

The Baptist Examiner

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

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The Oldest Man In The Bible

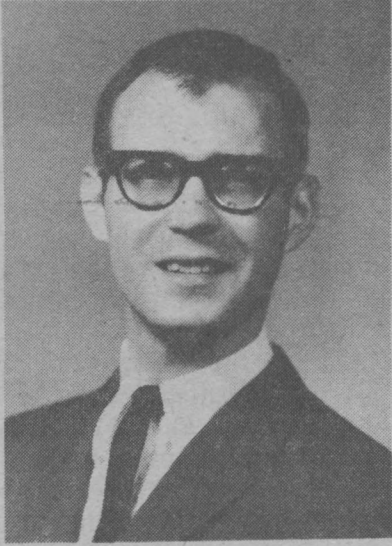
Jon H. Rule
Alderson, W. Va.

Genesis 5:21-32

Everyone knows that the oldest man in the Bible was Methuselah, the first-born of Enoch. I wonder if anyone ever investigated why God, who grants length of days and duration of life, allowed Methuselah to live longer than anyone else.

Methuselah was the son of Enoch, the man who "walked with God" and who was translated into heaven without dying. Genesis 5:21 records that Enoch was a relatively young man when Methuselah was born, only 65, and that he was translated at a fairly young age, only 365.

At the birth of Methuselah, God evidently revealed to Enoch that judgment was reserved upon the world. This revelation is recorded in Jude 14-15, and it, like most prophecy, has a two-fold fulfillment. It not only speaks of the flood recorded in Genesis 6, but it also speaks of the next judgment which



Jon H. Rule

will fall upon the earth, the battle of Armageddon in Revelation 19.

In ancient days, when children's names had significance, Enoch's oldest son was given a name which indicated that this judgment would

not fall as long as he lived. Methuselah means "when I am gone it shall come" or "at his death the sending forth of waters," meaning which surely had no significance apart from Jude's revelation. As long as Methuselah was alive God would withhold His hand of judgment upon mankind. How significant it is to notice that Enoch "walked with God" AFTER Methuselah was born. The promise of the judgment upon the ungodly is one motivation to godly living for the elect (II Peter 3:10-14), who do not look for a judgment but a "blessed hope."

Did God then wait for Methuselah to die before sending the waters? Notice carefully the man's lineage. Methuselah lived 969 years, which means he had 782 years to live when Lamech was born (5:26). Lamech lived 182 years and then Noah was born (5:29), which means that Methuselah had 600 years to live when Noah was born. When did the flood come? According to Gen. 7:11, in (Continued on page 4, column 5)

Richard Dillender
Trenton, Ill.

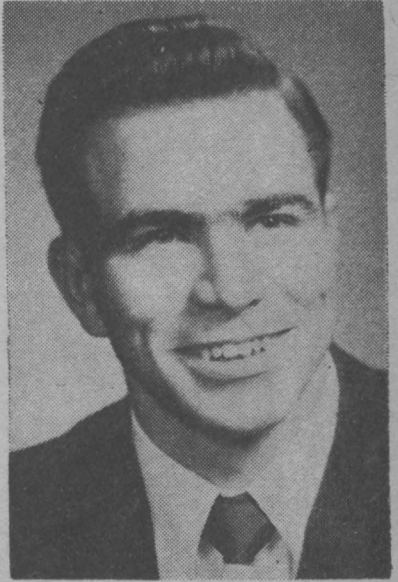
Preached at Calvary's
1969 Bible Conference

"But I said unto you, that ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John 6:36-40.

I would like to look at this doctrine of security in three ways: one, as to logic or human reason--an analogy from our lives; the second, the doctrines of God's Holy Word that teach us that once you are saved, you are always saved; thirdly, by the Word of God--by Scripture itself, declaring that when God has saved you, He has saved you eternally, that you cannot, and will not, lose your salvation.

I read in the Scriptures, which is the keynote of Baptist belief: "For by grace are ye saved through faith."—Eph. 2:8.

Some would emphasize their faith, but the Scriptures say, "For by grace are you saved through faith."



Richard Dillender

It is not your faith. It is the grace of God that has saved you, and the faith that you have received is a gift of God. God has begun a work in you, and He will continue it.

As to the analogy, I have good parents for which I am thankful. I have counseled with young people who are frustrated and live under a burden, where they hear the constant threat at home: "If you do wrong--if you get in trouble again, if you disobey me one more time, we are going to kick you out of the family. If you don't follow the rules of this family, you'll no longer be a member of this family."

(Continued on page 2, column 2)

If You're a Catholic, Here's Your Chance To Earn \$50,000

Below is a reprint from The Churchman's Magazine, London, and it speaks for itself. Interest your Roman Catholic friends in it.

1. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce one text of Holy Scripture proving that we ought to pray to the Virgin Mary.

2. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the wine at the Lord's Table ought only to be taken by the priests.

3. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that St. Peter had no wife.

4. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that priests ought not to marry.

5. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text from the inspired Word to prove that we ought to pray to the dead, or for the dead.

6. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that there are more Mediators between God and men than one.

7. FIVE THOUSAND DOLLARS (Continued on page 5, column 3)

Who Was Cain's Wife?

In the Cincinnati Post (Ohio's greatest daily) a question was asked of, and answered by S. Parkes Cadman, whose daily column appeared in this and other papers over the country. Cadman (now dead) was a man of ability, but his subtle attack on the Word of God is well known to all lovers of the Bible. The question directly from a puzzled reader, but indirectly from Ingersoll, Paine, critics of the early centuries and last from the Devil. It is so old that it is threadbare. But here is the question: "How am I to believe this story of Adam and Eve and their sons, Cain and Abel? When Adam, Eve, and Cain were the only three people on earth, Abel being dead, Cain married. Where did he get his wife?" Here is the answer by Cadman: "So long as you read Genesis literally, (Continued on page 3, column 5)

"Why Arminianism Should Be Rejected"

Robert McNeill
Charleston, W. Va.



Robert McNeill

Isaiah 2:22 "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

Psalms 118:8,9 "It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes."

J. R. Graves, an American Baptist Theologian, in his book on the Seven Dispensations says on page 95: "All men are by nature ARMINIANS; and the absolute sovereignty of God is a doctrine hateful to the natural feeling and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against the exercise of sovereignty on the part of God." C. H. Spurgeon, the famous English Baptist preacher of the 19th Century, on the other side of the Atlantic Ocean in his Autobiography states on page 168: "Born, as all of us are by nature, an ARMINIAN, I still believed the old things I had continually heard from the pulpit, and did not see the grace of God." Here are two famous Baptist

leaders thousands of miles apart, one an American, one an Englishman, both stating that all men are by nature ARMINIANS.

What is Arminianism? Is modern evangelicalism right in relegating this whole matter of Arminianism

and Calvinism to limbo and stating that we should not waste time talking about it? Or to bring the matter up to present and popular distinction, are we not in danger of confusing essentials with non-essentials if we give prominence to such a topic as Arminianism or Calvinism? ARMINIANISM does not merely affect a few doctrines which can be separated from the gospel, but rather involves the whole unity of Biblical revelation, and it will affect the whole plan of redemption at almost every point.

By way of introduction let us define ARMINIANISM. The term comes from a man's name, Jacobus Arminius, a Dutch theologian who was a leader in the late 1500's (1560-1609) in the religious world on the continent of Europe. Arminius opposed the doctrines of the Sovereignty of God and Divine Grace, especially in the matter of God electing men to salvation and calling them by His irresistible grace. Strangely, this Dutch theologian at first was a strong believer in God's sovereignty and studied under the famous Reformer, Beza, in Switzerland. In 1589 when (Continued on page 5, column 2)

Every Christian's Duty Is To Be A Witness for Christ

Roy Mason
Aripeka, Fla.

Whose business is it to win people to Christ? Is this a duty that devolves upon preachers, and perhaps upon Sunday School teachers? Certainly it is their task--but it is also the duty of every saved person on the face of this earth. The average church member not only never wins



Roy Mason

anybody else to the Lord--he never even tries to do so! There is no sense of obligation whatsoever on the part of the average church member as regards the reaching of the lost. "That's what I help hire the preacher for," is the attitude. This (Continued on page 3, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE WORD OF GOD"

"Preach the word."—II Tim. 4:2.

Of course, you recognize that this is Paul's injunction to Timothy, and to us at the same time, and the injunction is that we are to preach the Word. It doesn't say anything about other things that we are to preach. It is not a hint that the preacher is to be content with the giving of book reviews, as some preachers are. It doesn't hint in the least that we are to be content with preaching anything except the Word of God. I have been impressed particularly of recent date, as I have studied the Bible, how much importance is laid concerning the Word of God. We read:

"Take heed therefore how ye hear."—Luke 8:18.

"He that is of God heareth God's words."—John 8:47.

I don't believe you could find a passage of Scripture that is any stronger in its application to the children of God than this one, when Jesus declared that if you are of God, you would be willing to hear God's words.

Some people say, "I don't care what the Bible says." Such an individual just proves that he is not of God, for the man that is of God, heareth God's words.

Notice another Scripture that shows us how strongly the Word of

God is to be accepted:

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I Tim. 4:16.

Paul is saying to young Timothy that there are two things Timothy is to take heed of: one is to himself; the other is to the doctrine of God's Word.

I think a preacher ought to take heed to his physical condition. I think a preacher ought to take heed as to his mental condition. I think a preacher ought to take heed as to his spiritual condition. In fact, I do (Continued on page 7, column 3)

What God Says About Strong Drink

1. God forbids it!--"And be not drunk with wine, wherein is excess; but filled with the Spirit." Eph. 5:18.

2. It is work of the flesh!--"Envyings, murders, drunkenness, revelings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:21.

3. Christ cautions against it!--"And take heed to yourselves, lest (Continued on page 5, column 2)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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Letter to the Editor:

Kentucky Pastor Strongly Against Decision Cards

In Acts 17:16, "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry."

In this day and age, my spirit is stirred in me all the time hearing people talk of decisions for Christ and decision cards and calling some heresies.

I want to say in all love, anybody that believes in decisions for Christ is a heretic, and anyone who will support such is a partaker of his evil doing. The Bible has not changed and will not change, for it is God's written word, and will stand when this world is on fire.

John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

There is no sign of any decision cards or decisions for Christ in this Scripture, nor in any other.

Ephesians 2:8, "For by grace are ye saved through faith; . . ."

Then if we are saved by grace through faith, we are not saved by making a decision for Christ; neither are we saved by signing a card, but by grace through faith, and these things sure do move me and stir my spirit.

I wish that I could preach to the whole world that the sin of unbelief in Jesus Christ is the only thing that damns the soul of men to hell.

Acts 17:27, "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:"

After a short sermon without any spirit or power in it, preachers say, come forward and make a decision for Christ.

How can people be so blind to follow such doctrine! I will challenge any man from Billy Graham to the least, on decisions for Christ.

Elder Enloe Jones
Tompkinsville, Kentucky

THE END OF THIS PRESENT WORLD

By LEHMAN STRAUSS

133 Pages — Cloth

\$3.95

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CALVARY BAPTIST CHURCH

The Southern Baptist Commentary

The Baptist Sunday School Board is publishing a commentary on the whole Bible. The first volume on Genesis and Exodus has already been published. This Genesis-Exodus volume teaches:

On page 47, you learn that Adam was not the first man; he is a "representative man, all of mankind poured into one individual". In other words, it is the reverse of what Moses said. He said that Adam was the first man, and that Adam was "poured into" all humanity.

