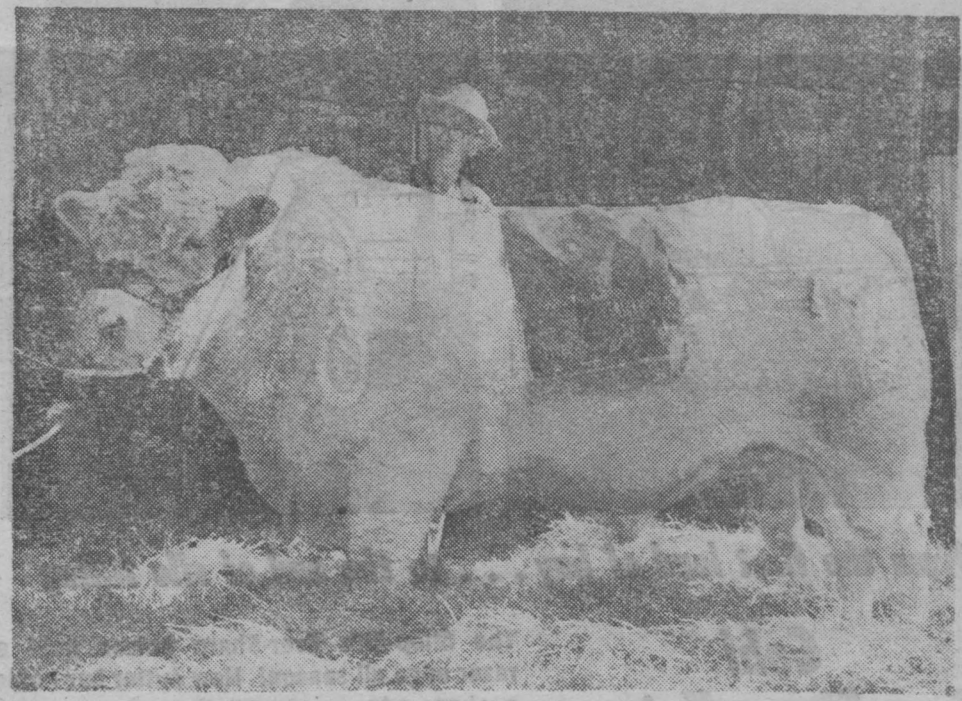
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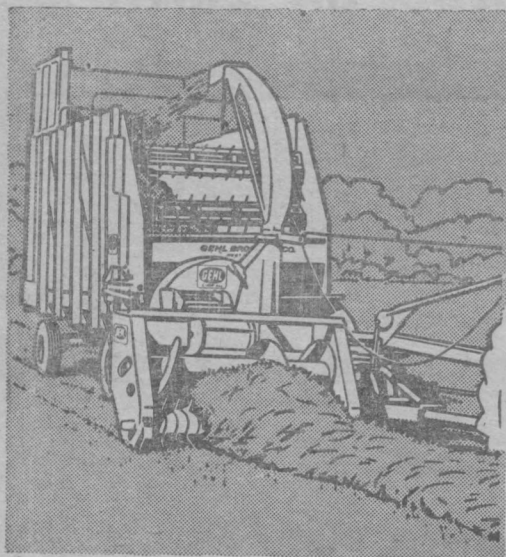
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**Korean Work**(Continued from page 9)  
stayed on thee."

We need your prayers, brethren. We are so unworthy and

weak and can do nothing of ourselves. I realize that we too must pray and we need not expect God to bless us through others' prayers if we fail in this respect, but I am reminded of a Scripture

that bears on this: "Ye also helping together by prayer for us" (II Cor. 1:11). Whatever has been done, whatsoever we shall accomplish here, must be by prayer. Indeed, I will not be so

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selfish as to say pray for us; we must pray for all of those who labor for the truth to the end that the gospel might "run and be glorified" and that our Lord Jesus Christ might be exalted and glorified both now and forever. Amen.

**Southern Baptist**

(Continued from page 11) will be one of the first to offer a resolution in the June meeting of the American Baptist Association which meets in Chicago to refuse to receive the baptism of churches affiliated with the Southern Baptist Convention from here on out.—L. D. Foreman, Missionary Baptist Searchlight.

**Letters**

(Continued from page 10) er believing ye shall have." So I believe that is the key to the problem. There is nothing impossible with God. I can't believe He wants you to discontinue the paper. We need the paper. God bless your efforts.

—Mrs. L. C. Stephens, Fla.

We enjoy the paper very much and pass it to others. May the Lord bless you all in your work.

—Mrs. A. L. Corder, Miss.

I can't help much, but every little bit helps. If all who take TBE would put in their "little bit," our old journal would stay in the mail.

—A. A. Hinson, Texas

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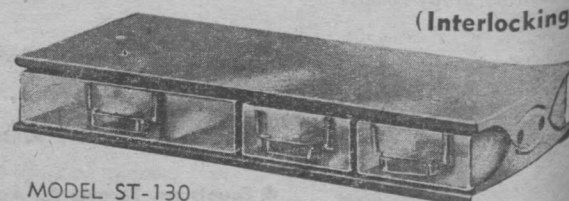
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## The Lord's Supper

Continued from page three)  
new grape-jelly, or preserves  
grapes, into old skins, and they  
per consequence! Or the  
of the church at Corinth  
drunk on canned grape  
and sugar!

seriously, this latter case  
the question with all who  
to the authority of inspira-  
This church used the kind  
Paul instructed them to  
when he instituted the ordi-  
It was the fermented juice  
the grape, and intoxicating  
used to excess. He charged  
with getting drunk at the  
union table; but, in correct-  
their abuse, he did not tell  
they used the wrong kind  
wine, but only that they drank  
much of the kind he appoint-

much has been said and  
of late by fanatical men  
the plea of "temperance,"  
yet much against the case  
temperance, to drive the wine  
the Lord's Supper which  
used and commanded us  
till he comes again, that  
a few authorities con-  
of the question.

claim is that fermented  
was not used by the Jews,  
passover, in the days of  
but the unfermented  
preserved by boiling, or the  
of dried raisins, or con-  
of grapes, etc., and, there-  
we may, and should, use  
slop; or even molasses and  
or water only, rather than  
wine.

