

We preach the second coming because the Lord Jesus Christ is coming any second.

## TIME LAPSE — A VOYAGE INTO DARKNESS

by Ray Hiatt  
Ft. Myers, Fla.

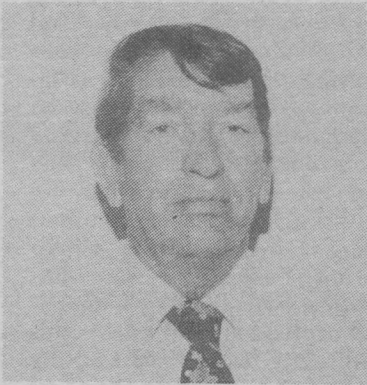
I am appalled. Appalled and shocked and not a little concerned. I have just read some papers published by a church I highly regard and I cannot understand a word of them. They have shocked me and I am not easily shocked.

The subject of these papers is "Holy Spirit Regeneration". Surely, a harmless enough title (for the Holy Spirit is surely active in regeneration), but it prefaces statements so outrageous that it has caused me, who has not written anything for print in almost

three years, to take up the pen again. I have not written anything for almost three years because I didn't have anything particular to say. But, now I must write and I trust write with unction of God, and with power and with great boldness. I must write of a subject, which if it is not dealt with effectively, will cause more horror to the world of the Baptists than anything since Alexander Campbell troubled us some years ago. I am not overstating the case.

The case is simply stated and to remove any emotionalism and rancor I shall state it as a proposition for formal debate. The

proposition is this, "There is a time lapse between regeneration/quickening and the New Birth in Jesus Christ. Denying



Ray Hiatt

the proposition is... ME. Me, and I am assured many thousands of others as well.

We believe, as do our brethren, that salvation is of the Lord. From its beginning to its consummation, from election to the final glory, spiritual life is all of God without the aid or council of man. Man cannot engender spiritual life anymore than he can refuse it. If a man is made spiritually alive at all it is by God's power with nothing of himself contributing to it. Here is common ground.

The altar call, the decisional manipulation, the pressure and persuasion of hysterical

evangelism we abhor. We do not practice it nor endorse it. SALVATION IN ITS ENTIRETY IS OF THE LORD. The enduing of "spiritual life" is of God alone. But, HOW is it brought to pass? It is over this "how" that we find our difference. I say "difference" not "differences" for there is only one vital "difference" between us. My brethren, as I shall show clearly by direct quotations, say that it is the positive design of God to grant "spiritual life" without the gospel of Jesus Christ. Our DIFFERENCE rests here, although there are persuasion of hysterical (Continued on Page 3 Column 2)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

PERSEVERANCE AND  
PRESERVATION

## 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 BAPTIST NAME

by Dan Phillips  
Bristol, Tennessee

Let us look at Isaiah 62:2: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name."

I'm not saying this has reference to the church, but I will admit, it makes a good text, for the name "Baptist" is a new name in the New Testament.

I. THE FIRST MISSIONARY.

The Bible says in John 1:6, "There was a man sent from God whose name was John." I don't think anyone would deny that the word sent means missionary. John was God-sent to be the first missionary, he was sent to introduce Christ to the world and to prepare the material for the First Baptist Church. Matthew 3:1 says John the Baptist came preaching. What? The Holy Spirit called John a Baptist Preacher, so, beloved, we have established that John was a Missionary Baptist Preacher. Someone might argue that his name was John Baptist. The angel said in Luke 1:13 that Elizabeth shall bear a son, and he was to be called John and we can find no mention that Zacharias' last name was Baptist, in fact, it was not common to use last names even if they had last names. We find Jesus using the name Baptist with great dignity. Matthew 11:11, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." He didn't say John Baptist, but rather, John the Baptist. John is called Baptist at least fifteen times in the Gospels. Beloved, this name must be of importance, or the Holy Spirit would not have recorded it. We have established that John's name was not "Baptist," but rather his title.

Isaiah 40:3-5 & Malachi 3:1-6 are prophecies of John's coming to prepare a people for our Lord to build His church. In Matthew 16:18 our Lord took those

whom John had baptized and started His church. Since John had baptized them, they were Baptists, therefore he started a Baptist Church. When one is baptized by a Methodist, he is a Methodist. When one is baptized by a Presbyterian he is a Presbyterian, etc. Since those baptized by John the Baptist, the first baptizer who had authority from Heaven, why



Dan Phillips

argue that they are not BAPTIST?

When one was to be chosen to take Judas's place in Acts 1:20-26, he must be one who had received John's baptism. Baptist and Baptist baptism must be important then, let us never be ashamed of that name.

II. THE NAME BAPTIST IS THE ONLY NAME THAT STANDS FOR A BAPTIZED DISCIPLE.

All saved people are brethren, sheep, saints, but none is a Baptist until they have Baptist baptism. The name "Baptist" came from God, the name "Christian" came from the heathen. However, I believe the Holy Spirit led them to call us Christians. If we are saved, the Bible certainly teaches us that we are to be Christ-like. After all, we are the children of God, and Christ the very Son of God. Why shouldn't we be like him? (Continued on Page 5 Column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

### THE TIME-LAPSE THEORY

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7).

The Time-Lapse Theory is contrary to sound thinking about spiritual things, contrary to observation, to personal experience, and, most important of all, contrary to the Word of God. It is one of the more dangerous heresies of the day, having terrible consequences, which many who have and do

hold it do not realize, and of which we have yet to see the end. It is important that we have a very clear understanding as to what is meant by the time-lapse theory. I have known a few of our kind of Baptists who have held this theory. It has assumed different forms with different ones.

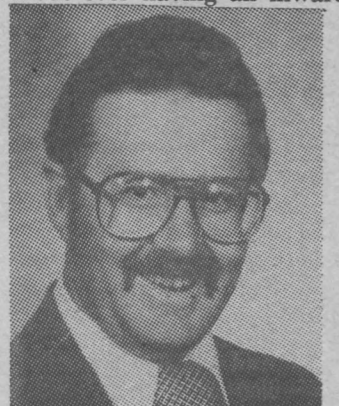
Among those of our kind who held this theory some years ago, it was that a man can be regenerated — be a born-again child of God for some length of time before that one exercises repentance and faith, and is saved. They did, however, teach that this regeneration was accomplished by the Holy Spirit using the Word of God. I wrote several of our brethren who held this, telling them that such was

contrary to the Bible and would open the door to hardshellism. My prophecy has come true, and today there are many who now hold the hardshell theory on the gospel.

In our day, the time-lapse theory has taken on a new form. Men now teach that, not only is there a time lapse between regeneration and the exercise of repentance and faith, but also that regeneration is without and apart from the Word of God. This assumes different forms. Men refer to one being "regenerated" and later "born again." This is totally absurd, for "re" means "again," and "generate" means "birth." Still men use these distinctions. Others speak of "quickening" (Continued on Page 2 Column 1)

to deny man's responsibility to God once he is saved. To deny preservation is to deny God's promises to His people, and His ability to accomplish that which He desires. Let us first examine the Biblical teaching of perseverance.

We have already defined this and stated that all those who are ever saved will endure to the end and be eternally saved. Let us now make some observations concerning perseverance. 1. Perseverance has nothing to do with lost, unsaved, unregenerate, hypocritical people. False professions have been used of the Devil to tarnish the truth of perseverance. Men must realize that people can experience an outward change without ever having an inward



Sam Wilson

change. The devil has caused people to reform, and call it salvation, so that when these people fall he can say; "See, they have lost their salvation." Judas would be an excellent example of this. Judas looked as much like a child of God as did the other disciples, yet we know that Judas was never saved. There may have been those in that day that slighted God's salvation and used Judas as an example of how easy it was to lose, but any person who desires to be honest with God's Word knows Judas was never saved.

I think I John 2:19 sums this up. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us. These are the dog and the sow of II. PETER 2:22 who, though they may clean up for a while, because not truly saved (God's people are sheep not dogs or sows), return to their former life of habitual sin. People like to say "I knew a man once who was saved but then fell into sin and lost his salvation." Until we become discerners of the heart, (Continued on Page 5 Column 3)



*The most earnest workers for God are those who have made enough mistakes to make them humble.*

## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE  
JOSEPH M. WILSON . . . . . Editor

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## THEORY

(Continued from Page 1)

and "birth". Others speak of "regeneration" and "conversion". Other terms are also used. The basic definition of the time-lapse theory is, that there is a time lapse between the giving of a spiritual life to the dead sinner, and the exercise of repentance and faith by the spiritually alive one. Most who now hold this theory also hold that the spiritual life is given without the gospel of Jesus Christ.

It is very important that we understand the relationship between regeneration and the exercise of repentance and faith. We need to understand the relationship between these as to cause and effect, and as to time. The Arminians hold that one exercises repentance and faith, and as a result of this are born again. This is heresy and we reject it forthwith. Understand that all whom I am considering in this sermon agree that repentance and faith are simultaneous. The time-lapse theory teaches that there is a time lapse between regeneration and the exercise of repentance and faith. There are many variations of this theory. Study the following variations carefully. 1. Regeneration with the gospel precedes repentance and faith. 2. Regeneration apart from the gospel precedes repentance and faith. (All agree that the gospel is used in repentance and faith.) 3. Regeneration without the gospel and going to heaven may precede repentance and faith. (This is the old hardshellism.) 4. Regeneration without the gospel precedes repentance and faith, but one will hear the gospel, repent and believe before they go to heaven. (This, along with No. 2 is the new hardshellism.) The first mentioned in this listing is not hardshellism; it is that which a few of our kind have held; but it has opened the door to the "new hardshellism." Most of the time-lapse men of today hold that regeneration is without the

gospel. I predict that most of the men who now hold that one is regenerated without the gospel but will hear the gospel, repent and believe, before they die and go to heaven, will eventually give this up and become totally hardshell. I predict they will eventually teach that one may be given spiritual life, never hear the gospel, go to heaven never knowing there is a Jesus Christ. If the men who hold this "new hardshellism" do not finally go the whole "hardshell" route, I predict their followers will. Already some of these "new hardshellers" are using some of the "old hardshellers" in their pulpits.