On page 176, you learn that Jesus Christ could have got "the notion of elements for the ritual acts of the Lord's Supper" from Abraham and Melchizedek.

On page 328, you read about Moses and the Burning Bush. "It is also possible that the experience of Moses was a vision, an inner experience in which the details were drawn from thought patterns common to his generation; thought patterns that embraced a literal angel of the Lord and a literal flame of fire."

On page 381, you learn that "the Pillar of Cloud by day and the Pillar of Fire by night were a vivid but figurative way of describing the reality of God's presence with His people."

On page 471, you learn that the Glory that filled the Tabernacle, Ex. 40:34-38, was the smoke of incense and the light from the lampstand. And even then, the whole thing was an "idealization by later generations."

Needless to say, we do not plan to sell this book in Calvary Baptist Church Book Store.

Greatest Truth

(Continued from page one)

Many a child has grown up in frustration to become a criminal in society, and one of the reasons is, there was no security in the home. There was no father nor mother that said, "We love you. You were born into our family and you'll always be our son. Whether you be a good boy or a bad boy, you are our son, and we care about you. We love you, and we'll always love you."

I was raised in a family where I was always assured of the love of a father and a mother, but I got into my share of troubles. I had a great deal of trouble with drinking in my early days. It was not until I had been a year and a half in the Navy that God saved my soul.

I wrote home to my wife and I said, "Marge, God has saved me. It is so wonderful." I told her about the experience and she took the letter down to "Father Brant," our Romanist priest. They had Marge in a "dither" about it all. A little later, I wrote again, and I said, "God has not only saved me, but He has called me to be a Baptist preacher." Down she went again with the letter to Father Brant and they were quite upset then. The advice was: "It is better to get rid of that fellow than to have him influence you and the children away from the Mother Church."

But the time came when my wife experienced the very same thing, and she, with tears streaming down her cheeks, began to move out for God. I said, "Marge, do you want me to go with you when you declare your salvation?" She said, "No, I have to do this on my own."

A deacon came up with tears running down his face. He said, "I tell you, it is the first time my prayers have ever been answered." There were some years that went by before I found out that regardless

Love is the salve that heals the wounds of hate.

of his prayers or his tears, my wife was going to be saved, and saved on that day, and saved for all eternity.

One thing I had no trouble with was that the love of God would always be shed upon my heart and soul and that God would never kick me out of His family. I had earthly parents that loved me, and when I disgraced them and shamed them by my life in this world, they still loved me and forgave me, and it was quite easy to reason that if earthly parents could love me as I am--if they could love me in all my sinfulness and wrongdoing and all my uncleanness, surely the Father in Heaven, the perfect one, has a love that is far greater than theirs for me. If Mother could love her son whom she gave birth and life to, surely God in Heaven would love me even more.

God said to the prophet of old: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."--Isa. 49:15.

In counseling, I have found women who could discard their children and go their merry way and never seem to be troubled a moment about the child that they gave life to and deserted in this world. However, there is a God in Heaven who has given life to me--eternal life--and He so loves me that His love goes beyond the love of a mother for her newborn child, and His love shall never cease.

The analogies that men might bring up always have their flaws in them, but God has no flaw in His love and His eternal plan.

II

In the Bible, we are taught some wonderful doctrines. There was a time that I believed that Jesus died for every man, and that all men could come unto Him if they so chose. There was a time that I believed that the door of my soul had a latch that was on the inside, and Jesus was knocking and wanting to get in, and that all I had to do, at my choosing and convenience, was to lift the latch of the door and say, "Jesus, you have been pounding out there. You have been requesting to come in. Now come on in. I have decided that this is the hour." Instead, there came a time when Jesus came to my heart's door and tore it down. He knocked it down. He came in, and He possesses my all. He owns me and He can do with me as He will.

There was one who said to me, "That is the idea of the bigot. That is the idea of a heart that is overrun with pride, that you are one of the elect of God. I said, 'No, not so. It takes all of the brag out of my heart.'"

I used to say, "I sought the Lord until I found Him. I cried unto Him until He heard me." But I learned I was the lost sheep and He was the Shepherd, and He came seeking me. I did not follow Him home to the sheepfold, but He put me upon His shoulders and carried me, and bore me home. I would not have gone there had He not carried me, I had not the energy nor the will, nor did I care to follow after Him. I have learned that the power that saved me is the same power that keeps me saved eternally. It is as the doctrine of election declares: once saved, always saved.

In ancient days, when the theologians gathered around Job as he was in trouble, counseling him as to his physical condition, there came one with counsel from Heaven--God Himself. God said, "Job, you have given an examination to your friends, and they to you, and you have been examining me. Now I am going to give you an examination." He said, "Where were you when I hung the stars in space? Where were you when I laid the foundation of the earth? Where were you when all the things were made and I dammed up the waters? Where were you, Job? Tell me the beginning from the end. You are unable to." Then Job saw in all of his weakness that he knew nothing at all.

The book of Ephesians tells us the wondrous words of election:

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



Elder Joe Shelnett

Of its spiritual enrichment.

Speaking at this Conference has been a highlight in my ministry. How unworthy I feel to speak to this august body. They love the Word and the ministry of it. The fellowship is extremely sweet.

Liberty is granted to all who speak. We know that there are many and varied views on some of the subjects, but the truth sought is the objective of both the hearer and speaker. In few cases, if any, have I heard anything other than Scriptural truth.

I love the type of criticism that one receives from the more informed brethren (in love). They expound great and blessed truths.

The hospitality of Calvary and her pastor is as fine as can be found. Every effort is put forth to make this Conference God honoring, for it is Bible centered.

May the Lord continue to bless the Conference.

In Christ,
Joe Shelnett
Benton, Arkansas

without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."--Eph. 1:4, 5.

I had nothing to do with the choosing of my salvation, for I was not even born as yet. Yet, before the foundation of the world had been laid, God had already chosen me unto salvation. I had nothing to do with it. God did it all.

This was the analogy that Jonah learned when he came out of the belly of the whale, for he said:

"Salvation is of the Lord."--Jonah 2:9.

So it is that God is the one that chose you, and you did not choose Him. It is God that did the calling by His effectual Spirit. It is God who said that His will would accomplish what He pleases.

There are those who say that unless you hold out until the end, you can lose your salvation. If you were here before the foundation of the world, if you were here before God laid the cornerstone of this world; if you were here before God hung the sun, the moon, and the stars in space; if you were here before God took a lump of clay and made it after His own image and breathed into it the breath of life and man became a living soul; if you were here before the angels were, then you might be able to do something about the matter of losing your salvation. But where were you? You were with Job and all His elect--only in the mind of God, and God said, "I have chosen you before the foundation of the world."

Election guarantees our salvation, and if we can lose our salvation, then the purpose and the good pleasure of God have not been carried out. But the Bible declares that the doctrine of atonement is our assurance of "once saved, always saved."

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."--Rom. 5:8-10.

Paul said, "If you have been

I would urge everyone to attend this Conference because . . .

reconciled to God, if you have been redeemed by God, the continuance of your salvation is upon the life of Jesus Christ, by whom we have now received the atonement.

In days gone by, when God gave an analogy to the world as to the picture of atonement, He sent the high priest before the congregation of the living, and he would offer he goats. He would lay his hands upon the head of one of the goats, called the scapegoat, that was chosen by the casting of lots, and he would pronounce the sins of the congregation of the people upon the head of the scapegoat and turn him loose in the wilderness--symbolic of carrying the sins of the congregation of the living away from them. The second goat he would slay, and there upon the mercy seat of God he would offer the blood for the sins of the people. It was a picture of Jesus Christ, how that He knew no sin, became sin for us. He became the sin offering for us. He was the scapegoat whom they took out on Calvary's mount, in choice over Barabbas, and slew Him on Calvary. He was the one that carried your sin and my sin.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."--Heb. 9:12.

Also, the Word of God says:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."--Heb. 6:4-6.

In the Catholic Church, they observe Mass, and they come to the part of changing the bread and wine into the body and blood of Jesus. They would again offer Him, what are they saying? They are saying that we daily crucify him time and time again. But the Bible declares that He has been offered once and for all. When Jesus offered Himself on Calvary, the work was finished, and we

(Continued on page 3, column 1)

THE BAPTIST EXAMINER

FEBRUARY 21, 1970

PAGE TWO

It takes much more grace to live for God than it would to die for Him.

The Lord's Supper

I came in and the church was dimly lit. A desk lamp shown brightly on a table that was covered with a white cloth.

The silence was so deafening you could almost hear the beat of your own heart. The organ began to play softly.

We had a prayer and then we sang, "Break Thou the Bread of Life." There is not room enough to put it here, but it is on page 99 of our hymnal (look it up and go over the words).

Then followed the most beautiful message of how my Lord did die and suffer for me.

As we had prayer and ate and drank in observance of the Lord's Supper, remembering it was symbolic of His body and His blood, my heart and

my eyes were filled with tears, but not tears of sorrow.

The emotion that was felt inside was the joy of knowing that this same Lord, who said, "this do in remembrance of me," is going to come again, and be with us in the new kingdom of God.

We then sang, "God Be With You Til We Meet Again."

My heart grew sad that such a small handful were the only ones to share in the beauty of those few precious moments, that we had just witnessed, and been able to take part in. I was sad that so many of YOU missed seeing and taking part in the most beautiful evening you might have ever seen. To me it was comparable only to when the Lord saved me.

Janice Keesee

(Editor's Note) The above was written by one of the members of the East Side Baptist Church of Benton, Arkansas, which is pastored by Brother Joe Shelnett. It appeared in Brother Shelnett's church bulletin and being impressed by it, we decided to share it with our readers.

Greatest Truth

(Continued from page two)

have been purchased by His precious blood.

Some of my friends say, "I am saved on the installment plan. Jesus has made the down payment and daily I make my payments on my salvation. As long as I live right and as long as I do good, I maintain my salvation."

They have a credit-card system going, and they assume they are making the payments thereof, but the thing is, the Bible says that a sinner is a pauper. He has nothing to pay his debt with. He is as one who is bankrupt. He is as one who has not a spiritual dime in the banks of Heaven to draw upon, and he cannot daily make a payment upon his salvation.

If a man is saved, the complete price was paid by Jesus Christ. Peter said:

"Forasmuch as ye know that ye were not REDEEMED with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; BUT WITH THE PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot."--I Pet. 1:19.

A lady said, "Preacher, I want to feel it. I want to know it within my

very being. I want to be able to grasp it wholly."

Listen, if you have a debt and another pays it and the one whom you owe is satisfied, then you ought to be satisfied.

So it is that we had a debt to God, and our sins alienated us from Him. We were the depraved creatures that loved Him not, and cared not for Him, but Jesus came and paid the price with His blood, and when God looked on the blood of Jesus, He was satisfied. And because God is satisfied, we should be satisfied as well.

So I say to myself, "God is satisfied in Heaven with the problem of sin that I had, that would have destroyed both my body and soul in Hell's fire. But Jesus has paid the price and I need not worry about it. He is a Passover Lamb--the Paschal Lamb."

III

The Bible says that He was broken for us--not His bones, but His body. To the Jewish eyes, He is hid to them. God has put a veil over their eyes and they see it not, but the time will come when they will look on Him whom they have pierced, and they will cry because of their sin.