W. Willmarth, of Philadel-  
in an exhaustive article in  
to one of these raisin-  
advocates, says:

vidence in regard to what  
Jews practiced, in the  
is not decisive. It re-  
much credulity to believe  
the ancient passover cup,  
the 'cup of blessings,' were  
with 'an infusion of raisins  
' which Dr. Cunningham  
Jews now use. If true wine  
the only wine known to the  
and to the writers of the  
who can doubt that the  
was meant in the Mishna,  
so at the communion?

feel justified, therefore, in  
winning them; and in exhort-  
brethren not to mutilate  
ordinance, in accord-  
with the demands of ul-  
whose exegesis is worth-  
and whose projects would  
the commandment of  
without doing a particle  
to any human interest."

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A. Van Dyck, for twenty-five years missionary in Syria, and a philologist of great renown, says (*Bibliotheca Sacra*, Vol. 26, p. 170):

"There is not, and, as far as I can find out, there never was, in Syria, any thing like what has been called 'unfermented wine.' The thing is not known in the East. They could not keep grape or raisin-water unfermented, if they would. It would become either wine or vinegar in a few days, or go into putrefactive fermentation. The native churches — Evangelical, Maronite, Greek, Coptic, and Armenian — all use fermented wine at the communion. They have no other, and have no idea of any other.

"The evidence goes to confirm my views of 'Bible wine,' and of the wine of the Lord's Supper. If any one wishes to examine further, the sources of information are open; the verdict of Christian scholarship is decisive."

If the reader will refer to "Hackett's Smith's Bible Dictionary," article on Wine, he will find this:

"In the condemnatory passages, no exception is made in favor of any other kind of liquid, passing under the same name, but not invested with the same dangerous qualities.

"Nor again, in these passages, is there any decisive condemnation of the substance itself, which would enforce the conclusion, that elsewhere an unfermented liquid must be understood. The condemnation must be understood of excessive use in any case; for even when this is not expressed, it is implied; and, therefore, the instances of wine being drunk without any reproach of the act, may, with as great improbability, imply the moderate use of the intoxicating beverage, as the use of an un-intoxicating one."

The editor of the *Congregational Review*, No. 54, in reviewing a book of Mr. Thayer's on "Communion Wine and Bible Temperance," published by the National Temperance Society, in which he attempts to show that there are two kinds of wine mentioned in the Bible, one intoxicating and the other not, uses this language:

"We have gone over the arguments he has produced; we have considered his so-called evidence, which has so often done duty in its narrow range; we have pondered the discussions of Lee, Nott, Ritchie, and Duffield before him; what is more, we have gone over the Greek and Hebrew Scriptures carefully for ourselves; have sifted testimony of travelers who know, and those who did not know; have corresponded with missionaries and Jewish Rabbis on this subject; and if there is any thing in Biblical literature on which we can speak confidently, we have no doubt that Dr. Lawrie is right, and that Rev. Mr. Thayer is wrong. In these views we are thoroughly supported. If we mistake not, the Biblical scholarship of Andover, Princeton, Newton, Chicago, and New Haven, as well as 'Smith's Bible Dictionary,' and 'Kitto's Bible Cyclopedia,' is with us. One of the most learned and devout scholars of this country recently said to us: 'None but a third-rate scholar adopts the view that the Bible describes two kinds of wine.'"

Gavazzi, the most learned and eloquent Protestant preacher of Italy, says:

"I have indulged in the expression 'unfermented wine' for the sake of argument, although, to me, as an Italian, the expression imparts downright nonsense. In fact, wine is only wine by fermentation, and to speak of unfermented wine, is to speak of dry water, of nightly sun, of unelectric lightning." — Belfast Witness.

Such a cloud of witnesses, representing the highest scholarship of America, ought to forever settle this wine question with every Christian man and woman.

The fruit of the vine, purged of all its leaven, cleansed of all impurities by nature's own energy, was used by Christ, instead

## "AND SOME ON MOTORCYCLES"



In the latter part of 1962 we sent Brother Halliman a Honda motorcycle, which is proving itself of most unusual value to him in carrying on his mission work in New Guinea.

We are happy to let our readers know of Brother Halliman's use of this motorcycle, and at the same time we are happy to recommend the Honda to our readers. It has given Brother Halliman most excellent satisfaction, and we unhesitatingly recommend it. If it stands up under the rigorous service that it gets in New Guinea, it would certainly be a blessing to any motorcycle lover in America.