In this article, I am dealing only with the time lapse theory as it teaches that there is, or can be, a lapse of time between regeneration and the exercise of repentance and faith. I am not dealing with the question of the usage of the gospel in regeneration. I plan to do that at a later time. The question I am discussing at this time is, "Is there a lapse of time between the giving of spiritual life in regeneration and the exercise of that life in



Joe Wilson

repentance and faith?" can one have spiritual life and be an impenitent unbeliever at one and the same time? Understand that men who used to hold this said that the regenerated one was a born again child of God, but also an unrepentant unbeliever at the same time. Now, some absurdly say they are regenerated but not born again. I answer this question with an adamant, determined, and repeated NO! NO! NO! A thousand times, NO!

You need to understand that there can be a logical or causative precedence where there is no chronological precedence. For instance, the bullet is before and causes the bullet hole; but they are simultaneous as to time. The sun logically precedes and is the cause of the sunrays; but they are simultaneous as to time. Regeneration logically precedes and causes repentance and faith; but they are simultaneous as to time. One cannot and does not exist, for even a moment of time, without the other. Of course, all Sovereign Grace believers teach that regeneration is the causative precedence of repentance and faith. We know and adamantly teach that the sinner is dead, and of himself, cannot repent and believe the gospel. We believe and teach that the giving of spiritual life must logically precede the active exercise of that life. We surely teach that repentance and faith are not the cause of spiritual life, but are the results and evidences thereof. But we just as firmly believe and teach that they are simultaneous as to time, and that one cannot and does not exist without the other.

Let us note the absurdity of the opposite view. Is it not very foolish to assume that a person can have spiritual life, and at the same time be unrepentant and unbelieving? This is what the time lapse theory teaches.

See the time lapse regenerate. There he goes. He has spiritual life. He has never repented of his sins. He is still in love with sin. He is still a God-hater, but he has spiritual life. He has never heard of Jesus Christ. He does not know there is a Jesus Christ. He has never believed in Jesus Christ. Still he has spiritual life. He may go on like this for years, loving and living in the deepest of sin; hating God and all about God; not even knowing there is a God; as ignorant of God as the most ignorant of the heathen in the land where the Bible has never been seen or heard; not even knowing there is a Jesus Christ; not even caring if there is a Jesus Christ or not: still, this man has spiritual life all these hours or days or years he continues in this condition. Now I ask you, my brother, if this is not most absurd? Would you believe there are intelligent Baptist preachers who hold and teach such an absurdity? Well, there are, and their number is on the increase seemingly. Is there any wonder that those of us who walk in the old paths of fidelity to the Word of God become vehement in our denunciation of such absurd heresy? Can one use too strong language in denouncing such? Not only have these men forsaken the old paths of Baptist doctrine, the old paths of the Word of God, but they have also taken leave of common sense. Sometimes I think that one of the first rules of hermeneutics should be what the old folks used to call "just plain common horse-sense." Surely, the time lapse men have forsaken common sense in holding such an absurdity.

I call for the testimony of personal experience. Find me one — I do not ask for many, I only ask for one — who now knows himself to be a born again child of God, but who had spiritual life for a period of time before he repented of his sins and believed in Jesus Christ. Find me one who knows now that he is a child of God, and can testify that he had spiritual life before he ever heard the gospel — before he ever even knew there was a Jesus Christ who died for sinners and rose from the dead. Find me one such. You "new hardshells" say that this is how men are given spiritual life. Find me a witness thereto. I know I am born again. I know I am saved. I also know that God used the glorious gospel of Jesus Christ in bringing me to this spiritual life. The true salvation experience of all saved people bears witness to the Bible truth that the Holy Spirit uses the gospel in giving spiritual life.

What does the Bible say? That is the important question. Well, I call on the "time lapse" men to give me one — I do not ask for several, or even two, one will do — verse anywhere in the Bible which teaches your doctrine. Fine me a Scripture which teaches that one has spiritual life who has never repented of sin and believed in Jesus Christ.

Now, pay attention to this statement. Salvation is the big word in the Bible which includes all that God does for one in bringing him from depravity to glory. Included in this big word are all the different parts of this salvation. Regeneration, conversion, justification, glorification, etc. are all parts of the total work of the saving grace of God. Now, the "time-lapse" man says one is regenerated but is not saved; one is regenerated but has not believed. What does the Bible say? Read again the text which heads this article. Please

note that it does not say that one is regenerated and renewed by the Holy Ghost before that one is saved. It says that one is saved by regeneration. There is no time lapse here. One is saved by regeneration and is also justified. And all this at one and the same amount of time.

Galatians 3:26 tells us, "Ye are all the children of God by faith in Jesus Christ." The older holders of the time lapse theory said one was a born again child of God before the exercise of faith. How does this theory square with the Bible. It doesn't.

Please read I John 5:11-13. Here we learn that "he that hath the Son hath life; and he that hath not the Son of God hath not life" (v. 12). Now note that. The one who does not have the Son of God does not have life. Yet, these new hardshells tell us that one can have life who has never even heard of the Son of God. Do you mean to tell me that a man can have Jesus Christ and not believe on Jesus Christ? That is what the time lapse theory teaches. Note that again. One has Jesus Christ, but does not believe on Jesus Christ. The time lapse man must say this because the Bible says that if one does not have the Son of God, he does not have life.

"...every one that doeth righteousness is born of him" (I John 2:29). Does not this verse teach that one who does not do righteousness is not born of God? Of course it does. Yet the "time lapse" man will tell us that one is born of God who does not even know what righteousness is, who is living in sin and ignorance. Can one do righteousness who has not believed in Jesus Christ? Of course not. Therefore, this Scripture teaches that the born again one, from the moment of birth, believes in Jesus Christ and practices righteousness.

"...everyone that loveth is born of God, and knoweth God" (I John 4:7). Can we not turn this statement around and say that the one who does not love and does not know God is not born of God? Of course we can. This is the necessary implication of this Scripture. Now, the time lapse theory has one born of God, but not knowing God, not even knowing there is a God (surely, one who does not believe in God does not know God), and not loving. The time lapse theory is totally contrary to this Scripture.

"...Whosoever believeth that Jesus is the Christ is born of God..." (I John 5:1). Is it not a necessary deduction from this Scripture that one who does not believe that Jesus is the Christ is not born of God? Of course it is. The "time lapse" man teaches that one may be born of God who, not only does not believe in Jesus Christ, but who maybe has never even heard that there is a Jesus Christ. Throughout this great epistle of I John, as well as the total of the Word of God, regeneration and the exercise of repentance and faith are presented as that which exists together and at the same time. Neither can or does exist without the other. Repentance and faith are presented in the Bible as the necessary, evidential, and immediate results of the new birth. That which is a part and characteristic of life must and does exist as soon as life exists.

I have shown that the "time-lapse" theory is absurd in the extreme, that it is totally contrary to the experience of saved people, that it is contrary to our observation of the ways of God with men, and that it is contrary to the Word of God. I call on the holders of this theory to endeavor to answer these things, or give up their new pet

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## FROM THE EDITOR

The following are some excerpts from a "luck" letter I received in the mail. Dear friend, this letter has been sent to you for good luck... You receive good luck in six days, providing you, in turn send it back out... Send copies of this letter to people you think need good luck... An RPD officer received \$70,000 after he sent this letter out... received \$450,000 dollars, but lost it because he broke the chain... lost his life five days after he received this letter... (names omitted), etc. I was asked to give some comments as to this in The Baptist Examiner.

My answer to this letter is, "...predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11). I am a firm believer in Absolute Predestination: that is, that the sovereign God of the Bible has predestinated all things which come to pass in time. I do not believe in luck — good or bad. This word has no place in a Bible believer's vocabulary. God has eternally predestinated all things of the physical world, of the political world, of the spiritual world, all down to the most minute detail. Nothing will ever come to pass other than what God has predestinated. We are not among those heretics who believe that only the salvation of the elect is predestinated, and other things just happen. God's providence is His sovereign control over all His creatures and all their actions. This control is exercised in accordance with His eternal predestination. Knowing these things to be Bible truths, how could I believe in this "good luck" letter?

I think the letter is a lot of hogwash and stupid foolishness at the best. At the worst, I consider it a work of the devil. I do not see how any sensible person could have anything to do with such a letter. Certainly, no Christian should have anything to do with it.

However, the worst thing about this letter is yet to be told. The letter begins with a quote from Matthew 21:22 about the power of believing prayer. It closes with a paragraph about, "May God bless and save you... God is merciful and just... He will hear, forgive and bless us... there is life, hope, mercy, and salvation and blessings through Christ Jesus our Lord... etc." This makes this letter, not only foolish and absurd, but also wicked and blasphemous. To link the name of God and of our precious Saviour, Jesus Christ, with such trash and such wickedness as this letter, is to add sin to sin. This using of God's name in this letter multiplies greatly the guilt of any who have anything to do with it.