"And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son."--Zech. 12:10.

In that day, Jesus will be sitting upon the throne of this world, and they will receive the great gift of eternal life. They'll have received the King of kings and the Lord of lords. The doctrine of the fatherhood of God declares that once saved, always saved.

Now I don't believe that God is the father of every man. I don't believe that Jesus died for the sins of every man. A seminary professor said to me in class one day that every grave is a monument to the failure of God. I objected to it and said that God has never failed; that every grave is a monument to the failure of mankind, and it is a declaration that man is in sin, and the result of sin is physical death and spiritual death.

God has never failed. He has died for His own and paid the price completely for His own. He is our Heavenly Father--the "Father of mercies."

The Bible declares that once saved we are always saved as to the presence of the Holy Spirit of God. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."--Eph. 4:30.

That red-headed Baptist preacher in Bedford, England, called John Bunyan, was cast into prison because he preached the glorious gospel of Jesus Christ, and from prison bars, he continued to preach. Out of his life came the book, "Pilgrim's Progress," and in it there was a character named Christian going through the journey

of life and his answers were so Scriptural. In one portion of his tour, there was a fire that was burning on the side of a brick wall and it was he who said, "What is the fire?" The reply was, "The fire is the salvation of your soul. God has set a blaze in you--eternal life, but there is one who has thrown great buckets of water on the fire, trying to put it out."

Christian said to Evangelist, "Who is that man who is trying to put out the fires of my salvation? Stop him! Who is he?"

"That is the Devil. He is trying to put out the fire of salvation, that you might lose your soul?"

"Why, then, does the fire continue to burn? Why is it that he cannot quench the fire?"

"Come on the other side." On the other side, Evangelist pointed to another figure that was throwing great buckets of oil on the fire.

"Who is this?"

"This is the Holy Spirit of God who has begun a good work in you, and will continue until the day of redemption. He is the one who has sealed us and keeps us safe."

The Bible says:

"Your life is hid with Christ in God."--Col. 3:3.

If I take my ring and put it in my right hand, and wrap it with my left hand, the only way you can get this ring is to overpower my left hand, overpower my right hand, and take the ring. The Bible says that we are hid with God in Christ, and the only way you can lose your salvation is for the Devil to overpower Jesus Christ, and overpower God the Father, and then take the soul out of the hand of God.

There is none greater than God. Some say that the Devil cannot take your salvation away and the church cannot take your salvation away, but that you can take yourself out of God's hand. Could Noah have gotten out of the ark? The Bible says that God shut the door and Noah couldn't get out, and that ring held in my hand cannot get out, and I cannot get out of God's hand.

There was a time when I did not want to be in God's hand, but now that I am there, that is where my desires are, and I cannot, if I wanted to, get out of God's hand.

Some people simply won't believe. They can't believe, and they won't believe, and they don't want to believe, and they never will. Jesus said:

"But ye believe not, because ye are not of my sheep, as I said unto you."--John 10:26.

I was taught in the early part of my ministry that if we had a poor personality as a preacher he might lose some souls; if he didn't handle a situation rightly, he might send a soul to Hell; if he didn't lay hold of every man, it might be that he will let a man slip off into Hell's fire. A soul could go to Hell on the strength of whether you had taken Carnegie's course on personality, "How to Deal with Men." If this be true, how frail the thread that holds man out of Hell! But I found that they were not His sheep, and that is why they did not believe. He said, "My sheep hear my voice."

Notice, He doesn't say that they might. He doesn't say, "In the hour of THEIR choosing." He doesn't say, "If you carry on an excuse of a program of evangelism, then there will be some sheep that will hear." He says:

"My sheep hear my voice, and I know them, and they follow me."--John 10:27.

IV

In my ignorance, I said to a professor at the seminary, "The Bible says, 'Elect according to the foreknowledge of God the Father.' God knew who would be saved and so elected them."

He said, "Not so! Not so! NOT SO! God's election is not based on His foreknowledge, but that we are the elect according to the foreknowledge of God. It means that God's election is in harmony with His foreknowledge, and God's election is based on nothing but His own sovereign will."

I learned a lesson that day. How wonderful it was!

Jesus said:

"And they follow me: And I give unto them eternal life."--John 10:27, 28.

Eternal life has no ending, and if you can lose your salvation, then Jesus lied. If you can lose your salvation, you didn't have eternal life. You only had life from the moment that you believed until the moment that you lost it, and Jesus was not truthful. But the one that is truthful Himself said, "I give unto them eternal life; and they shall never perish."

I like that word "never."

Mom would say after blistering me, "That will never happen again, will it?" I shook my head and said, No, it will never happen again." Mom had to whip me a lot of times because that "never" came to pass so often.

God said that it will never happen, and it never will. When God says that, it is established. He says:

"For the gifts and calling of God are without repentance."--Rom. 11:29.

He does not recall the charge account that some people think they have.

From Genesis to Revelation, the declared truth of God is "once saved, always saved." We are sealed by the Spirit of God. We are given the earnest of the Spirit of God.

"Who hath also sealed us, and

given the earnest of the Spirit in our hearts."--II Cor. 1:22.

The earnest is this: that as you become engaged to a young lady and you slip an engagement ring over her finger, that is the earnest, or the promise that a wedding is going to take place; a wedding ring is going to be placed over the finger. There is more to come.

When God said that we have the earnest of the Spirit in our hearts, He is saying, "There is more to come. You are my bride. I'll give you an engagement ring. In the days to come, there is going to be a marriage and the bridegroom, Jesus, is going to be married to the bride."

I baptized a college student of SIU University in Illinois, and the reason why she wanted to be baptized was, she wanted to be a part of a Baptist Church and to be a part of the Bride of Jesus Christ. Without belonging to His church, she would have no part in the Bride. The testimony of baptism to her is that she has been buried with Him, she is dead to sin, and she is alive in Jesus.

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."

God is saying through Paul that He has saved us, He is saving us, and He will save us forever.

Christian's Duty

(Continued from page one)

failure on the part of church members in general to talk their religion to others, is back behind the comparatively few people saved. Churches that engage in real soul-winning effort with numbers of persons participating, always reach many people.

WHAT DOES THE BIBLE SAY?

What obligation does the Lord lay upon saved people along the line of witnessing for Christ and the winning of souls?

1. What is our obligation to our own kinsfolk? To the converted Gadarene who wanted to accompany him, Jesus said, "Go home to thy friends and tell them how great things the Lord hath done for thee" (Mark 5:19). What did the man do in obedience to that command? The answer is found in verse 20. But note! Another good example is found in John 1:41-42, "He first findeth his OWN BROTHER . . . and he brought him to Jesus."

It is the prime business of every Christian to win his own close of kin to the Lord. Very often people live in such a way that they don't have the nerve to talk to their close of kin for they know that they have no confidence in them. Then often people as regards their own children, have no real interest in their salvation. During a revival meeting for instance, they find excuses for staying away, instead of planning to be with their lost children in the services every night. We have known instances in which parents actually resented people talking to their children about their salvation. In many instances the trouble probably is that such parents, though church members, are utterly lost and just a breath removed from Hell.

2. What is our obligation towards our own people? The Apostle Paul set us a good example along this line. Read Romans 10:1 and 9:1-2. He simply says that such was his desire to see his own people, the Jews, saved that he would gladly have doomed his own soul to Hell if that could have accomplished the salvation of his people. He did everything in his power to reach the Jews, suffering hate and misrepresentation and abuse of every description.

We have an obligation to our own people, of our own locality and nation that we do not have toward anybody else. That is, our first obligation is to them. Some people have a glamorous conception of what they call "Foreign Missions." They are terribly interested, so they think, in the heathen far away, but they would not speak a word to a heathen here at home for anything. We ought to be interested in foreign missions, but at the same time we should have even a greater interest in the lost right at our doors. Our own church

preaches the gospel over more than a dozen radio stations every week. We have in 20 years taken a gospel message in this way into nearly every home in Tampa, and into homes over most of the entire state. Doubtless some regard this as inferior to foreign mission work -- or maybe they don't regard this as mission work at all. It certainly IS mission work of the most important kind.

3. What is our first obligation as a church? We are speaking now to church members particularly. The Great Commission was given by Jesus to the church He started. What does that Commission say? Read Matt. 28:19-20. The first thing commanded is to "teach" or disciple the people of all nations. To "disciple" is to make a believer--a Christian. The command is not to amuse, feed, and entertain. It is not to promote some kind of a "program"--it is to give the gospel to the world. Mark states it, "Go ye into all the world and preach the gospel to every creature." This comes absolutely FIRST.



Who Was Cain's Wife

(Continued from page one)

there is no rational explanation for the origin or whereabouts of Cain's bride. The moment you clearly see that these ancient stories are symbolic and not historical, your difficulty disappears. I have repeatedly said this in this column."

In reply let me say that to take this story symbolically is to only add to the confusion. To take it literally solves it satisfactorily for any honest mind. I marvel that a man of Cadman's intelligence cannot see this simple explanation. Or is it his desire to pervert the truth and blind his eyes to facts? We read in Genesis 3:20 that Eve was "the mother of all living." She must have had children or she could not have been referred to as "mother." "All living" would simply imply that there were then a large number of people on the earth. All this time neither Cain, Abel or Seth was born. In Gen. 5:4,5 we learn that Adam lived 130 years before he begat Seth. It seems reasonable that a man 130 years old could be the father of a few children. This fact makes true the statement that Eve was the mother of all living. In Gen. 4:14 Cain was frightened lest those finding him should slay him. Unless someone were living, how could they slay Cain? Does that require a symbolic meaning? Then again in Gen. 4:15 (A. V.) it is said God "ap-"

(Continued on page 5, column 1)

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THE BAPTIST EXAMINER

FEBRUARY 21, 1970

PAGE THREE

The Baptist Examiner

FORUM

Please give us another discussion of the use of wine in the Lord's Supper. Is there any difference between new wine and old wine? If so, what is the difference?



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Several things can be said about the use of wine in connection with the Lord's Supper.

1. Wine was used in the first observance of the Lord's Supper. How do we know? Because grape juice being unfermented has the leaven in it, and the Jews did not have any leavened substance in their houses during passover time. Exodus 12:19 says, "Seven days there shall be no leaven found in your houses." Read further and you will find that the penalty of violating this command was expulsion from the Jewish nation. Since no leaven was permitted according to the Scriptures, it is unthinkable that Jesus would have used a leavened material.

2. Wine was used in the observance of the Lord's Supper at Corinth. How do I know? Because some of the Corinthians drank enough to make them drunk. I Cor. 11:21 says, "For in eating---one is hungry and another is DRUNKEN." Now people can juggle this passage all they please and they can't get around the fact that some of those folks drank of the wine until they were tipsy. How could they get drunk if it was grape juice? Nonsense!

3. Our Baptist forefathers used wine and unleavened bread in their observance of the Supper. In my childhood I don't recall ever seeing anything else used. In recent times there has been a shift to grape juice and crackers or sometimes light bread. I read recently of a church that used coca-cola. Why the change from wine? because of reaction against the widespread sale and use of alcoholic beverages. But remember that no one ever became drunk through the use of a sip of wine. There is not enough alcohol in it to intoxicate a flea. People take patent medicines that are simply loaded with alcohol, but back off from a sip of wine! Talk about "Gagging at a gnat and swallowing a camel," that's it! Some claim that a person who has been a drunkard may take a sip of wine and be led to go out and plunge into a drunken spree. This is pure bosh. Besides a person no more converted from his previous wicked ways than to be that weak arouses doubt as to his conversion.