We thank God for this motorcycle and for Brother Halliman and for the work which he is doing in New Guinea.

of blood, to symbolize the great fundamental doctrine of his vicarious sufferings and death for his people — the laying down of his own life. It was none other than the Lord of glory, the Lawmaker himself, who so pitied and loved us that he gave himself, and not another, for us; who alone, without the partnership aid of man or angel, endured all the penalty due our sins. It in this great fact we should discern, that it was the Lord's — our Lord's — body, and not the body of a mere human being, that was lacerated and torn, and writhed in pain, every pang of which reached the Divinity that inhabited it: that it was our Lord's blood which the wine symbolized, even the blood of the Everlasting Covenant, every drop of which cost him a pain; and not the blood of a man, the sufferings of a mortal being, in the slightest conceivable degree, that is symbolized by the wine of the Supper.\* What had mortal, finite man to do in assisting Christ to pay our penalty, much less to have paid it all! Christ surely had no helper in this infinite transaction. The name he

ever wishes to be known to us is the "Lord our Righteousness." He himself, unassisted and alone, fulfilled all righteousness for us; and it was none other than the blood of our Divine Redeemer that was the purchase price of

our redemption. Paul emphasizes this fact in the strongest language possible, when he declares that God purchased his Church with his own blood (Acts 20:28), his own sufferings, and the offering up of himself as a sacrifice for our sins.

## Books By Graves

Some of Graves' books are already out of print and most of the following are dwindling fast.

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|---|--------|
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| First Baptist Church In America.....            | 1.00   |
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\*Since the fifth century there have been dialecticians who claim that it is impossible for Divinity to suffer, and that the mere human part of Christ alone endured all the suffering, while the divine part of the Christ, the Lord of glory, suffered not the slightest inconvenience! If this be so, then the wine symbolizes the blood of a human being, and not the blood of God, our divine Redeemer, and we find ourselves idolaters! But Christ said: "This is my blood, it symbolizes my sufferings and death in your own stead."

## "Revealed Religion"

(Continued from page one)  
folk. This woman, as I say, was very much disturbed when she came to see me. In the course of (Continued on page 14, column 1)



## "Revealed Religion"

(Continued from page 13)

the conversation she told me that while she was a Sunday School teacher and had been a Sunday School teacher in that church for quite some time. She didn't claim to be saved and that she was not a member of that church, but the church had asked her to teach a Sunday School class because they thought she had a good personality and would be able to deal aptly with the students under her. She said, "The thing I disliked so much about your message this morning was that you referred to a revealed religion, and I don't believe in that at all."

I need not tell you, beloved, that was her last Sunday to teach Sunday School in that church. In fact, I saw to it immediately that her resignation was accepted even before it was presented. As far as I was concerned, she had no more business teaching a Sunday School class in a Baptist church than a Hottentot from the jungles of Africa would have in observing the Lord's Supper in a Baptist church. I think one would be as much out of place as the other. That was forty years ago, and many, many times down through the years I have thought of this experience, and about her statement, that she did not believe in a revealed religion. I am sure that there are plenty of folk who would say the same today. I am sure that there are lots of preachers, lots of Sunday School teachers, lots of people who take part in church services, and lots of folk who fill the pews on Sunday who would tell you that they do not believe in any wise at all in a revealed religion.

I say, beloved, even before I get into my message proper tonight, I do not believe that any man knows one thing about God the Father, God the Son, God the Holy Spirit, or the Word of God unless that individual has the truth revealed to him through the Word of God by the Spirit of God.

I

### YOU DON'T LEARN SPIRITUAL TRUTH NATURALLY.

We read:

**"For Christ sent me not to baptize, but to preach the gospel: NOT WITH WISDOM OF WORDS, lest the cross of Christ should be made of none effect."**—I Cor. 1:17.

You will notice Paul says that he was not sent to preach with the wisdom of words. Now there is a wisdom that comes through words—a natural wisdom, but spiritual wisdom does not come through words.

At the University of Kentucky at Lexington they used to have, and in all probability still have, a course known as the Literature of the Bible. One of my young friends took this course one year. She told me that the man who taught it was very learned—that he knew the geography, and the history, and the literature of the Bible, but that there was no doubt in her mind after sitting under him for a year's time in this class, that though he knew these things perfectly, so far as knowing anything about the Bible from a spiritual standpoint, the man was an ignoramus of the worst type.

I am sure, beloved, that which was true of him, in that he was schooled and taught and learned so far as this world's wisdom was concerned, yet ignorant as to spiritual verities—I am sure what was true of him is true of many, many others in this world today.

There was a lad I knew a few years ago who became a preacher. He was a Methodist and I seriously doubt first of all if he were even saved. I'll be perfectly frank and say to you that I doubt very, very seriously the salvation of any individual who stays in a false organization for any period of time. This man, as I say, was a Methodist, and a very good young friend of mine. One day in the course of conversation after he said he had started to preach, he was asked, "Has God really called you into the ministry?" He said, "Well, I can't say that I really have a call to preach,

but I have been schooled, and am being schooled, for the ministry." His mother, having money, and he being an only child, she spent this money by sending him abroad to study. I think he is a graduate of Edinburgh. At any rate, he spent years as a student, schooling himself for the ministry, yet sometime ago, I talked to that individual, and I say to you, as surely as there is a God in Heaven looking down upon us tonight, that lad is as ignorant of spiritual truths and spiritual verities as though he were the rankest savage in the heart of a jungle. I tell you, he is as far from the spiritual truths, and knows as little about God as though he were living in the jungles of Africa, and had never heard the Word of God one time, yet he has been schooled to be a preacher.

Brother, sister, listen to me, you don't become a preacher by being schooled in the ministry, and neither do you become a Christian by being schooled through the teaching of a catechism. I am saying that you do not learn spiritual truths from a natural standpoint. Paul said:

**"For the WISDOM of this WORLD is FOOLISHNESS with God."**—I Cor. 3:19.

We think it wonderful when we talk about the wisdom of the world—when we talk in terms of an individual who has a Ph. D. Degree in literature, or in one of the sciences, or one of the "ologies"—whenever we talk about an individual having a Ph. D. in mechanical drawing, or in electronics or engineering. We think it is wonderful when that man has such a degree, but God looks down upon the whole matter and says that the wisdom of this world is foolishness with Him. That may be all right so far as this world is concerned, but it certainly is not all right so far as the next world is concerned.