Praise the Lord, we believers have something more to trust in than a "lucky" letter. We trust in our all-wise, all-powerful heavenly Father who controls all things and gives us good and perfect gifts from above. I will not use this "lucky" letter. Rather will I trust in and pray to my Father of whom the Bible says, "...how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11). Is not this much more wonderful than a "luck" letter? Surely, it is much more certain.



If love to God does not find a field for its manifestation in active love to man, worship in the temple will be mockery.



QUESTION: — What preacher broke a bottle at the climax of his sermon?

ANSWER: — Jeremiah, Jeremiah 19, especially, verses 1, 2, 10, and 11. "Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee... Then shalt thou break the bottle in the sight of the men that go with thee, And shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury."

## THEORY

(Continued from Page 2)

and return to Biblical and Baptist truth.

I have pointed out how men travelled from the theory that one was regenerated by the Holy Spirit using the gospel, but later on exercising repentance and faith; to the theory that this spiritual life was given without the usage of the gospel. I have predicted that these men, holding this theory, or their successors will eventually move on to the total "old hardshell" theory of going on to heaven without ever hearing the gospel.

I desire, at this time, to most affectionately, and most seriously warn our brethren to beware of beginning to play around with this heresy of the "time lapse" theory. Many of these "new hardshells" who now hold that one is given spiritual life without the gospel, used to hold the "time-lapse" theory, but insisted that the gospel was used. Brethren, I am 56 years old today, as I write this. I have been preaching nearly 40 years. I have learned a few things. One of these has been the entangling and increasing tendency of heresy. Beware of heresy! When heresy gets hold of a man, it seems that he rarely escapes therefrom, but rather, goes on and on and on into further heresy. As I sit here, I think of many men who went post-trib, then priesthood (and from bad to worse in that), then A-mill., then hardshell on the gospel. Few of them have ever come back. Most have gone on and on. Where it will all end, only God knows. Brethren, beware of the beginnings of heresy.

Let me say that this departure of many of the brethren into hardshell heresy has been one of the griefs of my ministry. Many of these men have been and are dearly loved friends. Brothers, I love you. If I could be of help in reclaiming you from your heresies to the truths YOU ONCE BELIEVED, I would be most happy to do so.

Let me give you four statements of Bible truth. I have battled long with hardshell heresy. Understand that I am saying that holding the time

lapse theory, but holding that the gospel is used in regeneration, is not hardshellism, but does open the door thereto. I am saying that holding that regeneration is without the gospel is hardshellism. It is the "new hardshellism" and not the total "old hardshellism." In battling with these things, I have come to realize four things which have helped me greatly to clarify and sum up this matter. Please study these four statements for they sum up the Biblical teaching on the salvation experience. 1. The sinner is spiritually dead. He cannot do anything to save or help save himself, repent and believe. 2. The Holy Spirit must give himself repent and believe. 2. The Holy Spirit must give spiritual life to the dead sinner. 3. The Holy Spirit uses the gospel in giving this spiritual life. 4. This spiritual life is characterized and evidenced by the immediate exercise of repentance and faith. Repentance and faith are part of that spiritual life. Spiritual life cannot and does not exist in truth where there is not repentance and faith.

This is a very important subject. Please study it carefully. I stand most ready to answer questions, to try to further clarify anything in this article, and to assist anyone in any way I can as to this very important matter. May God bless you all!

## TIME

(Continued from Page 1)

many differences which spring from this single proposition. Yet, if we deal with this single "difference" accurately all other matters shall clarify themselves. We do not deny the work of the Holy Spirit in the work of regeneration, but we deplore our brethren absenting the gospel from this work.

When I first read of this doctrine, I did what I always do in a matter of great controversy. I took the side of the proponent and attempted to prove the proposition true before attempting to prove it false. I removed all doubt from my mind and said, "If this is true, I must believe it." If it was true I wanted to believe it and sought to believe it. I made an honest effort to prove it to myself and I was prepared to prove it to the world. In an effort to prove this doctrine true I read the entire New Testament again. This was not a hasty study. I studied the entire New Testament with care, reading and re-reading every word. I searched it and researched it. This took more days and late night hours than I care to think of, but it had profit. In the entirety of the New Testament I could not find ONE SINGLE SCRIPTURE which stated that there is a time lapse between regeneration and the New Birth.

I could not find the vaguest hint that a person is "regenerated" by the Spirit alone and that some years later is "born again." The original language does not say it, nor does the English. However, I did find a multiplicity of Scriptures which state in the clearest possible language that there is no "spiritual life" outside the gospel of Jesus Christ.

If there is one single word I use more than another, it is the word PRECISE. If any of us are to honor God in our studies, in the conclusions of our studies and in the publication of those conclusions, we must, out of

simple respect for God and our own integrity as scholars be PRECISE. This should be true in any area of our studies; whether we study Israel as a nation or foot washing, LET US BE PRECISE. I demand this of myself and I must demand it of others. It is true in the things which seem most simple in Scripture and it is especially true in those things which we know are of some controversy among the brotherhood. We must be PRECISE ere we harm, however, inadvertently, our brethren in Christ and do despite to the work of God. I demand of any scholar PRECISION OF THOUGHT AND EXPRESSION. If he admits to any level of scholarship, LET HIM BE PRECISE.

Even when men agree with me on a point, it is irksome if they use inferences, circumstantial evidence and arguments from silence to prove a point I happen to hold. For example, I know that Christ used wine to institute the Lord's Supper. I do not say I "believe" it was wine, I KNOW THAT IT WAS WINE.

I don't need inferences and generalities to prove "wine" or any other doctrinal positions and neither should any of us. We stultify our own cause if we are anything less than PRECISE. LET US BE PRECISE OR LET US BE SILENT.

PRECISION should especially be present in our written work. A writer is a worker in an ancient craft. If he does not weigh his words with care they shall possibly outlive him unto sorrow. A preached sermon which is faulty has a limited effect, but a written declaration has power to maim and harm long after we ourselves are removed. If we are not painstakingly careful it shall spread ruin behind us. IN OUR WRITINGS, AS IN OUR PREACHING, LET US BE PRECISE OR LET US BE SILENT. I must speak at some length of METHODOLOGY, for the proposition before us was faulty in methodology before it was faulty in doctrine. We who handle the Word of God write of eternal things. Over the past three years I have written perhaps a hundred manuscripts, but none were quite right for publication because they either didn't say anything that particularly needed to be said at the time or they were not quite "right" in some small detail or other. They are therefore laid aside. Would to God that our brethren had shown an equal solicitude.

I am continually amazed at the writers of these new doctrines who state sweeping generalities, but who do not have the common decency to examine the doctrine in detail. It is a dishonor to them and to their craft. The brethren who are promoting this doctrine of "time lapse" regeneration have made a surface observation without the courtesy of examining the foundation; the poor foundation which is fraught with dry rot, crumbling masonry and sinking sand. They have ridden round the subject like children at play, without PRECISION of thought and without any consideration as to the ultimate end of their doctrine.

There are laws of design and construction in exegesis which you cannot violate without fostering confusion. My brethren have armed themselves with assumptions, inferences, imprecise deductions, pure guesswork and ruinous con-

ture and have therefore placed the pivot point of "spiritual life" outside the gospel of Jesus Christ. A simple exercise in PRECISION would have avoided all this. This leads me quite naturally to speak of TYPES and TYPOLOGY as a methodology to expound truth. IF ABSOLUTE PRECISION SHOULD BE FOUND ANYWHERE IT SHOULD BE FOUND IN OUR USE OF TYPOLOGY. I personally used TYPES very sparingly for they are dangerous ground if misapplied.

As I shall show by PRECISE quotations, my brethren cannot prove their doctrine by direct reference to clear and PRECISE Scripture. They have therefore fallen back on the treacherous bypath of TYPES. They have erred into a trap which has ensnared better men before them. The trap of TYPES, or more precisely, inappropriate and incomplete TYPES. I have no objection to the use of TYPOLOGY in our studies and exegesis so long as the types are FULLY ACCURATE. However, we've known great sorrow of late because men have improvised TYPES to illustrate what they say in truth without looking at ALL THE ELEMENTS of the Type. Our Lord used clear and unmistakable TYPES when speaking of sheep, the door and such like. Yet, men are not so PRECISE on the Types they initiate and they build whole bodies of falsehood thereby.

Let me show some simple rules of TYPOLOGY which my brethren have violated so copiously. First, Types should be used to supplement truth not as the main substantiation of that truth. If there is not clear, hard evidence for a truth on the surface, you shall not find it in Types. If you cannot prove something by substance, you shall not prove it by shadows. Secondly, Types should not be used at all unless there is CLEAR AND UNMISTAKABLE connection between the type and the truth you are illustrating. Thirdly, and most importantly, if you use a Type, ALL THE ELEMENTS of the type must have some application or else the Type is meaningless. It is within this third item that my brethren have erred most grievously, so I shall speak of it more fully.

It is not uncommon within the shallow scholarship of today to have men wave aloft a Type and scream an ASSUMPTION that this type establishes a truth which is totally dissimilar from the Type itself. Types are excellent methods of illustrating truth if used properly and if ALL THE ELEMENTS of the Type have some bearing on the illustration. I emphasize "all the elements" for you can usually find an isolated point of similarity between two things, but this doesn't make them identical or the same. Yet, my brethren have done this in their stultifying use of Types. Let Arthur Pink speak on their behalf, "There is a strict analogy between the natural birth and the spiritual." Remember these words, "a strict analogy" for the entire structure of regeneration without the gospel of Christ is built upon this misconception. MY BRETHREN HAVE ASSUMED THAT THE SPIRITUAL BIRTH IS THE SAME TYPE OF OPERATION AS A PHYSICAL BIRTH AND THUS CREATED THIS MIASMIC DOCTRINE.