4. THE USE OF CRACKERS AND GRAPE JUICE IN THE LORD'S SUPPER IS NOTHING LESS THAN UTTER BLASPHEMY. Leaven is THE symbol of evil in the Bible, and leavened material says symbolically that Christ was a sinner. That is why the type is safeguarded in Exodus 12: it looked forward to the sinless Lamb of God who should come. It was a pretty serious thing to be cut off from one's nation, yet the involvement of leaven in connection with the Passover brought this about.

Symbolism is everything in the Lord's Supper, and when the symbolism is perverted, the whole ordinance is ruined. The devil has Baptist churches all over the world declaring that Christ's body was

sinful, as they engage in an ordinance that should be sacred. Personally, I wouldn't participate in observing Satan's version of the Lord's Supper for any amount of money. To use coca-cola or Budweiser in the Lord's Supper would be no more blasphemous than the use of grape juice.

As for the second question about the difference between "new wine" and old, my understanding is that new wine was the wine in its early state of fermentation. The juice pressed from the grapes was full of leaven--that's why juice ferments--it is full of impurities. It starts fermentation, and the fermentation increases until the leaven is purged out, then the process ceases. We read about new wine being put into old bottles (wine skins) and the wine skins in such cases are burst open by the strength of the fermentation.

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As far as I know there is not any difference between new wine and old wine in the Lord's supper. The important thing is that it must be wine.

You will notice that I underlined the word "must". There is no way that any other ingredient can be substituted. Any church that uses grape juice or any other substance instead of wine does not observe the Lord's supper correctly.

Before the "fruit of the vine" can represent the pure blood of Christ it must have the leaven removed. Leaven represents sin, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (I Cor. 5:7,8) In the verse before these verses we are told that, "...a little leaven leaveneth the whole lump." Grapes have a natural leavening agent which must be removed in the process of fermentation.

The church at Corinth used wine in observing the Lord's supper. They were rebuked for drinking too much wine but not for using the wine. "For in eating every one taketh before other his own supper; and one is hungry and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." (I Cor. 11:21, 22) After this Paul then proceeded to explain the Lord's supper, and then told them to be prepared to take it. "But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (I Cor. 11:28, 29)

Some try to use the "fruit of the vine" as the Lord called it when he instituted the Lord's supper to represent grape juice. It is true that grape juice is the fruit of the vine but we have to try to learn what God intends for us in these passages. It is common knowledge for those who want to know, that wine and not juice, was the substance used for drink by all in that land. Wine was

the drink used in the feast of the passover, which is the feast that Christ used to institute His supper. Obviously He used the same ingredients--unleavened bread and wine. We have no choice but to use it in our observance of the Lord's supper.

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If we were to discuss this question until our Lord comes back, we would still have to let Him settle it. He is the only one who will ever be able to settle it. The fact that the Jewish Encyclopedia along with all the other Jewish authorities that I know anything about affirm that real wine, and not grape juice was used in the Passover Supper does not keep the grape juicers from believing that to accuse our Lord of drinking wine is very close to blasphemy. I ought to know for I was one of them for a long time. For many years I felt that it was an insult to accuse my Lord of drinking wine.

It is true that grape juice and wine are both the fruit of the vine. And since our Lord condemned the drinking of wine as an intoxicant, I just naturally thought within myself that when He used the expression "fruit of the vine" in connection with the Lord's Supper He could only mean grape juice. But when I stopped thinking within myself and started studying, I learned that my thoughts were not His thoughts.

I learned that the Hebrew word YAHYIN is used 138 times in the Old Testament, and that in not one of these times can it be proven that real wine is not meant. I also learned that every Jewish authority that I know of says that fermented wine was used in the Passover Supper. Surely no one will deny that. Then our Lord used the Greek word GENEMA which means the produce of the earth connected with AMPELOS which means vine in connection with the Lord's Supper. That is, He used fruit of the vine when translated into English. And since wine and grape juice are both the fruit of the vine, I cannot prove by that statement that He meant wine. Neither can you prove by that statement that He meant grape juice. Therefore, we must of necessity leave that statement completely out of any discussion as to which our Lord meant.

In I Cor. 11 Paul is dealing with the Lord's Supper. And in verse 21 he accuses some of the Corinthians of getting drunk. Our translation says "drunken," but this word comes from METHUO which simply means "drunk." Paul condemns them for observing the Lord's Supper in the wrong manner, but he does not say one word about their using the wrong element. In all fairness, is this not the ideal place for Paul to inform us of the fact that the Corinthians were using the wrong element--if they were? But not one time did he even intimate that they should have been using grape juice.

In fact, come to think of it, I cannot find any grape juice in my Bible. The fault may be in me, but if there is any statement in the precious Book that can be proven to mean grape juice, I will have to admit that I do not know where it is. I can find plenty of wine both in the Old and the New Testaments. But the only juice that I can find is pomegranate juice in S. of S. 8:2.

Since our Lord's Jewish apostles had always been accustomed to using wine in observing the Passover surely He would have told them about it if He wanted them to switch to grape juice in the Lord's Supper. Since some of the Corinthians were getting drunk in what they called observing the Lord's Supper surely the Holy Spirit would have told them through Paul that they were using the wrong element--if they were. Since all conscientious Bible believers contend for unleavened bread

to represent the sinless body of the Lord Jesus Christ, why are some of them content to use grape juice which contains leaven to represent His precious blood? Someone may tell you that some grape juice does not have any leaven in it, but I believe you know better. But if there were such a thing as some grape juice that did not contain any leaven, how would you and I know when we use it whether it does contain leaven or not?

As to the difference between new wine and old wine, one of them is older than the other. The Greek word for wine is OINOS, and it means fermented wine. If you check on it, I'm sure you will find that new wine is new OINOS and old wine is old OINOS. In Acts 2:13 some of the Jews accused the apostles of being full of new wine. Here the wine is GLEUKOS which means a sweet wine, or must. But we know it was fermented enough to be intoxicating, because Peter tells them that the apostles are not drunk. So, as I see it, if you want to be Scriptural, use wine because I fail to find any grape juice in my Bible to use.

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In discussing the use of wine in the Lord's Supper, may I state first of all that I am convicted and convinced that when our Lord instituted His supper, He used fermented juice of the vine, or wine as we know it today. I realize that this view is the basis of much controversy, but the Scriptures make it clear when they say "wine," that they mean the fermented fruit of the vine. If our Lord had meant unfermented juice when he referred to the fruit of the vine, we would be at liberty to use tomato juice or the juice of any other vine. But, when He brought forth that which was to typify His blood, He used a definite kind of drink, which was the fermented blood of the grapes.

"Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and thou didst drink the pure blood of the grape." Deut. 32:14.

You will notice that it was the pure blood of the grapes. Scientists have proven that grape juice contains leavening, and the evidence of its corruption is the fact that it cannot be preserved in its natural state. Unless special care is taken to keep it airtight, it begins to rot and decay. When Jesus chose the drink that would picture His incorruptible and sinless blood, I am sure He did not choose that which contained leavening or that which pictures sin; rather it was the pure blood of grapes, whose purity is the result of fermentation (working off of leavening).

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." I Pet. 1:18-19.

These two verses make it clear that redemption is not with corruptible things, but is with the precious blood of Christ which is without spot. When one drinks unfermented grape juice, he pictures that Jesus' blood was everything but incorruptible. God forbid that we would use a drink containing that which pictures sin in observing the Lord's blood (life).

There are some who teach that Jesus condemned the use of wine, but brethren, I cannot find where the Scriptures condemn its use. The proof that Christ did not condemn its usage is found in His first miracle where He turned the water into wine. The ruler of the feast did not say they had kept the best grape juice until now, but "thou hast kept the GOOD WINE until now!" Read John 2:1-11. It is not the use of

wine that the Scriptures condemn, but its abuse.

We hear the Holy Spirit condemning its abuse in I Cor. 11. They were becoming drunken on the drink that was used in observing the Lord's Supper. Brethren, you cannot become drunk on grape juice; therefore, the drink at the Lord's table was the fermented juice of the fruit of the vine.

"For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." I Cor. 11:21.

To be honest and very frank with you, I would drink a little wine as a medication if I had a stomach affliction; and by so doing, I believe I would be following the exhortation of the Holy Spirit for He, through Paul, instructs Timothy to drink a little wine for his stomach's sake.

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." I Tim. 5:23.

Thus, the fruit of the vine, purged of all leavening, was used by Jesus Christ as the true symbol of His blood which He shed for His people. Brethren, if I were to use a drink to typify the blood of mortal man, I would use grape juice to show forth its sins, but to picture the sinless blood of Christ nothing less than wine will do.

The Oldest Man

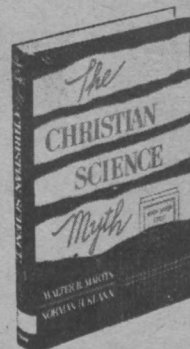
(Continued from page one)

the 600th year of Noah's life, the 17th day of the 2nd month. Doubtlessly, it began to rain the very moment Methuselah died.

Why was Methuselah the oldest man? Because God withheld His judgment and extended His longsuffering for the duration of his life to allow man time to repent. God always gives man time to repent, to turn from his wickedness to the Lord Jesus Christ. God's longsuffering would be as long as Methuselah's life and God let him live longer than any man before or after him. However, there came a point at which the longsuffering of God was exhausted and the attribute of justice was exercised. This justice was carried out speedily and thoroughly upon all the unrepentant.

Hell awaits the unrepentant and the sinner today. It is as inevitable as if you were already there if you do not repent. Sinner, do not mistake God's longsuffering and grace to be eternal attributes toward you. Some day they will be exhausted and your judgment will be just as speedy, just as thorough, and just as undeniably just as was the antediluvian world's. May God grant you repentance this day, and the ability to turn in faith to the Lord Jesus Christ.

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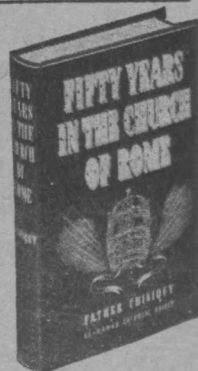
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Who Was Cain's Wife

(Continued from page three)

pointed a sign for Cain, lest any finding him should smite him." Who are the "any?" As another has said: "The Bible records that 'the days of Adam after he begat Seth were 800 years; and he begat sons and daughters.'" (Genesis 5:4). In the course of 800 years, he certainly should have many good-looking daughters. Cain would probably have gladly married any of them after he became an outcast and a wanderer. Ladies didn't have much choice in those days. Adam lived 930 years (Gen. 5:5). This was the usual age of the antediluvians (Gen. 5:7). Cain might have been like some of our modern men, "in no hurry to get married;" then he could have waited a 'small spell' of about 700 years and married one of his brother Seth's great-great-great-great-great-granddaughters; or he could have married one of his eighteen-year-old sisters. Evidently it was not as much trouble for Cain to get married as for some folk nowadays. Brother, it is a bad idea to be too much concerned about another man's wife. Cain could not have gotten his wife had she not existed. The Bible says he got her in the land of Nod. I believe that. I am satisfied with that. When it can be so clearly explained, And I cannot see why any man would not be satisfied with a reasonable answer.