Listen again:

**"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, NOT WITH FLESHLY WISDOM, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."**—II Cor. 1:12.

You'll notice in each of these verses that I have read that Paul refers to the wisdom of this world as fleshly wisdom. He refers to what we learn as an application of our mental faculties, as worldly wisdom, and the wisdom of words. He refers to what we learn through study as being valueless in God's sight spiritually.

I say to you, beloved, you can take the smartest boy or girl in this world, and put that child in a religious school, and send him to

## SOMEBODY CARES

*Somebody knows when your heart aches,  
And everything seems to go wrong;*

*Somebody knows when the shadows  
Need chasing away with a song;*

*Somebody knows when you're lonely,  
Tired, discouraged and blue,  
Somebody wants you to know Him,  
And know that He dearly loves you.*

*Somebody cares when you're tempted,  
And the world grows dizzy and dim;*

*Somebody cares when you're weakest,  
And farthest away from Him.*

*Somebody grieves when you've fallen,  
Though you're not lost from His sight;*

*Somebody waits for your coming,  
Taking the gloom from your night.*

*Somebody loves you when weary;  
Somebody loves you when strong;*

*Always is waiting to help you,  
Watches you — one of the throng*

*Needing His friendship so holy,  
Needing His watch-care so true.*

*His name? We call His name Jesus.  
His People? Just I and Just You.*

school for seventy years, and let him spend his entire life as a student of the Word of God, and unless the Holy Spirit reveals Jesus Christ to that individual, when he comes down to the end of his life, he'll be as ignorant of spiritual truths, and spiritual verities, and salvation, that is ours in Jesus Christ, as if he had never heard one word of spiritual things. He may be able to recite the Bible backwards and forwards; he may be able to tell you how many times the word "the" or "a" or "an" occurs in the Bible; he may be able to tell you how many verses there are in the Bible, and how many verses there are in every chapter; he may be able to tell you all the history and geography and

literature of the Bible; and he may be able to quote it from beginning to end, but, beloved, if after 70 years of study, the Spirit of God has not revealed Jesus Christ to him, that man, in spite of his study, will never know one thing about the Son of God.

II

### SPIRITUAL WISDOM COMES ONLY FROM GOD.

I have tried to make it clear that you don't learn spiritual things naturally, and in contrast, I want to show you that true wisdom comes only from God Himself. Listen:

**"If any of you lack wisdom, LET HIM ASK OF GOD, that giveth to all men liberally, and upbraideth not; and it shall be given him."**—James 1:5.

**"But the wisdom that is FROM ABOVE is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."**—James 3:17.

James, the author, indicates that there is a wisdom from above just the same as there is a wisdom which is from beneath. You and I get the wisdom from beneath whenever we go to school. Whenever we go to school, whether it be grade school, or high school, or college, we get the wisdom which is from beneath; but when we learn from God, we get wisdom that is from above.

Notice again that spiritual wisdom is a wisdom that comes only from God:

**"But unto them which are called, both Jews and Greeks, Christ the power of God, and THE WISDOM OF GOD."**—I Cor. 1:24.

**"But of him are ye in Christ Jesus, who of God is made unto us WISDOM, and righteousness, and sanctification, and redemption."**—I Cor. 1:30.

Beloved, before sanctification, before righteousness, and before redemption comes wisdom, and that wisdom comes through the Lord Jesus Christ. I am saying to you, spiritual wisdom can only come from God. I presume that most everybody in this world would throw up his hands in unholy horror at such a statement, for the majority of people think you can learn of God just as you can learn anything else, but, beloved, spiritual wisdom, I say, comes only from God.

Notice again:

**"It seemed good to me also, having had perfect understanding of all things FROM THE VERY FIRST, to write unto thee in order, most excellent Theophilus."**—Luke 1:3.

This is the introduction to the Gospel according to Luke, and he is addressing it to his friend, Theophilus. He says that he has had understanding of all things from the very first.

Beloved, that expression "from the very first" is a mistranslation of the Word of God. That Greek expression is the word "anthen," and it means "from above." It is translated three other times in the Word of God. In other words, it is found four times in the New Testament, and in the other three instances it is translated "from above." In no instance is it translated "from the very first." Therefore, I take for granted that in Luke 1:3 it should have been stated that Luke's understanding was not from the very first, but an understanding that was from above.

I am saying to you, beloved, the understanding that you and I, as God's children, have is an understanding that must come from above.

Listen again:

**"But God hath REVEALED them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."**—I Cor. 2:10.

Notice, God has revealed things unto us by His Spirit.

I ask, can you read this without the realization that we learn from God? Can you read this without the realization that if we are going to learn anything spiritual we have to get it as a revelation from God?

There are some churches that have church membership classes

for their children. They take those children when they are about 6 or 8 years of age, and start teaching them, getting them ready to become full-fledged members of the church. They have taken the catechism or some little book that built up to do with some primary teaching of the Word of God, that they are ready to be members of the church, and they have baptized them, and they have become members of the church.

But, beloved, I Corinthians knows no such way of church members, for it says, "God hath revealed them unto us by his Spirit." I am not saying that occasionally some children take the truth revealed to him as he studies the catechism, but I am saying this, that studying of the catechism will no wise make him a fit subject for church membership. Beloved, a man has to have things of the Lord revealed to him by the Holy Spirit.