Is the spiritual birth of a child of God the same basic type of operation as the physical birth of a child? Is there a "strict analogy" between the two? Let us see. You need not be a master of Biology to know the elements that are necessary for a physical birth. First, you must have two healthy, mature bodies, male and female. Each of these bodies has contained within them certain elements of physical life. Singly, they can produce no life, but when these elements are combined, in proper order and degree, then life is conceived. Then there is a necessary time IN ALL CASES for this life to grow in the FEMALE before the child is born. Physical birth is a PROCESS which ALWAYS takes an extended amount of time.

My brethren have linked physical birth to spiritual birth by "strict analogy" of Type and said they are the same type of operation. Are they? Let us see. In the spiritual birth are these two bodies involved within the birth which contain elements of life within them? Of course not. God is alive but the sinner is spiritually dead. The two elements of physical birth depend on each other to bring forth life. God does not depend upon anything in the sinner but infuses life within him by the Spirit of God and the gospel of Jesus Christ. In the spiritual birth is there ALWAYS a time for life to grow before a child is "born again"? Of course not. Even my brethren will grant that some men are "regenerated" and "born again" instantly, but in a physical birth there is ALWAYS, a time of growth of life before the child issues forth. Finally, is there a FEMALE element present in the spiritual birth? Is there? Remember now, we are dealing with a Type my brethren present as "a strict analogy." In the physical birth a FEMALE contributes to at least half of the birth process; more if you consider she must carry the child. WHERE IS THERE A FEMALE ELEMENT IN "SPIRITUAL BIRTH" BY MY BRETHREN'S "STRICT ANALOGY"? There is none.

Do you not see what I mean by the feebleness and inadequacy of TYPES when ALL THE ELEMENTS of the Type are not accorded some place of accurate expression. Such usage of Types is not propitious and does positive harm to the cause of Christ. If we are to use the correlation of Types at all, let us have enough respect for God and for our own scholarship to be PRECISE. The only correlation between the physical birth of a child and the spiritual birth of a child of God is that God is the author of both for they both involve "life." Is this one point of similarity enough to say that they are both the same basic process?

I shall have one more comment on METHODOLOGY, and then allow my brethren to present their case in detail. THEIRS IS AN ERROR IN COMMON WITH THE ARMINIANS. The Arminians have added man's will to the enduing of spiritual life, while my brethren have eliminated the gospel of Christ. I ask you candidly, IS ONE ERROR MORE SERIOUS THAN THE OTHER?

Now I shall allow my brethren to present their case for

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Many a man has taken out a degree in the school of man without having learned the alphabet in the school of God.

## The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41105-0071

*Why is Arminianism sweeping through the majority of Baptist Churches and the 'Doctrines of Grace' so overwhelmingly rebuked therein?*

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As to why this is so, the answer is that it is due to the nature of man. Ever since the fall of man in the garden, man has been a rebellious creature, constantly rebelling against the sovereignty of God, wanting to believe he can do without God's help. In the sixth chapter of John, after Jesus has said, "No man can come to Me, except the Father which sent Me draw him:—" (John 6:44), it is said of many of His disciples, "—when they had heard this, said, This is a hard saying; who can hear it?" (John 6:60). And "From that time many of His disciples went back, and walked no more with Him" (John 6:66).

Paul warned the elders from the church at Ephesus, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves, shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30).

In II Timothy 4:3, 4, we are told why it will be possible for some to be led astray, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables."

Not only does Paul foretell of this departing from the faith in the latter days, but John spoke of it in I John, Peter tells of it in II Peter, also Jude warns us of this very thing. This gradual departing farther and farther from the truth reminds me of a condition which exists in the field of electronics. The tiny transistor which is capable of doing mighty things, is very sensitive to heat. Now electric current passing through the transistor causes heat and heat causes a drop in the resistance to the current. This lets more current flow, causing more heat. This cycle will continue until the transistor is destroyed unless steps are taken to correct the condition. We have the same kind of action occurring in many Baptist churches. Teachers preaching to "itching ears" and the more they preach man's sovereignty, the more their hearers would have it so, until their ears are turned from the truth unto fables. As we see this happening more and more in what were true churches, we can be assured that we are living in the "latter days" of which the apostles wrote.

Like the action which destroys the transistor, the

longer the condition exists the faster the cycles of destruction occur. In the almost three score years in which I have been in a Baptist church, I have seen this "departing from the faith" at an accelerating rate. Many of the Baptist churches of which I know, that were sound in the faith twenty or thirty years ago, have now departed from, "the faith once delivered unto the saints" (Jude 3).

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II. TIMOTHY 4:3: "For the time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers, having itching ears."

The reason for these things happening can only be explained by the depravity of man. Men today, as always, love darkness rather than light. The errors of this world are so much more attractive than the truth to most people. All men suffer from too much pride, and Arminianism is surely a doctrine that appeals to the pride of man. The pride of man makes him willing to accept this heresy, and that is the reason for Arminianism sweeping through so-called Baptist Churches. I will say that so far as my observations go; Arminianism is not sweeping but has already swept through most of the land.

It is the position of the Grace Baptist Church here in Gladwin not to recognize Arminian churches as true churches regardless of their being called Baptist. As far as I am concerned a church started in Arminianism is not a true church of Jesus Christ. If the Church was started sound and has since gone into error, then I feel God will allow a space for repentance, and if they do not repent and return to the truth, then God will remove their candlestick. Let us remember the Church is to be the pillar and ground of the truth and Arminianism is about as far from the truth as you can get. The Bible tells us in Titus 3:10, "A man that is an heretic after the first and second admonition reject." Surely, God follows His own advice, and after a Church has received its first and second admonition God rejects it. There are many other arguments that teach the importance of truth in God's Church, and the absolute necessity of having truth, but time will not allow me to enter into all of them.

The reason the doctrines of Grace are so rebuked is against the depravity of man. Grace destroys man's pride and puts him where he belongs, which is at the mercy of God. Let us recognize the danger of heresy creeping into our Churches and seek to keep it out. Let us realize the danger of these heresies, as

our existence as a Church can depend upon our stand for the truth. May God give a great love for the truths of salvation by Grace so that we will not be led astray.

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I was not aware that Arminianism is sweeping through our churches. Our church fellowships with a lot of true Baptist churches and they have not gone Arminian.

There have been a lot of churches down through the ages that bear the name Baptist who have been Arminian in practice. There have also been a few preachers who have somehow gotten in some of our true churches and led them astray. If anything, however, some of our brethren are prone to go the other way and embrace, or at least, lean toward hardshellism.

Why do people accept Arminianism, and why do some who seem to love the Word go that way? Because it is in the nature of man to think he has to do something in order to get anything. Thus we have the response of the people on the day of Pentecost: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). What can I do? Always the cry of lost or sinful man. Thus the words of the jailer in Acts 16:30, "...Sirs, what must I do to be saved?"

Those who propagate Arminianism and rebuke the doctrines of Grace do not want to accept God as Sovereign and will not accept the fact that He is in complete control. They are afraid to admit that they cannot do as they please.

The unsaved naturally reject anything to do with sovereignty. The saved who reject it have not bowed to Him as Lord and Master.

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In contemporary times every church or free-lance preacher who immerses the person from whom they have wrangled an intellectual decision, in which the person by his own volition has in their thinking and terminology, accepted Christ as their Saviour, are erroneously called, "Baptist." When in fact, they are nothing more than deep water Protestants, and their link to Rome is just as sure and cer-

tain as that of the major Protestant bodies. They certainly are not Baptists either in the biblical or historical sense, and while it is disgusting to true Baptists, they are not taken aback or in the least surprised that Arminianism in its unparalleled excesses is prevalent in those misnamed churches.

As far as my knowledge goes, Arminianism is not "sweeping through" any Baptist churches, must less the "majority" of them. Because a cat has a tail, doesn't make it a tiger, and because a church has a "Baptist" sign over its door does not make it a Baptist church. It is in the so-called Baptist churches that the "doctrines of grace" are "overwhelmingly rebuked," for it is as natural for spurious Baptists to love Arminianism as it is for them to breathe. Arminianism is the spiritual oxygen which keeps the superficial Baptist churches ambulatory, and the doctrines of grace are seen by them as a loathsome disease which would circumscribe their breathing and render them utterly disable. And so it is their insatiable hatred of the glorious doctrines of grace is consistently and glaringly manifest.

I do not mean to imply that all Arminians are unsaved, nor am I saying true Baptist churches have no problems with Arminianism. I am confident most of the Lord's churches, if not all, are on occasion and in varying degrees affected by this man-exalting and God-debasing doctrine. What I am saying is, Arminianism does not "sweep through" Baptist churches, but whatever the degree of Arminian permeation in Baptist churches, it is stealthily brought in and works like leavening. But the supposed-to-be Baptist church in which it "sweeps through," would be immediately suspect as to its original nature.

### TIME

(Continued from Page 3)

this is only right. They deserve a hearing, and a simple Anglo-Saxon sense of justice and equity demands that we give them the same hearing that we would demand for ourselves. As brethren in Christ we can do no less. In granting them a hearing I shall give direct quotations. I shall not give all the possible quotations. For brevity's sake I shall omit many quotations which are redundant to the main theme and which add nothing new for consideration. I shall deal honestly and in context for I would not dare nor desire to misquote them.