Brother, you had better be more concerned where Seth got his wife, because through Seth's wife the Savior came.

Cadman says: "I have repeatedly said this in this column." So it is no slip or mishap with him. But we are not alarmed. This is only a fulfillment of II Tim. 4:2-4. The Word of God teaches that His Word will be a reproach to some (Jer. 6:10). It will be rejected by some (Jer. 8:9). It will be scoffed at (Jer. 17:15). And it will be perverted (Jer. 23:36). So, that only causes us more than ever to believe in the Bible because we see it fulfilled every day. Praise God for His Word! --Church Chimes

Why Arminianism

(Continued from page one)

asked to refute an attack on the doctrine of Predestination by Richard Koornhert of Amsterdam, Arminius was filled with doubts after reading Koornhert's book, and finally went far beyond Koornhert's position to a denial of the doctrine of predestination. Soon there was controversy all over Europe, and after Arminius' death in 1609 those who held to the denial of Predestination came to be known as ARMINIANS. In all fairness it must be reported that the original five points of Arminians were more moderate than later development by other proponents of this system, but you can still see in them that the choice of man and not



What God Says

(Continued from page one)

at any time your hearts be overcharged with surfeiting, and drunkenness, and care of this life, and so that day come upon you unawares." Luke 21:34.

4. It takes away the heart!--"Whoredom and wine take away the heart." Hosea 4:11.

5. It insures poverty!--"He that loveth pleasures shall be a poor man; he that loveth wine and oil shall not be rich. For the drunkard and the glutton shall come to poverty and drowsiness shall clothe a man with rags." Prov. 21:17-23.

6. It is debasing!--"But they also have erred through wine, and strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isa. 28:7.

7. It leads to strife!--"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?"

They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." Prov. 23:29-31.

8. It leads to scorning!--"In the days of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners." Hosea 7:5.

9. It leads to rioting and wantonness!--"Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13:13.

10. God pronounces woe upon those who drink!--"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" Isa. 5:11.

11. God denounces those who encourage it!--"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" Hab. 2:15.

12. A drunken son punished!--Deut. 21:20, 21.

13. What happened to drunken Elah?--I Kings 16:8-10.

14. What happened to drunken Nabal?--I Sam. 25:36-38.

15. What happened to drunken King Benhadad of Damascus?--I Kings 20:16-21.

16. What happened to Belshazzar?--Dan. 5:3; 4:23-30.

17. What about Noah and his sons?--Gen. 9:21-23.

18. What does Jesus say about drunkenness?--Matt. 24:48-51.

19. What about the final results?--Prov. 23:20; 21:29-35.

"If you want plenty of poverty, plenty of pain, Plenty of sorrow, plenty of shame-- Plenty of broken heads and hearts, Hopes doomed and sealed--be a drunkard."

--The Voice

Some people have memorized the Scriptures without practicing them.

the choice of God is the deciding factor.

It needs to be understood that Calvinism and Arminianism are now theological terms. They do not signify all that Calvin and Arminius believed or wrote. The terms refer to two opposing systems of doctrine, somewhat modified in transmission, and having respectively unconditional and conditional election as their chief points. What is the ground of the eternal predestination of individuals to salvation? Is it the foreseen faith and repentance of the individuals themselves, or the sovereign good pleasure of God? Every Christian must take one side or the other of this question. If he takes the side which makes foreseen faith the ground, or believes faith is produced by the sinner himself, he is an ARMINIAN, no matter what else he holds. If he takes the side which makes the good pleasure of God the ground of his salvation, he is a CALVINIST.

If this term Arminianism is new to you, let me inform you that Arminianism itself is very much in fashion today among all religious people. This belief which bases salvation upon the will and works of man is as old as the first children that were ever born on earth, for in Abel and Cain one can see the seed that down through the years became known as Galatianism, Pelagianism, and Arminianism. Arminianism bases salvation upon the will and acts of man, and not upon the divine will and power of God. This system seems to utterly ignore John 1:13 "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The Arminian hinges the will of God upon the will of man. If you think that last statement is an exaggeration, listen to the most famous evangelist of our day, Billy Graham. Here is his direct quotation: "You will determine Christ's success or failure in your decision."

We are living in a day of sweeping apostasy. There is a wholesale departure from "the old faith" and people are willing to have any substitute in place of the Lord's everlasting covenant. Religious people, church people especially, are afraid of having their profession tested by the Word of God. Would to God more men and women today were like the Puritan of old who said, "I am interested in just two things. (1) Has God spoken? (2) What has God said?" Let me give you three reasons why any follower of Christ, any Bible

reader, any true believer should reject Arminianism.

I. ARMINIANISM DOES NOT GLORIFY GOD.

It is hard to improve upon the first question of the famous Westminster Confession of Faith when it asks and answers--"What is the chief end of man?" "Man's chief end is to glorify God and enjoy Him forever." But the Bible informs us that "the natural man receives 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 Corinthians 2:14) Therefore it is not surprising to learn by studying Arminianism that it is a system of rationalism, which like Modernism, makes reason, instead of divine revelation the standard of truth. It is one of the slickest lies the Devil ever invented in all his age-long opposition to God. One writer says, "Arminianism is man's religion which can be accomplished by man. Man is the main power: with man it begins and with man it shall perish." Arminianism exalts man and insults God. It fosters human pride and detracts from divine glory. It was through pride that Adam and Eve fell and men and women are falling farther and farther away from God today through puffed up pride in so-called reasoning power. Reason is a divine gift, and when used aright it is a blessing, but when it sets itself up as a standard by which the credibility of Divine revelation is to be tried, it becomes a snare of the Devil and a sure road to hell.

Although evangelical Arminians deny salvation by works, the tendency of the errors they hold is to elevate the importance of the sinner's activity and to direct emphasis primarily to the human will and endeavour. This is the logical outcome of a system which regards the human decision as the crucial factor in determining who is saved, and represents faith as something which any man can drum up whenever he so desires. Let me illustrate: Billy Graham in his book, "Peace With God," says on page 134, "We do not know Christ through the 5 physical senses, but we know Him through the 6th sense that God has given to every man--which is the ability to believe." If God has given this ability to all men, then the turning point must depend upon the human response, as clearly not all men are saved. This consequence is accepted by ARMINIANISM: listen again to Billy Graham--"This love

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of God that is immeasurable, unmistakable, and unending, this love of God that reaches to whatever a man is, can be rejected, entirely rejected. God will not force Himself upon any man against his will . . . But if you want it, you must believe, you must receive the love of God, you must take it." The emphasis is intended to be upon the word "YOU," and the impression is unavoidably given that it is only our faith which can save us--as though faith were the CAUSE of salvation.

Now to show you how far we have strayed from the preaching of just 100 years ago listen to another great Baptist's preaching -- listen to Charles Haddon Spurgeon. "I could not preach like an Arminian, what the Arminian wants to do is arouse man's activity; what we want to do is to

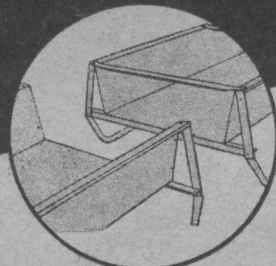
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(Continued from page one)

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PAGE FIVE

Some people pray for a bushel, then carry a pint cup.

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

7. The Fact of the Redeemer's Return had a spectacular setting forth on the Mount of Transfiguration.

The Transfiguration of Christ is perhaps as familiar as any of the leading events recorded in the four Gospels, yet is it less understood than the other great crises in His blessed life. The purpose and meaning of the Transfiguration is defined in the closing verse of Matthew 16 — "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in His Kingdom." This is the verse which has puzzled many Bible readers, yet its meaning is simple if we pay heed to its exact wording. Observe that Christ did not here say, "There be some standing here which shall not taste of death till the Son of man come in His Kingdom," but "until they see the Son of Man coming in His Kingdom." The word "See" furnishes the key to the above declaration. Observe further, that our Lord said to the disciples, "There be some standing here, which shall not taste of death, till they see the Son of Man coming in His Kingdom."

The above verse is the closing one of Matthew 16 and it is exceedingly unfortunate that a chapter division has been made to immediately follow it and thus obscure its real meaning to many readers. What follows in the next chapter is the fulfillment of Christ's promise to the disciples as is clear from its opening statement — "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them" — the "And" connecting Matthew 17 with chapter 16, the "after six days" dating from the promise given the disciples, and the "some" finding its fulfillment in "Peter, James, and John." Here then is the key to the significance of the Transfiguration scene — it was the disciples seeing "the Son of Man coming in His Kingdom:" it was a pattern and sample of the glory in which our Lord shall return to the Mount of Olives; it was a visible representation, a spectacular setting forth of each of the leading elements which shall be found in Christ's Millennial Kingdom. To particularize.

"And after six days" — "about an eight days after" (Luke). Every detail in the description of this remarkable event is worthy of our closest study. A careless and flippant reader might ask, "Why are we told that our Lord was transfigured just six days after He had given His promise to the disciples? — What does it matter to us whether it was six or sixteen days?" But the reverent student of Holy Scripture has learnt that everything in God's Word has a meaning and value. "Six days after," then it was a seventh-day scene, a Sabbatical scene, in a word — a Millennial scene. Some students will differ from us upon this point, but we record it as our belief that the above words furnish Scriptural verification of a view which was commonly held by the ancients, by the Rabbis and by the Church "Fathers," namely, that in line with the statement found in 2 Pet. 3:8 — "One day is with the Lord as a thousand years" — the seven days of Genesis one are to be regarded as a definition of the duration of earth's history, i.e., six thousand years of toil and labor followed by a thousand years of rest and peace, the Sabbath-day thus pointing forward to the Millennium.

"And His face did shine as the sun, and His raiment was white as the light" (Matt. 17:2). With this statement should be compared Peter's inspired commentary — "For we have not followed cunningly devised fables, when we make known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent Glory (i.e., the Shekinah Glory), This is My beloved Son in whom I am well pleased. And this Voice which came from heaven we heard, when we were with Him in the holy mount" (2 Pet. 1:16-18). During the days of Christ's humiliation when He endured the contradiction of sinners against Himself, we are told, "His visage was so marred more than any man, and His form more than the sons of men" (Is. 52:14), but here on the Mount of Transfiguration "His face did shine as the sun." The disciples were favored with a glimpse of Christ in His resurrection glory! It is thus He now appears in Heaven as is evident from the blinding effects of Christ's glory as manifested to Saul of Tarsus on the Damascus road. And it is thus He will appear when He shall return to this earth, arising as "The Sun of righteousness with healing in His wings" (Mal. 4:2).

"And, behold, there appeared unto them Moses and Elijah talking with Him" (vs. 3). From the fact that Moses (representative of the Law) and Elijah (standing for the Prophets) were with Christ at this time we may learn that the Old Testament saints shall have their part and place with Christ in His Millennial

Kingdom. There is also another fact revealed here — precious thought! — when our Lord returns to the earth He will be accompanied by two classes of saints here represented by Moses and Elijah, namely, those who have passed through death and those who have been "changed" and raptured to heaven without seeing death. The three disciples — Peter, James, and John — may be regarded as representatives of the Church, not, of course, the Church in its Divine unity, but in individual capacity.