Let's read again:

**"But the NATURAL man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."**—I Cor. 2:14.

Notice, it says that the natural man—the unsaved man—flesh, looks at spiritual things so much foolishness. The way he can know anything spiritual things is to have spiritually discerned, or spiritually taught to him.

I want to go back and refer to you one of the greatest experiences of my life. In my pastorate, there was a man who claimed to be an infidel. He posed he was. I presume he was near being an infidel as an individual I have ever dealt with in my life. I met him one noon for the first time on November day. I was visiting this particular Sunday afternoon a family who lived on a road. This man's farm extended near to that of the family which I was calling. He was back there working, and it was a cold November afternoon, had gotten cold and went to this neighbor's house to get warm. I think God timed it perfectly, because he and I got there at the same time.

Well, he was certainly far from cordial, and he was certainly at ease when he learned I was a Baptist preacher. That was the first opportunity to get acquainted with him, but as time went by, I would see him, and the providence of God would throw together many times.

I remember one afternoon we were together he was talking about one of the neighbors who lived nearby, who was a good farmer in any sense of the word. He didn't sow his seed into grass, and allowed it to take place. He said, "You know a man who let his farm go to waste like ought to go to Hell." I said, "In the world could he go when you don't believe in a like that?" "Well," he said, "ought to be a Hell for a like that."

Well, little by little, we got acquainted. I tell you this so that you might see how became acquainted.

One afternoon I went to someone over near to his home. I noticed a crowd of a few minutes before, a senator was driving along highway, and a tire blew out, his car overturned and killed little daughter of this infidel in the providence of God, standing by the roadside. I saw a peculiar incident. I pre- the child's funeral. I had hope for the mother, but I hope at all to offer the father. Yet in the providence of God, we became more and more closely associated.

One Sunday afternoon he was working, trimming out his row, and people would go along and shout at him and him if he knew it was Sunday. He gave them a good piece

## JOHN'S BAPTISM

**"The baptism of John, whence was it?"**

—Christ

**And they answered, "We can not tell."**

—the Jews

### WHY COULD THEY NOT TELL?

For centuries the religious world has been divided over three theories touching the place of John's ministry:

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- II. It was an INTERMEDIATE DISPENSATION.
- III. It belonged to the CHRISTIAN DISPENSATION.

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mind, and went on about his... That Sunday afternoon he... his arm rather vigorously... a piece of wood, yet thought... little about it, but the arm... came terrifically sore, with the... it that it became quite pain-... so that he didn't get any... Some weeks passed by and... no relief, so he went to a... and found he had de-... tuberculosis of the bone... Well, by that time I had talked... him on numerous instances... asked me if I would drive... to the doctor, and I told... I would be glad to do so... doctor looked at him and... that the arm would have to... taken off. The fellow said, "I... didn't stand it; never in this... could I stand to lose my... On the way back home, he... said, "The only way in this... did that I'll go through with... for you to stand there with... When they got ready to... his arm off, they gave him... spinal anesthesia and I stood... one side of the bed and talked... him while the doctor removed... injured portion of his body... Well, one experience after an-... led us closer and closer... together. All the time I was talk-... to him from a spiritual stand-... church, trying to get him to go to... but every time I invited... he would have an excuse, he... said, "You know I don't be-... lieve in that; it is just a bunch... foolishness to me."

One night I got him to drive... to a revival meeting I was... and he sat in his car... side. He had an asthmatic con-... so he couldn't get in a... comfortably. It was sum-... time and the windows were... and he could hear, as well... though he was inside. The... day I met him on the road... I said, "Well, what did you... think of the services last night?"... He said, "To tell the truth, I... thought it was a bunch of fool-... ness." He said, "You called... somebody to pray. He got up... and closed his eyes, and looked... into the skies, and I thought... that a fool he is, looking up... where there isn't anybody."... When he said, "You all stood up... singing. The song didn't mean... anything to me. I thought, they... were surely making a bunch of... of themselves." Then he... said, "You got up to preach, and... thought, what a smart boy... making his time! I thought how... much more money you could... make doing something else be-... side preaching, and how much... better off you would be. I thought... you were the biggest fool of all."... He said, "You asked me and I... told you exactly what my re-... sponse was. Now what do you... think of my reaction?"... I said, "Brother, you surely... loved the Bible. The Word of... says that 'the natural man... perceiveth not the things of the... Spirit of God: for they are fool-... ishness unto him.' The very fact

that the singing, and praying, and the preaching seemed to you as so much foolishness just proves that this Word of God is inspired, and that it is just what it says it is — it is God's Book. It just proves that you are a natural, unsaved man."

I couldn't begin to tell you how God threw us together time after time after that. I visited him 51 times before he professed to be saved. I can say to you truly, I thought he was one of God's elect, and that it was my business to stick with him. On my 51st visit to that man's house, he professed to be saved. I preached his funeral with a joy in my heart, that I had seen him come from a professed, avowed position of infidelity to a position of definite trust in Jesus Saviour.

I ask you, did he become a Christian because I matched wits with him? Oh, no. Did he become a Christian because he was unusually intelligent and he grasped things as soon as it was presented to him? Oh, no. Did he become a Christian because of anything natural within him? Oh, no, beloved. The only way he became a Christian was because the things of God were spiritually discerned, or spiritually taught to him. God may have used me as a human means to teach him, but the Holy Spirit discerned, or taught him those truths.

I say, beloved, spiritual wisdom has to come from God.

When the Lord Jesus Christ, during the days of His ministry, was condemning the cities of Sodom and Gomorrah and all of those wicked cities of His day, He said:

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and HAST REVEALED them unto babes. Even so, Father: for so it seemed good in thy sight."—Mt. 11:25, 26.