My brethren say that a lost sinner is "regenerated/quickened" unto spiritual life by the Holy Spirit alone without any application of the gospel of Jesus Christ. This "regenerated" person is then many years later made aware of Christ and "born again." As I give direct quotations, please notice their overriding feature... ASSUMPTIONS. This entire doctrine is built on two frail contraptions, ASSUMPTIONS and inaccurate and incomplete TYPES. They make two deadly assumptions. They have ASSUMED that the spiritual birth is likened unto the physical birth. They have also ASSUMED a falsehood based on a truth. Here is the truth, "A lost man is spiritually dead and a dead man cannot hear or believe." We salute this truth. However, they have ASSUMED from this truth that a man is

made alive by the Spirit without the gospel of Jesus Christ. They give not one PRECISE Scripture to prove it, they merely ASSUME IT. Now let my brethren have their say.

My brethren use some rather large names among the Baptist to present their case. Names like Arthur Pink, T.T. Martin and J.P. Boyce. However, I am not impressed by large names, only by PRECISE scholarship.

First, let us hear Arthur Pink. "Quickening is a direct operation of the Spirit without the use of any instrument: the Word is used by him afterwards to call into exercise the life then communicated... In earlier years we did not ourselves perceive the distinction which is pointed by James 6:63 and I Peter 1:23: the former referring unto the initial act of the spirit in 'quickening' the spiritually dead soul, the latter having in view the consequent 'birth' of the same. While it is freely allowed that the origin of the 'new creature' is shrouded in impenetrable mystery, yet of this we may be certain, that life precedes birth. There is a strict analogy between the natural birth and the spiritual: necessarily so, for God is the Author of them both, and He ordained that the former should adumbrate the latter. Birth is neither the cause nor the beginning of life itself: rather it is the manifestation of a life already existent: there had been a Divine quickening before the child could issue from the womb. James 1:18, Peter 1:23 and parallel passages, refer not to the original communication of spiritual life to the soul, but rather to our being enabled to act from that life and induced to love and obey God by means of the Word of Truth."

Now J.P. Boyce, if you please. "The Scripture attributes the birth to the will of God exclusively, thus showing that in some aspect it is not to be regarded as due to the reception of the truth. John 1:13... There is not only antecedence, but in some cases an appreciable interval. 1. This is true even of conversion regarded as a mere turning to God. Between it and regeneration must intervene in some cases some period of time until knowledge of God's existence and nature is given, before the heart turns, or even is turned towards that God. (1) This must be true of all infants and of all persons otherwise incapable of responsibility, as for example, idiots. (2) There is no reason why it should not be true of some heathen. The missionaries of the cross have been sought by men, who knew nothing of Christianity, but whose hearts, unsatisfied with the religion of their fathers were restlessly seeking for what their soul was crying out. It is still more manifestly true of full Christian conversion. (1) The Scriptures teach this in many examples of persons pious, holy and fearing God, yet unacquainted with the full truth which secures union with Christ. Ethiopian Eunuch: Acts 8:26-40. Paul: Acts Chapter 9, 22 and 26; Galatians chapters 1st and 2nd. Cornelius the Centurion: Acts 10:2; Lydia: Acts 16:14."

Now let T.T. Martin comment. "Everything that is born is begotten previous to being born. In this distinction is the explanation of many of the confusing cases often cited by religious writers, in which, according to their records, the persons had not believed the truth, yet there had been some

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God loveth a cheerful giver, whether it be the gold of his purse or the gold of his lips which he presents upon His altar.

## TIME

(Continued from Page 4)

manifest spiritual change. If we are brought forth (born) by the Word of God (I Peter 1:23), we were previously to that, begotten of the spirit. Now, how long, in every case, one is begotten of the Spirit before he is born again by the Word of God (I Peter 1:23), brought forth (born) by the word of truth (James 1:18, R.V.), by belief of the truth (2 Thess. 2:13) God's Word does not reveal. But in one case, at least, God has revealed when the work of the Spirit took place: for concerning John the Baptist it was promised, 'He shall be filled with the Holy Spirit even from his mother's womb,' Luke 1:13, 1911 Bible. Apparently in the case of Cornelius is another where there is considerable time between the 'sanctification of the Spirit' (or begetting of the Spirit) and the being born again by the Word of God."

This then is my brethren's case, brought forth by Baptist scholars of no small repute among us. Pink, Boyce and Martin are not heretics and neither are our brethren. I would not even designate them "Hardshell" according to what we classically understand the word to mean. Like the builders of mission boards, they are basically good men with a bad idea. This "bad idea" is based on ASSUMPTIONS and on no PRECISE Scripture.

What I have attempted to do in giving these quotations is to show the complete case as my brethren present it. I have necessarily omitted many quotations for brevity's sake, but I shall use many more as these papers continue. I want their case to be fully revealed, for their sake as well as ours.

In Part II of these papers we shall look at a man who is "regenerated" without the gospel of Jesus Christ. We shall examine him as he appears in TIME. Indeed, all I shall say shall concern two factors, LIFE and TIME. I shall show by PRECISE Scripture that there is no spiritual life outside of the gospel of Jesus Christ. I shall also honor the Holy Spirit by describing the part the Spirit plays in "regeneration." I shall also look at the Types they have presented for our consideration: John the Baptist, Paul, Cornelius, Lydia and the man of Ethiopia. Were these dear folk one day "regenerated" and years later "born again"? Does the Scripture say this in a PRECISE way. Does the Scripture even say this in a vague and shadowy way? We shall see. We shall see.

In Part III I shall look at the motivation which launched this doctrine, with all of its harm and ambiguities. We shall see the WHY of this new species of theology. Why would men of exceedingly high caliber and usual clarity of thought stumble into this field of pyrotechnics. We shall see.

## NAME

(Continued from Page 1)

The longer we live we should be more like Him. I heard a man say one time, and he was a professed believer, that he was getting worse. Beloved, how could a saved person get farther away from Christ? Surely he didn't mean that.

III. THE ONLY NAME THAT CONFORMS TO THE GREAT COMMISSION IS THE NAME BAPTIST.

John 4:1 says, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John." Verse 2 says, "though Jesus Himself baptized not, but his disciples." Jesus made and baptized more disciples than John, but the church He started baptized them. Our Lord's last orders to His church is recorded in Matthew 28:18-20, Notice "And Jesus came and spake unto them, saying, All power (Authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the NAME (not names) of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world, Amen." His order then, was to make and Baptize disciples. That is, after they are saved, baptize them into the church that they might be Baptist and become a potential part of the Bride.

Baptism was given for a two-fold purpose, it was given that we might picture in action when we are dipped under the water, that Christ was buried, and when we are raised out of the water that Christ arose for our justification.

Baptism was also given that we might become a member of the Church that Christ started Himself while He was here on earth. This church was promised perpetuity and is still here today and identified as Landmark, Missionary Baptist, Sovereign Grace in doctrine.

IV. BAPTISTS ARE TO BE A SEPARATE PEOPLE (II Cor. 6:14-18).

Beloved, we are not to unite with just any church. Nor are we to join the church of our choice, for our Blessed Lord has chosen the church He plans to work in and through. So if you are in an unsound church, come out and be ye separate from it. Find the church of our Lord's choice and join and work that you might earn rewards for your service for the Lord. Whether you give a cup of cold water in His name, or any other good work you might do, in order to receive a reward for it you must do it as a member of the church. "Now if any build upon this foundation, gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire" (I Cor. 3:12-15).

V. BAPTIST PIONEERS.

The first Gospel preacher was John the Baptist. William Carey, a Baptist, was the first missionary of modern times. Adoniram Judson, a Baptist, was the first American Missionary to go to foreign fields. Baptists sent the first Black Missionary to Africa. John Bunyan, a Baptist, wrote "Pilgrim's Progress," regarded as the greatest book printed next to the Bible and has been translated into more languages than any other book, save the Bible. William Fox, a Baptist, was the first to put the Bible in Sunday School. John Clark, a Baptist, not Roger Williams, started the First Baptist Church

in America. It was Betsy Ross, a Baptist, that sewed the Stars and Stripes on Old Glory. S.F. Smith, a Baptist, wrote the great National Hymn, "My Country, 'Tis of Thee." After sitting in on a Baptist Business Meeting, Thomas Jefferson was so impressed by the Democratic way the business was carried out, he encouraged our Government to draw up a Declaration of Independence by the Democratic System. Baptists led in the great contest for religious liberty in the United States. John Locke, a great philosopher, said: "Baptists are the first and only profounders of absolute soul liberty, just and true liberty, equal and impartial liberty." Bancroft, a great historian, said: "Freedom of conscience, unlimited freedom of mind, was from the first a trophy of the Baptists."

VI. THE BAPTIST NAME IS IMPORTANT. DON'T BE ASHAMED OF IT.

Baptist have shed their blood, and suffered in body and mind to contend for the Baptist Church and the Baptist Faith. Hear me! Baptists were willing to die that our Lord's church might live and remain. They loved the church because Christ loved it. Someone might say, haven't Baptist been called by other names down through history, yet remained the same in practice and doctrine? Yes, true, but, remember Baptists didn't write their history; but rather their enemies did, who wished not to give Baptists any glory or fame. If Baptists had written their history as they went along it would have been about Baptists in name and probably stating which Baptist church was suffering at any given time for the cause of truth.