"While He yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud which said, This is it is good for us to be here" (vs. 4) was the exclamation that (vs. 5). The mention of the "bright cloud" here is deeply significant, the more so as it was out of it that the Voice of God was heard speaking. This was the "Cloud" which had been withdrawn from Israel centuries before but which now suddenly appeared again. This was the "Cloud" in which Jehovah appeared of old — the Cloud of the Shekinah glory. It was the "Cloud" which filled the Tabernacle — "Then a cloud covered the tent of the congregation, and the Glory of the Lord filled the Tabernacle" (Ex. 40:34). This was the "Cloud" which guided Israel throughout their wilderness wanderings — "And when the cloud was taken up from over the tabernacle, the children of Israel went forward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up" (Ex. 40:36, 37). This was the "Cloud" in which Jehovah appeared in the Holy of Holies upon the mercy-seat (Lev. 16:2). This was the "Cloud" which filled the Temple of Solomon (1 Kings 8:10). Little wonder then that the disciples "fell on their faces and were sore afraid" (vs. 7)! The appearing of the Shekinah "Cloud" on the mount of transfiguration was the intimation that it shall be visible to Israel again in the Millennial Kingdom. That it will be is further evident from the prophecy of Is. 4:5 — "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for above all the glory shall be a defence" — the context here, shows that this has reference to the Millennium. See further Ezek. 43.

"And when they had lifted up their eyes, they saw no man, save Jesus only" (vs. 8). This touch to the picture is a very beautiful one. It tells us that in the Millennium our blessed Lord shall be exalted high above all, that He shall occupy the position of pre-eminency, that all human glories shall pale and disappear before His. As it is written, "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day" (Is. 2:17).

The hour when the Transfiguration occurred is significant. From Luke's account we gather that it happened at night, for we read, "But Peter and they that were with him were heavy with sleep" (Luke 9:32). Thus will it be at the close of the long, dark night of Israel's dispersion—they shall look up and behold their Messiah returning in power and glory, accompanied by ten thousands of His saints who shall be on such terms of holy familiarity with Him (compare "Moses and Elijah talking with Him") that the world shall marvel at that wondrous grace which made them "joint-heirs with Christ."

The Transfiguration also revealed the blessedness of that time when Christ shall set up His millennial Kingdom. "Lord, My beloved Son, in whom I am well pleased: hear ye Him" fell from the lips of the astonished Peter. Thus will it be in the Millennium. "Lord, it is good for us to be here" will well express the contentment and the joy of those who will be upon earth in those days. O! what a time that will be. Satan removed, the Antichrist destroyed, and all that opposes the Gospel swept from the face of the earth. Israel penitent and restored, the heathen nations then completely evangelized, and creation itself delivered from its bondage of corruption. The saints "with Christ," wearing their glorified bodies and participating in His reign over an earth full of the knowledge of the glory of the Lord. Christ Himself on the throne, the Holy Spirit poured out upon all flesh, and outwardly, God's will done upon the earth, as it is in heaven. Yes, then indeed, shall it be said, "Lord, it is good to be here."

Striking indeed was the vision vouchsafed to the three favored disciples. Remarkably full was that manifestation of the glory of Messiah's coming Kingdom. But the sequel to the Transfiguration was equally wonderful in its typical signification, and was needed to complete this spectacular setting forth of the Redeemer's Return to the earth.

"And when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying, Lord have mercy on my son: for he is a lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. * * And

Why Arminianism

(Continued from page five)

kill it once for all, to show him that he is lost and ruined, and that his activities are not now at all equal to the work of conversion; that he must look upward, Arminians seek to make the man stand up; we seek to bring him down and make him feel that there he lies in the hand of God, and that his business is to submit himself to God and cry aloud, 'Lord, save, or we perish.' We hold that man is never so near grace as when he begins to feel he can do nothing at all." Quite a difference in the emphasis in the preaching of Mr. Graham and Mr. Spurgeon. Which preaching do you think is glorifying God, the 19th century or 20th century? Remember our text says in Psalms 118 "It is better to trust in the LORD than to put confidence in man." The second reason for rejecting Arminianism is:

II. ARMINIANISM TWISTS SCRIPTURE.

Arminianism is much more damaging to the truth than atheism, for it claims to be based on Scripture; but actually it is a system that ignores some passages of the Word and twists others. One is reminded of what Peter wrote in his 2nd epistle chapter 3 verse 16, "As also in all Paul's epistles speaking of these things, in which are some things hard to be understood which they that are unlearned and unstable wrest, as they do also the other scriptures to their own destruction."

One of the favorite expressions of all Arminians is "Whosoever will may come," but this is not a true or whole quotation of a verse of Scripture. There isn't anything wrong with this phraseology except it isn't a correct quotation, which is typical of Arminianism. Arminianism is built upon just such loose quotations of Scripture or twisted fragments of Scripture. The passage they are attempting to quote reads, "Whosoever will, let him take of the water of life freely." Another misquoted verse, a verse which I think is the most misquoted verse in the Bible is II Peter 3:9. Almost every week if you listen to the radio frequently you will hear some Arminian preacher say, "God is not willing that any should perish." The Bible does not say that; this is the way the Bible reads, "The Lord is not slack concerning His promise, as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance." They invariably omit the phrase, "BUT IS LONG SUFFERING TO USWARD" which changes the whole meaning of that verse. If you delete that phrase then you will have to admit that God's will, His mighty purpose is being checked and thwarted, for it is a fact that millions are perishing. According to the way Arminians quote the verse, God doesn't want men to perish, but according to their theology, poor little God can't stop men from perishing even if he is not willing they do not perish. We believe the phrase, "long suffering to usward" ties in perfectly with John 6:37 which reads, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." We maintain that the elect, the multitude which no man can number will not perish, and God's will and purpose will be carried to completion perfectly.

Other Arminians not only twist and misquote Scripture, they actually teach and say things that are not true. I think one of the best illustrations of this statement is the

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Why Arminianism

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personal experience of Charles Had-don Spurgeon. Mr. Spurgeon was converted at a very early age on January 6th, 1850 under some very Providential circumstances. It was Sunday and he planned to go to church but a terrible snow storm developed and instead of attending the church he had planned to attend, he was forced by the weather conditions to go into a little Primitive Methodist chapel. The weather was so bad that the pastor could not make it to church, and a layman got up and read a verse from Isaiah, and God used that particular verse to convict and save one who was to become one of the greatest preachers of all time. Five days after Spurgeon was saved, he went back to the same Primitive Methodist Chapel where the preacher happened to be preaching on the text, "O wretched man that I am: who shall deliver me from the body of this death?"

"There," Spurgeon thought, "that text is for me." "I had just got as far as that in the week, I knew that I had put my trust in Christ, I knew that, when I sat in that house of prayer my faith was simply and solely fixed on the atonement of the Redeemer. But I had a weight on my mind, because I could not be as holy as I wanted to be. I could not live without sin. When I rose in the morning, I thought I would abstain from every word, from every evil thought and look; and I came up to that chapel groaning because, 'When I would do good evil was present with me.' The minister began by saying, 'Paul was not a believer when he said this.' Well now, Spurgeon said, 'I knew that I was a believer, too.' The man went on to say that no child of God ever did feel any conflict within."

Mr. Spurgeon continues in his autobiography, "So I took up my hat and left the chapel, and I have very seldom attended such places since. They are very good for people who are unconverted to go to, but of very little use for children of God. That is my notion of Methodism. It is a noble thing to bring strangers in; but a terrible thing for those that are brought in to sit and feed there. It is like the parish pound, it is a good place to put sheep in when they have strayed, but there is no food inside; they had better be let out as soon as possible to find some grass. I saw that minister understood nothing of experimental divinity or of practical heart theology, or else he would not have talked as he did. A good man he was, I do not doubt, but utterly incompetent to the task of dealing with a case like mine."

Arminianism, although saying it believes that all men are sinners, under its breath croons the siren song of man's essential goodness. It believes that man is far gone, but not entirely dead. You will discover many Arminians who say they believe what the Scriptures teach about total depravity, but then turn right around and tell you that a sinner is a free moral agent with a free will. To be technical, an Arminian says that God does not produce the consent of man's will; but merely proposes that consent to the will and leaves man to comply and convert himself. Arminianism even states it believes in election, (how can they deny it when the word appears again and again in the Bible) but they will not allow election to be an eternal, peculiar, unconditional and irreversible act of God.

Arminians are great for stressing the atonement of Christ, but when their atonement is examined it is an atonement that has Christ dying equally and indiscriminately for every individual of mankind, for them that perish no less than for them that are saved. Even though Evangelical Arminians preach a substitutionary atonement, they hold tenaciously to a universal redemption; but because they know that this universality is one that does not secure universal salvation, it must necessarily weaken the REALITY of the substitution, and represent it as a more indefinite and impersonal

thing. To put it another way, Arminians believe in a substitution which does not actually REDEEM or RANSOM, but simply makes the redemption of all men possible. According to Arminianism the atonement has no special relation to any individual person and it renders the salvation of no-one certain. The third reason for rejecting Arminianism: III. ARMINIANISM FRUITS ARE LACKING STABILITY AND ENDURANCE.

One day C. H. Spurgeon, speaking on Calvinism said, "By this truth I make a pilgrimage into the past, and as I go I see father after father, confessor after confessor, martyr after martyr, standing up to shake hands with me. Were I a Pelagian (a believer in free will), I should have to walk for centuries alone. Here and there a heretic, of not very honorable character, might rise up and call me brother, but taking these things (Calvinism) to be the standard of my faith, I see the land of the ancients peopled with my brethren." This statement about religious history is true. Where are the Arminian theologians that can compare with Martin Luther, John Calvin, Theodore Beza, John Knox, Jonathan Edwards, John Gill, Robert Haldane, John Owen, Thomas Manton and more recently A. A. Hodge, Charles Hodge, Augustus Strong and many, many others?

Arminians propagate the lie that Calvinists are not soul winners and that the doctrines of election and predestination will kill evangelism, but can they produce a greater soul winner than C. H. Spurgeon or George Whitefield? Are the Arminian hymn writers any better than Augustus Toplady, Isaac Watts, William Cowper, Frances Havergal or John Newton? Even Charles Wesley's hymns have more theology in them than the average Arminian of our day believes.

Many of the missionaries in the world today are Arminian in theology, but none will compare with Adoriram Judson, William Carey or David Brainerd for devotion, zeal, untiring service in reaching the lost. These giants in missionary endeavor were all Calvinists.

Can the Arminian cause produce writers that have not only blessed their generation but succeeding generations like the Puritan writers, Matthew Henry, John Trapp, John Bunyan, Charnock, Goodwin, Jonathan Edwards, Robert McCheyne, C. H. Spurgeon, Benjamin Warfield, J. R. Graves, A. W. Pink?

Unknown to many people Arminianism was planted as a drug in this country by the Jesuits, and it surely has drugged most of America to sleep. In Dean Good's book, "ROME'S TACTICS," on page 18 we read, "Now we have planted that sovereign drug Arminianism which we hope will purge the Protestants from their heresy, and it flourisheth and bears fruit in due season." No wonder we read from another writer Rous who says, "Arminianism is the spawn of Popery which the warmth of favor may easily turn into frogs of the bottomless pit." Another writer goes further and states, "Arminianism is the Pope's Benjamin, the mystery of iniquity, the Pope's cabinet."