In the preceding verse He pronounces woes upon Chorazin and Bethsaida, and upon Capernaum. He says that if the mighty works which were done in those cities had been done in Tyre and Sidon, that they would have repented long ago in sackcloth and ashes. He says that if the mighty works that were done in those cities had been done in Sodom and Gomorrah, those wicked cities would have turned to God in repentance. Then he lifted His eyes to the Father and said, "Even so, Father: for so it seemed good in thy sight. Thou hast hidden these things from the wise and prudent of this day, and revealed spiritual truths to those who are just spiritual babes."

Brother, sister, listen, there would never be a man saved — there would never be anybody know anything about the Word of God unless he were taught by the Holy Spirit of God.

I heard a preacher say years ago that he was having a hard time teaching the people of his church. He said, "It seems like they don't want to be taught." I think I can easily understand, because you can't teach a bunch of goats. You can fill up a church with a crowd of church members, a group of unsaved hellions, you can fill up a church with a bunch of ecclesiastical corpses as a result of putting on the "move-ments," and doing everything else you can to get them to join the church, but after you get them into the church, you still can't teach them spiritual things and truths. I say to you, spiritual wisdom comes from Almighty God.

Moses said: "The secret things belong unto the Lord our God: but those things which are REVEALED belong unto us and to our children for ever."—Deut. 29:29.

Notice — what things belong to us and our children? It is those things which have been revealed to us from the Lord.

### SOME THINGS ARE SPECIFICALLY REVEALED.

I have tried to show you in a general sense that you don't learn spiritual truths with a natural understanding. I have tried to show you that spiritual wisdom

comes only from God. Now I want to show you that there are some things that are specifically and specially revealed from God if you are ever going to know them.

In the first place, SALVATION has to be specifically revealed. We read:

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, TO REVEAL HIS SON IN ME, that I might preach him among the heathen; immediately I conferred not with flesh and blood."—Gal. 1:15, 16.

Paul is saying that God worked two miracles — a physical miracle, and a spiritual miracle. He said the physical miracle was that God separated him from his mother's womb. That is a physical miracle in the case of you, and me, and everyone of us. If it were not for the fact that God separated us from our mother's womb, our mother's womb would become our burial sepulchre, and everyone of us would die, and be buried in our mother's womb, were it not for a physical miracle on the part of God. The second miracle that he refers to is that the same God that separated him from his mother's womb likewise called him by His grace, and revealed His Son unto him.

I tell you, beloved, there is one thing that specifically and specially has to come by revelation, and that is salvation.

A preacher boy at Asbury College in Wilmore, Kentucky, several years ago, told me that in the school there, they were told just when to cry in the sermon for the best effect on the congregation. Well, I guess we have come to the place in our high pressure, emotional evangelism today when it is considered that a good evangelist is one who can make you laugh one minute, and cry the next. Beloved, that might be a good, successful, modern evangelist, and he may be able to fill up a church with ecclesiastical corpses, but there will never be any salvation from that kind of a ministry. Salvation is one thing that has to be specifically revealed from God.

"No man can come to me, except the Father which hath sent me DRAW HIM: and I will raise him up at the last day."—John 6:44.

You can't come to Jesus Christ unless the Father draws you.

Now let me pause even before I come to the end of my message and ask you, are you definitely sure that the Lord is drawing you tonight? Are you sure that salvation has been revealed to you just like Paul said that it had come as a revelation to him? Or are you a member of a church because someone took your arm, and pulled you forward? Are you a member of a church because the preacher told a pathetic story, and you united with the church? Brother, sister, listen to me, this is a serious matter. This, to me, is one of the most serious truths in the Word of God. Salvation has come as the special revelation of God.

Also, God has to make a revelation as to His CHURCH. Listen: "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not REVEALED it unto thee, but my Father which is in heaven."—Mt. 16:17.

In the preceding verses, Jesus had questioned His disciples and then He makes mention of the church for the first time, and He says, "Simon, flesh and blood didn't reveal my Deity to you, but it has come as a revelation

### SERMON OUTLINE—

## SAVED!

Ephesians 2:8 — "By grace are ye saved."

#### I. SAVED FROM SIN—

1. Its Penalty — Romans 6:23; Galatians 3:13; I Peter 3:18; Romans 5:9.
2. Its Power — Romans 6:6-14; Legally, Romans 8:3. (We could not fulfill the precepts of the Law). Naturally, Ephesians 2:1-3. (From birth, we were corrupted with sin's principle).
3. Its Presence — This is future, I John 3:1-3.

#### II. SAVED FROM SATAN—

1. His family — John 8:44; Galatians 3:26.
2. His captivity — II Timothy 2:26.
3. His mastership — Ephesians 2:2; II Corinthians 5:17.
4. His deceiving doctrines — I John 4:1; I Corinthians 2:10-13.

#### III. SAVED FROM SELF—

1. The deceitful heart — Jeremiah 17:9; Mark 7:21-23.
2. The darkened mind — Ephesians 4:17, 18; Romans 8:7.
3. The lust of the flesh — Ephesians 2:3; I Peter 4:1-4. Man's spiritual state is well-illustrated by the Gadarenian — Mark 5:1-20.

#### IV. SAVED FOR—

1. The Saviour Himself — I Corinthians 6:19, 20; I Thessalonians 4:17.
2. The Saviour's Service — Ephesians 2:10; I Peter 2:16.
3. The Saviour's Home — John 14:1-3; II Corinthians 5:1.

from Almighty God."

Immediately He revealed to His disciples some truth about His church. And by revelation is how this truth is still received.