Such would have been of great help to us in these last days. However, our Lord didn't lead them to do it. He wanted us to be Baptist by faith. We see the starting of Baptists with our Lord's earthly ministry carried on through the New Testament. Then very little History was written. However, if we are interested enough to search, we can find it. All men should be Christians. All Christians should be Baptists I'll be frank with you. If a Baptist church does not want to be called Baptist, I would be leary of them, and certainly would not want to receive their Baptism or give that Church a letter. If they are ashamed of the name, I'm ashamed of them.

Brother Cox said one time he was asked what he would be if he wasn't a Baptist. He answered, "I'd be ashamed." As for myself, I thank my God for making me a Christian, also for making me to see that the church Jesus started with Baptist material, furnished by the first Baptist preacher, was a Baptist Church. Praise His dear name!

## PERSEVERANCE

(Continued from Page 1)

we should be careful how we declare people to be saved or lost. Those that do not hold out have not lost their salvation, brethren, they never had any salvation to lose. 2. PERSEVERANCE IS TRUE OF EVERY CHILD OF GOD. There has never been a person saved, Old or New Testament, that didn't endure until the end. Some have endured better, some have been better examples of endurance, but all have endured. Beloved, from the richest to the

poorest, from the preacher to the backslider, from the best to the worst, they have all endured until the end. Praise God, that, if you are saved today, you will hold out and be eternally saved.

3. PERSEVERANCE DOES NOT TEACH OR IMPLY SINLESS PERFECTION. I John 1:8 "If we say that we have no sin, we deceive ourselves, and the truth is not in us." SURELY, THIS IS ONE OF THE MOST DAMNABLE HERESIES THAT EVER EXISTED. This heresy puts men in the same class as JESUS CHRIST. I have a difficult time believing a man can be saved and believe in sinless perfection. How can a man who knows God, say that he has no sin. I will say that if you say you have no sin or you live without sin then, according to the Word of God, you are a liar (I John 1:10). True children of God will sin. True children of God will trip, tumble, and fall, but, they will not stay there. Psalm 37:23, 24 says, "The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand." Yes, beloved, God's people will fall, but praise GOD, we will not stay there. GOD will lift us up with His sovereign, loving and merciful hand. We find examples in the Bible of some great men of God falling. Noah fell into drunkenness; Abraham to lying, Jacob to deception, Moses to disobedience, David to adultery and murder, Solomon to idolatry, Hezekiah forgot God, Peter denied Christ, and the disciples forsook Jesus in the garden. I fully expect to see every one of these men in glory. They sinned, but God picked them up. We will sin but the same God will pick us up also. I just want you to understand that when I speak of perseverance I do not mean sinless perfection.

4. PERSEVERANCE DOES NOT MEAN THAT SAVED PEOPLE WILL NEVER DOUBT THEIR SALVATION. I believe the Bible teaches that we can have assurance. I believe the Bible teaches we should have assurance, but I also believe it is possible for a man to be saved and from time to time have some doubts and fears about his soul. I do not believe that sin and assurance go hand in hand. When a child of God gets out of fellowship with God, then God may use doubts and fears to bring him back to a proper fellowship. The saint, as well as the world, can judge his profession by his fruit. If there is no fruit, for a time, in the believer's life, then it would greatly profit him to have doubts about his soul.

5. PERSEVERANCE DOES NOT GIVE ONE A LICENSE TO SIN. I do want to emphasize this. The first reply of the fighters of this truth is that if they believed this they would sin as much as they want to. I don't know about them, but I already sin more than I want to. They must understand that a true child of God has a new set of "want to's." When I speak of perseverance and preservation I am not advocating sin. I hate sin. I would to God that I, and the rest of the world never sinned, but we do. Thank God, He has, through Jesus Christ, redeemed us from our sin. No true saint would ever use the doctrines of perseverance and preservation as excuses to sin against God. I dare say that I will preach as much against sin

as those that disagree with this position, I will also say that those who agree to this position will live as good if not better lives than those who say you can lose your salvation. 6. PERSEVERANCE DOES NOT FREE THE CHILD OF GOD FROM THE USE OF THE RESOURCES THAT PROMOTE HOLINESS. By this I mean that, just because we are going to endure does not mean we can neglect the graces and provisions of God. Beloved, a very integral part of our perseverance is our usage of God's provisions.

These provisions are the Bible, prayer, faithfulness to the Lord's Church and fellowship with God's people, to name a few. The usage of these keeps us in harmony with God. It is by these that we persevere. If you don't have and have never had a desire to read, study, pray, and be faithful to God, then you will not persevere because you have never been saved. The better we use the resources, the more prosperous and happy will our life be.

Let us notice in the next place the relationship between perseverance and preservation. They are not doctrines of contradiction, but are in perfect harmony one with another. These two doctrines are inseparable. If you deny one you have damaged the other. These doctrines are Biblical. The Bible teaches the responsibility of man to endure and it teaches the preservation of man by God. Perhaps we could say that preservation is the cause and perseverance is the effect. We persevere because of the preserving work of a sovereign God.

We now wish to show from the Word of God, how we are preserved. Only those who believe in salvation by the sovereign grace of God can consistently hold to preservation of the saints or eternal security. The Arminian cannot be consistent and say man must do his part and then say he believes in eternal security. 1. WE ARE PRESERVED BY GOD'S ETERNAL PURPOSE OF ELECTION AND PREDESTINATION. Ephesians 1:4, "According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Verse 5, says, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will." Romans 8:29 tells us that God's plan of predestination was to conform a people to the image of His Son. Ephesians 2:10 tells us we are ordained to good works. These verses assure me that until there comes one on the scene who can overthrow God's eternal purpose, then all those whom He desires to save shall be eternally saved. Until the devil's will or man's will becomes stronger than God, then there is no way any of God's people will perish. 2. WE ARE PRESERVED IN THE SECOND PLACE BY THE WORK OF THE LORD JESUS CHRIST. Space will not allow me to continue writing out all these verses. You can look them up and read them if you wish. I should not have to argue for the value of Christ's blood; but if you feel that Christ died for all men without exception, or that once a man is saved

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JUNE 18, 1983  
PAGE FIVE





by Willard Willis  
Monroe, Ohio

"In order that the dangerous, wicked, turbulent and seditious sect of the Baptists may be eradicated, we have thus decreed: if any one is suspected of rebaptism, he is to be warned by the magistracy to leave the territory under penalty of the designated punishment. Every person is obliged to report those favorable to rebaptism. Whoever shall not comply with this ordinance is liable to punishment according to the

"As he came down from Well-  
ingberg to the Fish Market and  
was led through the shambles to  
the boat, he praised God that he  
was about to die for the truth;  
for Anabaptism was right and  
founded upon the Word of God,  
and Christ had foretold that His  
followers should suffer for the  
truth's sake. And the like  
discourse he urged much  
discussing with the preacher  
who attended him. On the way  
his mother and brother came to

"Until revoked by theologians in the twelfth and thirteenth centuries, the ideas of Augustine had dominated the doctrine of salvation. He had urged that God had arbitrarily predestinated some men to salvation and others to damnation and that nothing could set aside the Divine sentence. According to his doctrine of predestination, salvation could come only through faith and faith was predestinated by God. Later theologians, considering such a doctrine overly harsh and arbitrary, modified it to declare that man had the free will to choose evil or good. Those who chose good could by faith and good works acquire salvation

Lyon, Rowen and Hamerow continue (p. 251-252) — “By the twelfth century the popes claimed sole power to canonize saints. A special court investigated the qualifications for sainthood. If it could be determined that a candidate was blessed and had been responsible for two miracles he was qualified. Each saint was believed to have special powers; images of saints were placed in every church, and people prayed to them to secure their miraculous help. But the Virgin Mary was prayed to for help

children. Baptists were termed heretics because they did not heed the doctrines of men the Catholic church had stigated. Catholic bishops, in what was known as "Inquisition," appointed clerical investigators to hunt out heresy. The investigation task which had been assigned the bishops, was authorized the Fourth Lateran Council was argued that heresy was treason against God, therefore Innocent III pleased for punishment to be meted against heretics. The result that most states prescribed death by burning for all who were found guilty of heresy.

## (Continued from Page 5)

he can be lost, then you are Methodists  
 ty of blaspheming the blood of the  
 The Lamb. Read the following verses:  
 verses; I. COR. 6:11 are just as  
 PETER 1:18-20, HEB. 10:19-22, 1  
 11:2, 14, and I. JOHN 1:7 from the  
 few verses that speak of the Baptist  
 value of Christ's blood. Next, but  
 blood redeemed us, then each of us  
 can we be punished in hell for not  
 Christ has satisfied the Father's  
 with the atonement then we are saved  
 based on the efficacy of that the  
 Son's blood, all that Jesus ever pur-  
 for will be eternally saved. church  
 There is also the intercession of the  
 work of Christ on our behalf to win  
 We are preserved because of the  
 Son of God is on high pleading for  
 our case. When we sin first one  
 reminds the Father of our sin, and  
 blood, and through that blood we  
 we receive forgiveness. 3. A Sinner  
**ARE PRESERVED IN THE** blood of  
**THIRD PLACE BY THE** blood of  
**DWELLING OF THE** blood of  
**SPIRIT.** John 14:16 "And I will pray the Father, and He shall give you another, and Comforter, that he may abide with you forever;" This Comforter is the Holy Spirit. If we are going to dwell with us for ever, then how can we lose our Holy Spirit. Read Romans 8:9, 14-16. 26. These verses speak of the work and indwelling of the Holy Spirit. With the Spirit dwelling in us, and helping us along the way, how can we lose our salvation... (Romans 8:30) Ephesians 4:30 reads "that one grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption." How can we lose our salvation if we are sealed by the Holy Spirit? Beloved the idea of losing one's salvation is blasphemy against the Holy Spirit. 4. WE ARE PRESERVED BY THE FOURTH PLACE GOD... THE ATTRIBUTES OF GOD. What a blessing are the attributes of God! God's attributes cause me to agree to the agreement to the words, "If God be for us, can he be against us?" Romans chapter eight. If we can read that chapter and



## BRIEF STUDIES ON THE CHURCH

By The Editor

...and keep the ordinances, as I delivered them unto you" (I Cor. 11:2). We come now, in our studies on the subject of The Ordinances of the Church. These are two, Baptism and the Lord's Supper. Any subtractions or additions are taking from or adding to the Word of God. Footwashing is not a church ordinance, neither are the added so-called sacraments of the Roman Catholic Church.