Give Arminianism time and it will degenerate every time into modernism and a denial of Scripture and God, for it places reason on the throne instead of revelation. Charles Finney, one of the greatest Arminian evangelists, founded Oberlin College for Christian causes, yet it was one of the first schools in Ohio to deny the fundamentals of the faith.

Put the truth of the sovereignty of God into a man's mind and heart, and you put iron in his blood. Calvinism has rendered a most valuable service in teaching the individual his rights. On the other hand, Arminianism has a very pronounced aristocratic tendency. In Arminian churches the power is largely in the hands of the clergy, and the laymen have very little real authority. McFetridge in his book, "Calvinism in History," gives this pointed observation, "Arminianism is unfavorable to civil liberty, and Calvinism is unfavorable to despo-

The Word of God

(Continued from page one)

not believe that a preacher ought to do anything that will harm himself physically, mentally, or spiritually.

Paul says to take heed unto yourself, and at the same time, he says to take heed unto the doctrine. We ought to be just as careful of the doctrine as we are of our condition physically, mentally, and spiritually. Then he adds this closing thought, that if we do this, we not only save ourselves, but them also that hear us.

Let's notice another verse that you might see how important it is that we hold the Bible in the proper perspective:

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

This tells us that the Lord Jesus Christ--the Word of God (John 1:1, 2)--is standing at the door of His church, being made an outsider to His church of the Laodiceans. He says, "I am there for one purpose, and that is, that I may knock; and if you will open the door, I will come in and I'll sup with you and you with me," as if to tell us that the most important thing in all this world is to hold the Word of God in proper perspective as far as the church is concerned. Jesus, of course, is the Word of God, and we are to hold this Word of God in the proper perspective day by day.

Luke 8:18 says, "Take heed therefore how ye hear." John 8:47 says, "He that is of God heareth God's words." I Timothy 4:16 says, "Take heed unto thyself, and unto the doctrine; for in doing this thou shalt both save thyself, and them that hear thee." Revelation 3:20 tells us that we are to be careful that Jesus gets in, that we might sup with Him and He with us, and that the Word of God is to be given a proper place within our churches.

I
WORDS WITHOUT KNOWLEDGE.

In the light of my text which says, "Preach the word," I say that there are some words without knowledge that are preached. We read:

"Who is this that darkeneth counsel by WORDS WITHOUT KNOWLEDGE?" -- Job 38:2.

Apparently this was the Lord speaking to Job, and He says, You have been darkening counsel by words without knowledge. You have been talking about things that you didn't have proper knowledge of. You have been using words without knowledge. You have been talking about things that you didn't have proper knowledge of. You have been using words without knowledge."

Notice again:
"Job hath SPOKEN WITHOUT KNOWLEDGE, and his words were

tism. The despotic rulers of former days were not slow to observe the correctness of these propositions, and, claiming the divine right of kings, feared Calvinism as republicanism itself."

Conclusion: Arminians claim that since sinners are commanded in the Bible to repent and believe, they must be able within themselves to do so. Hard-shell Primitive Baptists or Hyper-Calvinists say that sinners are not able to repent; therefore, they cannot be commanded. We believe that Scripture and true Calvinism sets forth both man's inability and his duty, and both truths are a necessary part of evangelism. We believe both Ephesians 1:4 "According as he hath chosen us in him before the foundation of the world" and Acts 17:30 "And the times of this ignorance God overlooked, but now commandeth all men everywhere to repent." Someone says, "I do not understand these doctrines." Perhaps not -- but remember that while we are bound to tell you the truth, we are not bound to give you the power to understand it; and besides, this is not a subject for understanding, it is a matter for believing, because it is the revealed Word of God. It may sound like a contradiction to you but it is one of

without wisdom."--Job 34:35.

This was the statement of young Elihu who was the fourth man who came to offer comfort to Job in the hour of his distress, and he finally sums up his statement by saying that Job has "spoken without knowledge, and his words were without wisdom."

May I say to you that there is lots of preaching and teaching, and lots of discussions of the Word of God carried on, which are nothing else but words without knowledge. I am satisfied that I have sat in services and have heard preachers preach, when the sermon was "words without knowledge." Sometimes it has been ignorant words. Sometimes the words that were spoken, were spoken in ignorance, and you could realize that the man was absolutely ignorant of God's Word. Other times you have heard an individual speak, and what he had to say was learned and high-sounding, but in reality, it was words without knowledge.

I think just now of the two contrasts. I heard one young man speak one day who spoke words without knowledge from the standpoint of ignorance. In fact, he would make a statement and then he would read from the Word of God something that seemingly would contradict what he was trying to preach. A barber friend was sitting next to me and he said, "I never heard a fellow before try to tear down his own sermon while he was preaching it." They were words without knowledge.

Then sometime ago I listened to a man who was pastor of the First Baptist Church here in Ashland, who spoke for 45 minutes--one of the most learned, elegant, high-sounding discourses that I ever listened to--and when he finished his last "Amen," I knew no more of what he had been talking about than I did when he started. I think I am a pretty good listener. I think I know how to evaluate a sermon. I did my best to listen carefully and attentively, that I might evaluate his message and apply it to my soul. But when he finished, I knew no more than what I knew when he had started. The reason was that he was speaking words without knowledge. They were high-sounding all right, but they were words without knowledge.

Beloved, a preacher, a Sunday School teacher, or an individual Christian in private conversation ought to be mighty careful that what he has to say shall be words with knowledge--words that will help those who are listening, and should be exceedingly cautious lest it be words without knowledge. In the light of my text which says, "Preach the word," I say we ought to be mighty careful that we preach words with knowledge, rather than words without knowledge.

II
LYING WORDS.

the axioms of theology that, if man be lost, God must not be blamed for it; and it is also true that if man is saved, God must have all the glory for it.

We believe that it is the duty of those who love Christ and the Bible to expose the errors of Arminianism. When the doctrines of Grace are being proclaimed we are not only exalting Christ, we are promoting civil liberty. After the murder of President James A. Garfield in September, 1881, his widow wrote the following letter to C. H. Spurgeon.

"It is choice treasure from my storehouse of beautiful memories that I sat beside General Garfield in the Metropolitan Tabernacle one bright summer Sunday morning and listened to your voice. I have this morning reread from his journal his account of that day. A sentence from it may interest you. After describing his impressions of the great audience, of the preacher, and of the sermon, he adds: 'God bless Mr. Spurgeon! He is helping to work out the problem of religious and civil freedom for England in a way that he knows not of.'" The Lord Jesus Christ said in John 8:32 "Ye shall know the truth, and the truth shall make you free."

We ought to be mighty careful lest we preach lying words. Jeremiah had an experience in his day whereby that lying words were preached. Listen:

"Trust ye not in LYING WORDS, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these."--Jer. 7:4.

This was one of the messages that Jeremiah preached. The people of that day were saying, "Oh, we are not going into captivity. The Chaldeans are not going to carry us away because this is the temple of the Lord. God will take care of us just because this is His temple." Jeremiah said, "Those are lying words. Don't you preach lying words."

I am of the opinion that there's many a time that men preach when they know better than what they preach, but for the sake of popularity--for the sake of their pocket-book--in view of the fact that they are scared to death of the moving van--or because they want to hold a job, men will preach lying words. How else could you interpret some of the preaching that goes on today other than the fact that it is lying words?

I refer again to the man by the name of Benedict living here in Ashland at the present time, and who has lived here for the last twenty-five years and supplies for various churches roundabout. I think of Mr. Benedict who went out to Mt. Zion Baptist Church and preached on "Open Communion," because the first man he met out there was weak as a branch water and talked in terms of open communion. Mr. Benedict assumed that all the church was the same way, so he preached on Open Communion. After he did so, the church nearly mobbed him. He said, "Now, brethren, I am sorry. If I had known you wanted it that way, that is the way I would have preached it." You can't tell me that such a preacher gives out anything but lying words. He would have given that congregation whatever he thought they wanted, so he said.

I am thinking just now of a certain man who is a Baptist preacher, so-called, who stands before his congregation and tells them that a Spirit-led man has to jump and leap in the pulpit. One lady told me, "Oh, I know he is Spirit-led. He is nearly 70 years old, and a man would have to be Spirit-led to jump four feet in the pulpit."

I am not so sure about that. I think he could sit on a tack and probably jump in the pulpit. He says that a person can't be saved except at the mourner's bench, when he is preaching to a mourner's bench congregation, but when he is preaching to a church that does not believe or practice the mourner's bench, he tells them that there is no way of salvation except in Jesus Christ.

I ask you, what are you going to believe about a preacher like that? I say that when that man preaches, I would question anything that he had to say. I would think that there was danger that it might be lying words regardless of what he had to say.

In Jeremiah's day they were preaching lying words, and there's many a man today whose preaching is nothing more nor less than lying words.

III
IDLE WORDS.

The Bible talks about idle words. Listen:

"But I say unto you, That every IDLE WORD that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."--Mt. 12:36, 37.

Here is a passage of Scripture that is just a little hard to understand, but if you will note the context, I think you can easily see what the Lord Jesus Christ is saying. In the preceding verses, He had talked about the unpardonable sin. The Pharisees, along with the scribes, (Continued on page 8, column 1)

The Word of God

(Continued from page seven)

had been trying to trap the Lord Jesus Christ in His words. They had been saying that Jesus was doing His work through the power of the Devil. That led Jesus to preach to them about the unpardonable sin whereby He said that all sins and all blasphemy could be forgiven, except the sin against the Holy Spirit, which He said was unpardonable. Growing out of that experience, He says to His congregation that was made up of the scribes and Pharisees "You be mighty careful how you preach, for a good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." In other words, He says to this crowd, "Watch out, lest yours be idle words. If you preach such, you'll be condemned by the words that you preach."

I think that idle words are nothing but words of blasphemy--words that are contrary to the Word of God--words that are definitely spoken by a preacher when he knows he is preaching contrary to God's Word.

Let's look at it from this standpoint: Here is a man who is a Baptist preacher, who holds union meetings, and very little else other than union meetings. He goes into a community and says to the people, "In the important things, we'll stand for the truth; but in the unimportant things, we'll let love guide."

That was like it was when Mrs. Gilpin and I got married. We decided that we were going to make a "go" of married life in every respect, so I was to decide all the important things, and all the unimportant things--the small things, she was to decide. We have been married now a long time and have gotten along fine. But you know, there hasn't been an important thing come up in our house since we got married. She has decided all of them.

This preacher that I am referring to, takes that position. He says, "The important things we'll preach according to the Word of God, but the unimportant things--the non-essentials (as he refers to them) we'll just let them be governed by love."

When asked, "What are non-essentials?" he said, "Baptism is one." A friend of mine said to him, "Do you mean to tell me that the Lord Jesus Christ walked 60 miles to a Baptist preacher to get Baptist baptism and you would say that was a non-essential--that that was unimportant?" "Well," he said, "that is one of them." When he asked him for another, he said, "The church." My friend said to him, "Do you mean to say that if the Lord Jesus Christ gave His life for the church, as the book of Ephesians says, that you would say that that was an unimportant thing?" He said, "That is one of them." My friend said, "I am not interested in any more."

That preacher, I think, is guilty of idle words when he stands in the pulpit, or when he talks to my friend privately, and says that the church and baptism are non-essential in the light of the Word of God. This crowd of Pharisees and Sadducees were no more guilty of idle words in their blasphemous statements than was that preacher when he said that the church that Jesus built, and baptism that my Savior submitted to, were unimportant and non-essential.