Every once in awhile I meet up with somebody who says that he is saved, but he says that one church is as good as another. He tells me that he is a Baptist because it happens to be the church most conveniently located near him; or he is a Baptist because they happen to have exceedingly good cushions in the church and he can rest when he goes there; or he is a Baptist because he likes the preacher, and the preacher and he go hunting and fishing together; or, as one woman said to me, she happened to be a Baptist because she married a Baptist man, and it was easier for her to change her religion, than it was for him to change his, and one of them had to make a change. Now, beloved, listen, I want you to notice this truth: the church that Jesus built — you'll never have any conviction concerning it, unless you get that conviction, by way of revelation, just the same as was true in the case of Simon Peter.

I am not a Baptist because my mother and father were Baptists. I am not a Baptist because the Baptists were "just around the corner." I am not a Baptist because it was more convenient to go there, and the seats were a little more comfortable. Beloved, I am a Baptist because of some truths that have been revealed out of this Book, and as a result of the truths in this Book, I am going to continue to stand for them until the Lord calls me home.

Two things in the last few days cause me to say this. I have played fireman twice this week to put out fires. The first one happened in front of the printing shop. A car caught on fire, and was about to burn up, and I grabbed my fire extinguisher, and ran out and sprayed some chemical on it, and that was the end of the fire. The Fire Department got there about that time, and of course, naturally, they had to pull their hose and squirt some water here and there. After we had gotten through, this fellow who owned the car was thanking all the fellows of the Fire Department, because they arrived so

quickly, and saved the car, but the fellow who sprayed the chemical on the fire, and put the fire out before the Fire Department got there, wasn't even spoken to. The driver never said "thank you" in any wise to me.

That didn't make any difference to me, however, for I am rather used to that kind of thing.

Then Bob and Ruth, living next door, tried to burn their house down that night. Their clothes dryer caught on fire, and I jumped out of bed without too much clothes on, grabbed the fire extinguisher, and ran down to their house, and with flames leaping about four feet above the top of the dryer, I gave it a good spray with the chemical again, and killed the fire on the outside. Then I opened the door and sprayed it on the inside. Then I poured three or four pans of water in there to keep the clothes in the dryer from further burning. About that time the Fire Department came.

When the paper came out the next day, it said that the Fire Department put out the fire at the Ross residence the night before. It so happened that the man whose car I put the fire out for was a preacher, and Brother Bob being a preacher, the paper told how the two preachers had a fire and the Fire Department quickly extinguished both of them.

Well, that didn't make any difference whether I got any recognition for it or not, but this afternoon after I had awakened from my siesta, Mrs. Gilpin told me that General Douglas MacArthur had died, and that television was having a 30-minute soft musical program as a memorial, during that time. I told Mrs. Gilpin that if I were to die I didn't imagine I would get such as that. I am not expecting to get very much of a memorial when I die, brethren; they are not going to play soft music, but people are going to throw their hats in the air. I was thinking of all this after Mrs. Gilpin mentioned the MacArthur memorial. I told her I wouldn't get any soft music, but people would throw their hats in the air and be happy. Do you remember the two witnesses who were killed in the book of Revelation, and the people were so happy they sent gifts to one another. It will probably be something like that when I

(Continued on page 16, column 1)

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### "Revealed Religion"

(Continued from page 15)  
"cross the bar," too.

Well, I am not perturbed about anything, as far as this world is concerned. I am not concerned whether anybody says I played fireman, or whether I have my dues paid up in the Firemen's union. I am not concerned about that in the least. I am not concerned whether they play soft music, or whether they don't play any music when I die. That doesn't matter one particle. But I'll tell you one thing that does concern me: until that time comes, I want to be mighty, mighty certain to continue to contend for the church that Jesus built, and to tell you brethren that that church was a Baptist church.

I don't believe one church is as good as another. I don't believe one woman is as good as another. I don't believe one meal is as good as another. The fact of the matter is, I have eaten a lot of fried chicken in my life, and I wouldn't say one fried chicken is as good as another. I want you to know I don't believe one church is as good as another. I am a Baptist because of conviction. I have had some things revealed to me from the Word of God, and until the Lord Jesus Christ calls me home, I'll continue to stand for those things and contend for them.

### CONCLUSION

Let's notice one other text: "Cease from thine own wisdom." —Prov. 23:4.

Keeping in mind what I have said about all we learn, let me insist upon this, that you cease from your own wisdom. It is mighty easy to think you are something and somebody, but it would be a good thing for you to heed the admonition in Proverbs, "Cease from thine own wisdom." Not only cease from this, but turn to the revealed wisdom of God, and accept what God reveals to you out of His Word.

May God bless you!

### God of the Bible

(Continued from page one)  
judgment or is chargeable with

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Book, indestructible by man, divinely preserved by its Author, notwithstanding all human opposition and combined attempts at its destruction.

God is a Being of absolute Faithfulness; His Book will therefore be an uncompromising rebuke of human falsehood, vice, and inconsistency. It will not cater to human sin, or pander to vice, or compromise with evil. It will deal impartially with even good men, and rebuke their faults.

God is a God of Purpose; His Book will have a plain design consistent with Himself, and will persist in its object until the will of its Author is accomplished. However, it may assail human pride and self-seeking, it will win victories over falsehood and wickedness.

Every existing effect or product demands an adequate cause or explanation. But one adequate hypothesis can be found to account for the Bible, namely, its own account of itself, that it is the product of a higher Intelligence. Any other supposition leaves us in a hopeless maze of perplexity.

Form technically both excludes and includes, and this accounts for what the Bible does and does not contain. Its form excludes what does not conduce to its end, and includes all that does.