Our text informs us that the two ordinances are given to the Lord's true churches. They are not individual ordinances to be observed in individual capacity. They are not family ordinances to be observed by children of God irrespective of church relationships. They are to be observed under the authority of a true church. Sovereign Grace Landmark Missionary Baptist Churches are the only true churches. Therefore, they are the only religious organizations which can Scripturally observe the ordinances. You might as well leave off all pretended observance of the ordinances, perform such in the wrong way, for all the wrong motive, or use the wrong elements as to observe them except in and under the authority of a true church. To illustrate, the no baptism of the Quakers, the sprinkling of the Methodists, the pouring of the Lutherans, and the baptizing for the Campbellites are just as much Scriptural Baptisms as any act performed apart from the authority of a true Baptist Church. Not only my text, but all that the Bible teaches about the church and the ordinances proves my point. The fact is that very few of the churches will argue that the ordinances can be properly performed apart from church authority or outside church capacity. They do differ in what constitutes a true church.

One of the ordinances, the first one, is Baptism. It takes the Scriptural ingredients to constitute Scriptural Baptism. A Scriptural candidate: a believer in Jesus Christ for eternal salvation. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). The word "teach" here is the verb form of the noun "disciple." It means to teach the gospel. When the Holy Spirit uses this gospel to give a spiritual life, thus making one a disciple of Jesus Christ, then that one is a candidate for baptism. "He that believeth and is baptized shall be saved" (Mk. 16:16). We see here that one must be a believer to be a proper candidate for baptism. The eunuch said, See, our salvation is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God... and he baptized him" (Acts 8:36-38). This verse is certainly clear in teaching that one who is not saved is not a candidate for baptism. Beloved, in the Apostles' teaching, the Bible truth is that salvation as essential to Baptism. Of course, we do not know

the heart of one, and must accept their profession of faith, and act accordingly. However, if that profession is false, the one is not Scripturally baptized even though the act may have been performed.

It should go without saying that, since one must be a believer to be a candidate for baptism, of course, an infant cannot be such. There is no command in the Bible to baptize an infant, neither is there an example thereof. The infant cannot be a believer in Jesus Christ, hence, cannot be baptized. Of all things taught by men, the teaching of infant baptism has less for it and more against it than any other. Child-baptizing heretics use Old Testament circumcision of boys, baptisms in the New Testament of some few households for support of their practice. These are weak arguments, but they are the best they can do. All of their purported proofs from Scripture have either babies without water, or water without babies. They cannot produce even one Scripture which puts the two together. The so-called baptism of infants is a sin against the child, a sin against the Bible, and a sin against the world. It is, as the great John Gill called it, a pillar of popery. It is a lie from start to finish. All who indulge in such actions are in great sin and rebellion against the Word of God. The only person not guilty of great sin at a ceremony of infant baptism is the infant himself. The preacher, the parents, the godparents, and everyone present at the service is in rebellion against God.

2. A Scriptural mode: immersion. The word used in the Greek in which the New Testament was written does mean, and only means, to immerse. The Greeks have a word for sprinkle. They have a word for pour. They have a word for washing no matter what mode is used. The Holy Spirit never uses a one of these words for the Scriptural act of baptism, but always and only the word which means immerse. Sprinklers and pourers are sinning against the word by word inspiration of the Bible. Many of the leading scholars of sprinkling denominations admit that: 1. The word means immerse. 2. That immersion was the only form of baptism practiced in the Bible, Luther, Calvin, and Wesley are among these men who knew the truth, but deliberately practiced error in this matter. The prepositions used in Baptism prove immersion. One is baptized "in" the water, never "with" it. The Biblical accounts of baptism clearly show immersion. "...and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water..." (Acts 8:39-39). No one reading this would have any difficulty in knowing what act was performed. It was the act of immersion.

"...buried with him by baptism into death..." (Rom. 6:4). The symbolism of baptism proves immersion to be the only mode. Baptism is a picture, a two-fold picture. It is a picture of the gospel of Jesus Christ: His death, burial, and resurrection.

to pervert that picture is to pervert the gospel. It is a picture of the believer's participation in the benefits of that work of Christ. To pervert the picture is to pervert what takes place in the salvation experience. Most of those who pervert this picture, have long since departed from the truths pictorially taught therein. Pouring and sprinkling do not picture death, burial and resurrection; only the act of immersion can do this. The Methodist preacher told his son to go bury the cat who had died. The boy sprinkled a little dirt on the cat and left it at that. The Methodist preacher said, "Son, I told you to bury that cat." The boy replied, "When you say that you bury people in baptism, you sprinkle a little water on them, so that is how I buried the cat." I wonder what reply the preacher had to that. I also wonder what pourers and sprinklers are going to answer to the Lord, when He asks them why they disobeyed His plain commandment.

3. There must be a Scriptural purpose: to obey the command of Christ and to picture the gospel. Baptism does not save, it does not help save, it is not necessary to being saved. When one is baptized for the purpose of being saved, this nullifies the baptism altogether. The doctrine of Baptism essential to salvation is one of the worst heresies preached by man. Indeed, it is a damnable heresy. All those who trust in baptism for salvation are lost and on the way to hell. The Campbellites are among the worst of rebels against the Bible. Very few of them are saved people. They make the way of salvation different in different ages, whereas, according to the Bible, men are always saved in one and the same way. The salvation of the dying thief by the side of Jesus Christ stands recorded in the Bible as an eternal testimony against the heresy of baptism for salvation. Cornelius was saved, received the Holy Spirit, and spoke in tongues before Peter suggested that he be baptized. See Acts 10:44-48. I have yet to hear a Campbellite even attempt to answer this.

4. There must be a Scriptural authority: A true church. The preacher has no authority of his own to baptize. Even the apostle Paul said, "For Christ sent me not to baptize..." (I Cor. 1:17). Certainly, no other individual has the authority to perform this sacred duty. The Great Commission, along with the text heading this article, proves that the authority to baptize was given to the Lord's true churches, and to them alone.

"For by one Spirit are we all baptized into one body..." (I Cor. 12:13). The baptism here is water baptism. The baptism of the Holy Spirit was given once for all time (it never has been nor ever will be repeated) to the church on the Day of Pentecost. The body in this verse is any, each, and every true Baptist church. It is not the universal invisible church, for there is no such thing in the Bible, and anyway, a body cannot be universal and invisible, but must be local and visible. Baptism is the door by which the believer enters into membership in the church. Surely, the church must be the keeper of its own door. Now these four things are essential to Scriptural baptism. 1. A Scriptural candidate, a believer in Jesus Christ. 2. A Scriptural mode, immersion. 3. A Scriptural purpose, obeying the Lord and showing forth the gospel. 4. A Scriptural authority,

a true Baptist Church. If any one of these four are missing from your baptism, you have not yet followed the Lord in Scriptural baptism.

The second ordinance of the Bible and of the church is the Lord's Supper. This is a very important and blessed ordinance. It is very important that we carry this out according to Scripture. There are many who make light of this as to using the proper elements and as to carrying the ordinance out according to Scripture. All such need to be reminded of I Corinthians 11:29-30, 'For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.' Surely, with such a statement staring us in the face, we need to be careful and be sure about the Lord's Supper.

Let us understand that there is nothing of magic about the Lord's Supper. The bread and wine are not literally the body and blood of Jesus Christ. Roman Catholic teaching about this is another of the many lies of that most wicked of professed Christian denominations. These elements only represent the body and blood of our Lord. There is no saving or keeping power in the Lord's Supper as some Campbellites seem to teach. The Lord's Supper is not a means of grace, if we mean by that, that some mysterious supply of grace is conveyed thereby to the soul. However, this ordinance is a very precious one to the believer, and there are blessings upon such because of the blessings God gives to His obedient children.

It is a very precious time when the believers in the church gather together to partake of unleavened bread and real wine in remembrance of their precious Lord Jesus Christ and His saving death on their behalf. How close, real, and precious the Lord often seems to be at such a time.

This ordinance is a church ordinance, and can only be truly observed when it is set under and by the authority of a true church. The organizations of men: Methodist, Holy Roller, Presbyterian, etc., etc. cannot observe this ordinance. They can go through the motions, but they are not true churches and do not have the authority to observe the ordinances. The Methodist's Lord's Supper is no more valid than their sprinkling for baptism. Further, according to I Corinthians 11:20, this can only be observed in church capacity. "When ye come together therefore into one place..." It cannot be observed by some Christians meeting together apart from church capacity. It cannot be observed, even by members of the same church, except in church capacity. It certainly should not be carried around from house to house by the preacher to individuals not present at the public meetings.