I heard John D. Sage speak in Cincinnati, as a layman, to a crowd of preachers 45 years ago. John D. Sage was the head of a big life insurance company and he was talking to preachers--giving them advice. A lot of it was good advice, but when he began to tell them how to preach, he went "haywire," for he told the preachers to stay off of non-essentials. After the message was closed, I asked this question, "What are the non-essentials?" If it is in the Bible, it certainly is essential.

Beloved, our Lord never put anything in the Bible that was non-essential. It is all essential, for it is

You cannot spell sin or pride without 'I'

that which God spoke, and there are no non-essentials in the Bible. I say that the man who speaks of the Bible as non-essentials, that that individual is surely blasphemously speaking contrary to the Word of God, just like this crowd of Pharisees and Sadducees were blasphemously guilty of saying that Jesus Christ was doing His work through the power of the Devil. Those are idle words.

Beloved, there are some people that speak words without knowledge because of ignorance, leaving you in ignorance too. There are some people who speak lying words when they know they are lying on the Word of God. There are some people who speak idle words, which are declaring that the things of the Lord are non-essential and we are not even to be concerned about them.

IV

VAIN WORDS.

The Bible talks about vain words. Listen:

"Let no man deceive you with vain words."--Eph. 5:6.

A message may sound good, high-sounding, and pretentious. It may seem like it must be all right, but in the final analysis, it is just vain. I am satisfied that there's many a man who has stood before a congregation time and time again and his preaching has been nothing but vain words. It sounded good, but there was no depth to it. It meant nothing.

I think the average evangelist gives that kind of message. I think the average evangelist's message is nothing but vain words. There is no Bible basis. There is no Bible study. There is no Bible background. There's no Bible commands. There's no Bible implications. There is nothing about the message of the average evangelist that challenges a man in the light of the Word of God. Beloved, if what the preacher says doesn't challenge you in the light of God's Word, it is a vain word that he is preaching.

V

WORDS FITLY SPOKEN.

The Bible also talks about some words that are fitly spoken. Listen:

"A word FITLY SPOKEN is like apples of gold in pictures of silver."--Prov. 25:11.

I used to read that great text and wondered what our Lord meant by that. I think I know. He is giving to us a picture of an apple made out of gold. We are fortunate that we have an apple that the Lord has made for us; that has a peeling on it, that we can peel. We think that we are fortunate that we have a few apples to eat, but our Lord describes an apple that is made of gold. Can't you imagine that it would be a beautiful thing?

Then He says further to enhance the beauty of it, and to make it even more beautiful, that it is set with a frame, or as a picture of silver. Here is an apple of gold that has a silver background, maybe a frame all around it. Can't you imagine that it is something beautiful, something attractive, and something that is most pleasant to look upon?

Our Lord says that there are words that the preacher preaches--words which an individual may speak in private conversation, that are words fitly spoken, that are just exactly like an apple of gold that is set in a picture of silver. Haven't you gone to church sometime when maybe I have preached, or maybe somebody else has preached, and you have had a burden, or a difficulty, or a problem, and as the preacher may have preached, it seemed that he dropped some message that was just exactly a word fitly spoken so far as you were concerned? Haven't you gone to church when there was some passage of Scripture maybe in your mind that you didn't know the meaning of, and you didn't fully understand, and the preacher preached on that exact passage of Scripture and gave you a new insight and a new understanding, and you saw it clearly for the first time in your life? What was it? It was a word fitly spoken.

A man wrote me of recent date and said that in one of the sermons I preached recently that he got an

answer to a question that had been puzzling him for a long time. But he said, "There is nothing new to that, Brother Gilpin, for I find this: that the things that have puzzled me for a long time, if I read THE BAPTIST EXAMINER long enough, I usually find an answer to those things."

Now what is that? It is a word fitly spoken.

Notice again:

"A WORD SPOKEN IN DUE SEASON, how good is it!"--Prov. 15:23.

Beloved, isn't it good when God has a word spoken to you--just seemingly to you, in due season? A woman came up to me after a service in the Missionary Baptist Church in San Francisco when I was there for the Bible Conference recently. She said, "Brother Gilpin, that message (or at least a certain part of the message that she referred to) was just for me. I hope others got a blessing from it, but God had you to speak it just for me."

I am satisfied that you have had the same experience when you have gone to church and felt like the preacher was preaching just for you. That is a word that is fitly spoken.

Notice another Scripture of like nature:

"The Lord God hath given me the tongue of the learned, that I should know how TO SPEAK A WORD IN SEASON to him that is weary."--Isa. 50:4.

Many times when I have preached, somebody has said, "Brother Gilpin, that message was a help to me." Or maybe he said, "Brother Gilpin, that message was a comfort to me." Or maybe he said, "Brother Gilpin, that message was a blessing to my soul." Or maybe he said, "Brother Gilpin, that message helped me in my Christian growth."

Beloved, the Lord uses the preacher's tongue when he speaks a word in due season to that one who is weary. So I say there are words that are fitly spoken.

VI

RECONCILING WORDS.

The Bible talks about reconciling words. We read:

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the WORD OF RECONCILIATION."--II Cor. 5:19.

Unlike words that are without knowledge, lying words, idle words, and vain words--unlike these, are the words of reconciliation. Paul says that God was in Christ, and God has given to us the ministry of reconciliation, that we are to speak words of reconciliation.

If I speak to somebody who is unsaved, may I tell you that you need to be reconciled to God. You are at "outs" with God. You are angry with God. God is angry with you. God has given to the preacher a ministry of reconciliation, to bring you and God together on the basis of His Word. There is no other basis whereby you can be saved except the Word of God.

Sinner friend, I insist that the thing you need more than anything else is to be reconciled to God. When you are to "outs" with your father or your mother, you need reconciliation to your parents, and until you are saved, you need reconciliation with God even more so. Paul says that the preacher has the task given to him of speaking words of reconciliation. Would to God that I could speak some word to you this morning whereby you would be reconciled to God--whereby that you would come to know Jesus Christ as your Savior, and you would be reconciled to Him today!

VII

WORDS OF TRUTH.

The Bible also talks about words of truth which the preacher is to preach. We read:

"But he said, I am not mad, most noble Festus; but speak forth the WORDS OF TRUTH and soberness."--Acts 26:25.

Festus said, "Paul, you are a learned man, but your learning has made you mad. You are crazy." Paul said, "No, Festus, I am not mad; but I speak words of truth."

To the unsaved man, what any

The Redeemer's Return

(Continued from page six)

Jesus rebuked the demon: and he departed out of him: and the child was cured from that very hour" (vss. 14, 15, 18). What a sight was this which confronted our Lord and His disciples as they came down from the "holy mount"! What a picture of Israel in particular and of the world in general! Thus will it be at the time of our Lord's Return to this earth. The first thing which the Saviour *did* after He had given the disciples a vision of His glory in the coming Kingdom, was to cast out a demon; and the first thing He will do when He returns to the earth, will be to *cast out the Devil* and secure him for a thousand years in the Bottomless Pit (Rev. 20:2, 3). God hasten that blessed day!

Thus we see that the Fact of the Redeemer's Return not only occupies a prominent position in the didactic instruction of the Church Epistles, but that it was also the subject of Old Testament prophecy and typology, was pictorially illustrated in the miracles recorded in the Gospels, and received a spectacular setting forth in the wonderful scene which was enacted upon the Mount of Transfiguration.

(To Be Continued Next Week -- D.V.)

preacher preaches sounds like a maniac. It sounds like the preacher is crazy. The Apostle Paul says that the sinner is the one that is crazy; that until a man is saved, he doesn't even have his right mind. Only when you are saved do you have your right mind. Listen:

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND."--II Tim. 1:7.

Beloved, you'll never have a sound mind until Jesus becomes your Savior. Festus was really the one that was crazy. Paul said, "I am not mad. I am not a lunatic. But I have come to speak to you words of truth."

Paul told the Ephesian church the same thing, when he said:

"In whom ye also trusted, after that ye heard the WORD OF TRUTH, the gospel of your salvation."--Eph. 1:13.

When did they get the gospel of salvation? When did they trust? After they heard the words of truth.

That is why it is that I try to preach the Bible to you. I know that if you are ever saved, it is going to be after you have heard the words of truth, and you'll never become a child of God until you have read the words of truth.

It is often said today that for a preacher to be a popular preacher, and a successful preacher, he has to be able to tell you a joke one minute and cause you to laugh, and be able to tell you a sob story the next minute and cause you to cry. If he can put a smile on your face one minute, and jerk a tear out of your eye the next minute, that man is a successful preacher.

I say to you, not so! The only thing that will ever cause men to be saved, and to receive the gospel of salvation, and to trust in the Lord Jesus Christ is as they hear words of truth.

Listen again:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the WORD OF TRUTH."--II Tim. 2:15.

What does He say for us to do? We are to rightly divide the word of truth.

This (the Bible), beloved, is the word of truth. It is the message that I am to preach. I am not to preach anything else. I am not to do anything else. I am to study to understand this Bible that I might be able to divide it properly. I am to preach that to the Jew which belongs to the Jew; to the church that which belongs to the church; to the unsaved that which belongs to the unsaved; to Gentiles that which belongs to the Gentiles.

Listen to another Scripture which shows that this Bible is the word of truth:

"Of his own will begat he us with the WORD OF TRUTH."--James 1:18.

How are you saved? By the word of truth. Men say that God will save a man apart from the Word of God. I don't believe it. I don't believe that God has ever saved anybody that didn't hear the Word.

Notice again:

"Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD."--I Pet. 1:23.

How are we born again? By the Word of God. God has never given birth to an unsaved person apart from the Word of God. That is the Word of truth.

When the Lord Jesus Christ was here in the days of His flesh, as He talked to the crowd that gathered around Him, and as they left Him, He said to them:

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."--John 6:63.

When He looked around and saw His crowd going in every direction, He said to the disciples, "Will ye also go away?" Simon Peter said to Him:

"Lord, to whom shall we go? thou has the WORDS OF ETERNAL LIFE."--John 6:68.

I say to you, no man will ever be saved apart from the understanding of the words of life that are ours in Jesus Christ. Nobody will ever come to know Jesus Christ as Saviour except as the Word of God is preached to him and that Word is unfolded by the Holy Spirit and he sees Jesus Christ in the Word of God as his Saviour.

If I speak to someone who is unsaved, who has never yet come to see Jesus Christ as his Saviour and his Lord--if I speak to someone of that type, I trust that what I have preached this morning will be the means of causing you to realize how important it is to hear the Word of God. You don't need to hear other things. Nothing else will save you but the Word of God as it is preached, and as you hear about Jesus, He makes Himself real to you.

Paul said this was his experience.

Listen:

"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."--Phil. 2:16.

I close my message by saying to you that this is my desire and my hope, and certainly it is my prayer as I preach to you, holding forth the word of life, so that in that day when I stand in His presence, I'll rejoice that I haven't run in vain, and I haven't labored in vain.

These are trying days through which we are passing--days that test everything there is about us. God help us to hold forth the word of life, so that when we come to the end of the way, we'll realize that we haven't run in vain, or labored in vain. The only thing that will keep your labor from being in vain, and the only thing that will keep your running from being in vain, is the fact that you have held forth the word of light.

May God bless you, and may God save you that are lost, and may God add the saved to this body this morning!