God is Omnipotent; as a Spirit He pervades all space. Hence, the Word of God is independent of the limitations of locality, and manifests the same divine control and superintendence everywhere.

The idea of divine Providence is inseparable from that of God; hence, the Bible represents God as both controlling the present and future — having oversight of all persons and events.

God is a Judge; hence, the Word of God portrays Him as judicially dealing with all men, rewarding virtue, and punishing vice, partially in this life, and fully and finally in the life to come.

God is Sovereign; hence, the Bible represents Him as supreme, even over foes. He makes even the wrath of men to praise Him, and restrains the remainder. He performs all His pleasure despite all His enemies and their plots.

God is a Spirit; hence, He is independent of physical organs and limitations. No material image or representation can do justice to Him, and such are forbidden in His Word.

God, in the Bible, speaks to man. It is a Book for man's use. Hence, its divine Authorship will not lift it above man's comprehension, but will assure its adaptation to man's nature and wants. It will be comprehensive of all man needs to know, and whatever mystery it contains will not obscure duty or be unintelligible.

### We Thrive

(Continued from page one)  
pose." —W. H. Blevins, Fla.

May God's richest blessings be on you as you preach and print the glorious gospel of our Lord and Saviour Jesus Christ.

—A. G. Youngblood, Texas

Am really pleased with the progress of the paper and the ministry it affords. I think you are presenting a balanced written ministry.

—Eddie Johnston, Texas

Have just finished reading your editorial in TBE concerning "storehouse tithing." I would like to commend you for your defense of the church of the Lord Jesus Christ. I agree with you wholeheartedly when you say that there is bound to be some selfishness on the part of those who are critical of us who be-

lieve such a practice. Many of the so-called fundamentalists of our day are able to exercise their ministry at the expense of the local church. As a pastor I teach my people to bring their tithes and offerings to the church, the institution of the Lord Jesus Christ, for I believe that the Great Commission to evangelize, baptize and teach lies in the authority of the church and not in the hands of an evangelist, an evangelistic movement, a radio church, a missionary society or the like.

Bro. Ross, as an Associational Baptist preacher who believes that it is scriptural to support first one's local church (that is if it is a scriptural church) yours is good stewardship and you are in line for reward from her head, Christ. This is just the voice of one preacher but I wanted to let you know that I appreciated your writing because I, too, was made to feel upset by articles written against bringing the tithes and offerings to the local church by some so-called national evangelists who cry orthodoxy but practice, in some areas, the opposite.

Hope that everything is well with you and your work. Looking forward to meeting you again.

—Bobby G. Batson, Ark.

I have finally reached a conclusion on my mission duties, that I think will be well pleasing to my Heavenly Father. My church membership has been in one church for sixty-three years, and much of my church money, so to speak, has been used up to keep the denomination's demands "well oiled and well paid."

Now TBE has opened my eyes to see just what we are running into and don't know it. We at present have a splendid new brick meeting house, with new brick walls for Sunday School rooms attached to main auditorium, plus three or four extra rooms in basement. We are well along getting a \$12,000 parsonage paid for. Thus, financially we have done much for the public eyes to see, but we are making pitiful progress on missions.

Worst of all, the denominational pressure forces are putting up more stress on still higher education for our young preachers. I just don't want to help pay the salary for a teacher in our colleges or seminaries.

The editors of TBE have taught me so much, and I feel that I must in my remaining years send my mission offerings in this manner. Let half of this check for \$65.00 go to Brother Halliman and half of it for the publication of TBE.

—Carey E. Witt, Ky.

Enclosed is a small part of the \$250 you said it would take to publish in tract form, "WHEN JOHN MET JOHN."

It will take only one hundred checks like this one to make the tract a reality. I am sure that the message will be published in the near future.

That is a masterpiece of well-organized gospel and should be in the hands of many more Christians. May our God in Heaven help you succeed.

—Lester C. Burk, Texas

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Sunday — 12:30 P. M.

### Pedo-Baptists

(Continued from page 15)  
Holy Spirit actually said to the writer Luke:

"And as they went on their way, they came unto a river: and the eunuch said, here is water; what doth me to be baptized? And he said, If thou believest with thine heart, thou mayest. He answered and said, I believe that Jesus Christ is the Son of God. And he commanded the water to stand still: and they both went down into the water, Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went away rejoicing."

First of all, we notice in verse 37 that there was something "hinder" the eunuch's baptism. Philip wanted a clear conscience of saving faith before he baptized anyone! He said to the eunuch: "If thou believest with thine heart, thou mayest."

Secondly, we observe that the eunuch gave evidence of faith when he responded: "I believe that Jesus Christ is the Son of God!" Unlike the "clergymen" of our day, Philip didn't "clue the eunuch" asking him: "Do you believe Jesus Christ is the Son of God?" and then wait for a yes or no answer. HE LET THE EUNUCH SPEAK FOR HIMSELF. The Ethiopian's answer offered dependable evidence of his faith in Jesus Christ.

Thirdly, Philip didn't "clamshell" to use in "baptizing the eunuch! We read in verse 39: "... they went down both into the water, both Philip and the eunuch; and he baptized him, immersing or dipping him." The transliterated word "baptized" signifies. Verse 39 begins: "when they were come up out of the water..."

Folks, when two men go down into the water; one baptizes (immerses or dips) the other, and the two men then come out of the water. I FIND ONE SCRIPTURAL MODEL FOR BAPTISM, and that the baptism must be predicated on saving faith in the heart of the candidate!

Scripture establishes the order: first, faith; then, baptism. First, faith, and then good works to demonstrate that faith. PEDOBAPTISTS, YOU'VE GOT THE CART BEFORE THE HORSE!

### Notes Of Interest

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