One element of the Lord's Supper is unleavened bread. The matter of the absence of leaven is essential to the ordinance. Leaven, throughout the Bible, is a type and figure of sin. To use leavened bread is to symbolically teach that the Lord Jesus Christ had sin in His body. This completely destroys the picture of the gospel which is supposed to be given in this ordinance. The Lord's Supper is a teaching ordinance. It teaches by symbol. Therefore, the symbol is important, for to use the

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wrong symbol is to teach a false doctrine. More about this later.

The other element to be used in the Lord's Supper is real, fermented wine (is there any other kind?). I know many will throw up their hands in horror at this, but it is the truth of the Word of God. Jesus turned water into wine at the wedding in Cana of Galilee. Jesus drank wine during His earthly life. He took a drink of wine near His dying hour on the cross. Paul commanded Timothy to take a little wine for his stomach's sake. The Bible teaching about wine is not total abstinence, but proper temperance. I would strongly urge that, in our day with the awful effects of strong drink all about us, no believer should ever touch wine except in the Lord's Supper. All that the Bible teaches about wine goes to confirm the usage of wine in the Lord's Supper.

Jesus instituted the Lord's Supper with the beverage which the Jews used in observing the passover. Any Jewish authority will tell you that this was real wine. The church at Corinth was getting drunk because of overindulging in the liquid element of the Lord's Supper (I Cor. 11:21). Certainly, this intoxicating beverage was not grape juice.

The crowning argument for the using of real wine in the Lord's Supper is that grape juice has leaven in it. By the process of fermentation, this leaven is worked out of the juice, then the wine is poured off, and the other is left. Real wine has had the leaven removed therefrom by the process of fermentation. This is a scientific fact beyond dispute. Now, to use grape juice in the Lord's Supper is to use that which has leaven in it. Leaven is a type of sin. Therefore, to use grape juice in the ordinance is to symbolically

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### TUNE IN TO THE CALL TO CALVARY

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## BRIEF STUDIES

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teach that the blood of Jesus Christ had sin in it.

Beloved friends, the sinlessness of Jesus Christ is essential to the gospel, essential to our salvation. If His body or blood had sin in them, then He would go to hell for that sin and COULD NOT be our saviour from sin. Remember that the Lord's Supper is a teaching ordinance. It teaches by symbols. Therefore, the symbols are very important. To change or corrupt the symbols is to corrupt the teaching, ALL religious groups, even churches, who use unleavened bread and/or grape juice in the Lord's Supper are symbolically teaching sinfulness on the part of Jesus Christ. What a terrible and wicked sin is this! I do not say they mean to teach such. Praise God, their teaching does not change the actual truth of the sinlessness of Jesus Christ. However, this does not relieve them of the awful guilt of symbolically teaching a damnable heresy.

Let me say that, since the ordinances are given to the church, the church is responsible to carry them out Scripturally. Every member of the church is responsible for this. If you are a member of a church, which by using the wrong elements teaches sin in the body and/or blood of Jesus Christ, you are involved in the guilt of that church.

You might say that it is the church or the preacher, and not you doing this. You might say that you do not believe they should use these wrong elements. That does not absolve you of your guilt in the matter. If you partake of the Supper with the wrong elements, or if you are even a member of such a church, you are guilty.

Since the Lord's Supper is given to the church, only the members of that one church can partake in the ordinance in that church. Other saved people may be present. We may recognize them as saved and as brothers in Christ, but we cannot invite them to join with us in partaking of the Lord's Supper. We are not passing judgment as to their saved condition. We are only obeying our Lord in restricting the supper to the members of the authorizing church.

The teaching about the ordinances is a wonderful and important part of the total teaching of the New Testament about the church. May the Lord bless you all!

## PERSEVERANCE

(Continued from Page 6)

believe in falling from grace, then your spiritual discernment is in bad shape. We are preserved by God's power (John 10:28, 29) (I Peter 1:5) We are preserved by God's love. (Romans 8:35-39). We are preserved by God's mercy, grace, veracity, justice, and God's immutability. Praise God, all of His attributes are working on our behalf, therefore we can never be lost!

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5...WE ARE PRESERVED IN THE FIFTH PLACE BECAUSE GOD HAS GIVEN US EVERLASTING LIFE. Read John 6: 40, 44, 47, 54. Jesus has promised that of all the Father hath given Him, He will raise them up on the last day. To say a man can be lost after he has been saved is to call God a liar when He said He has given us eternal life. Thank God, He did not make eternal life conditional! He did not say He would give us eternal life if this or that, but that He will give it to us freely. I know many will say that eternal life is only, if man will keep on believing. Beloved, believing in Jesus Christ is a gift from God, and the gifts and callings of God are without repentance. One God has blessed a man with faith in His son, then man will always have faith in Jesus. 6. WE ARE PRESERVED IN THE SIXTH PLACE BY THE NEW BIRTH. Salvation is referred to as a new birth. Can a man be unborn? Surely this is not possible in the human realm and neither is it possible in the spiritual realm. 7. WE ARE PRESERVED IN THE SEVENTH PLACE BY THE SHEPHERD POSITION OF JESUS CHRIST. Read John 10:5, 27. These verses speak of the sheep following the shepherd and tell us they will not follow another. What kind of shepherd would Jesus be if He lost His sheep? Praise God, if we are sheep, then we will always be under the Shepherd's care, and therefore, we shall always be safe from the loss of our soul! 8. WE ARE PRESERVED IN THE EIGHTH PLACE BY GOD FILLING OUR HUNGER AND THIRST. Read John 4:14. If salvation is God filling our hunger and thirst and promising that we will never hunger or thirst again, then how can one say we can be lost. Surely, if one says we can lose our salvation, because of this filling and never having this hunger or thirst again then, if one ever lost their salvation they could never be saved again for they would never hunger or thirst again. 9. WE ARE PRESERVED IN THE NINTH PLACE BY OUR GOD-GIVEN LOVE FOR CHRIST. Perhaps, this would fit better with perseverance. God granted to us a love for Christ and that love gives a desire to keep His commandments. 10. WE ARE PRESERVED IN THE TENTH PLACE BY GOD'S CHASTISEMENT. Read Hebrews 12:5-8. The Bible teaches us that when we step out of line that God will chasten us and use that chastisement to make us holy.

We will never be utterly damned because God will use His chastening rod to draw us back into the fold. 11. WE ARE PRESERVED IN THE ELEVENTH PLACE BECAUSE GOD WORKS ALL THINGS OUT FOR OUR GOOD. Surely one losing his salvation would not be for his good. (Rom. 8:28). There are many other proofs that we are preserved by the power of our God, but if you will not hear these, then you will turn a deaf ear to the other proofs also.

Let us now examine some results of preservation. First and most important, this doctrine gives God all the glory. Any doc-

trine that robs God of all the glory is a doctrine of the devil. Any doctrine that gives man a part in his salvation; whether it is man of his own free will believing, or man of his own will holding on, is a doctrine of the devil. What a glorious God we serve! He is able to save us, and praise God! He is able to, and will keep us saved! May meditation on this wonderful truth cause us to praise our God more! Secondly, this truth gives assurance to God's people. Beloved, the Bible teaches we can have assurance. If eternal security is not true, then we could not have assurance. If I am saved today, then by the preserving work of Jehovah, I shall be saved for all eternity. Thirdly, this truth gives comfort to God's people even after they have sinned. We can know that we shall not be cast out by God, but that He will forgive us and accept us through the blood of Christ. In the fourth place, this doctrine will promote amore holy life and a more profitable life in serving God. Fifthly, this truth gives us a better realization of future glory that will be ours.

In closing, I would like to ask some questions to those who teach that we can lose our salvation. I have asked these simple questions to some and have never received an answer. First; If man can fall and lose his salvation, how many and how severe must the sins be that would cause such a calamity? Please send me a list of these sins. Secondly; What about sins of ignorance or sins of neglect? Can one lose their salvation for not praying enough or studying enough? Thirdly; How many times can a man lose his salvation and then be saved again? Fourthly; In light of Hebrews 6:4-6, if a man should lose his salvation how could he ever be saved again? Please send me the answer to these questions and please give me just one verse to back up your answers. I would urge you to give up this foolish, God-dishonoring heresy. You have stiffened your neck to the truth. Study the Word of God and seek the leadership of the Holy Spirit, and He will lead you to the truth on this and every other subject. If you believe this truth, then do not give the enemy cause to use your life as proof of their heresy. Let us praise God that once we are saved, we are saved for all time and eternity!

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## BOOK REVIEW

We have a new book in our book store. It is PRACTICAL TRUTHS FROM ELISHA by Alfred Edersheim. Many of us have been instructed, helped, and blessed by the writings of this converted Jew. His LIFE AND TIMES OF JESUS THE MESSIAH is the classic in its field. His BIBLE HISTORY is the greatest single help one can obtain on this important subject. Let me suggest that you order these books from our book store and study them. They will enrich your knowledge of God's Word greatly.

Mr. Edersheim, being a Jew and having a great knowledge of things of which most of us are totally unable to obtain for ourselves, proves to be a great help to the reader. This man is a very able and very devout scholar in Biblical matters.

This book gives us a very detailed, accurate, and biblical account of the life and times of Elisha. It covers the times in which Elisha lived, his marvellous call to the prophetic ministry, the miracles and preaching of this great prophet, his glorious end, and the miracle following his death. However, this book does not merely state and describe the events of Elisha's life, but gives us great spiritual and practical lessons to be drawn therefrom and applied to our own lives. Brethren, it is exceedingly important that we

learn the devotional, spiritual and practical applications of the historical facts of the Bible.

I fear that, for most Bible students, Elijah has so overshadowed Elisha in their minds that they have given little study to the life of Elisha. Yet the Bible sets forth many more miracles of Elisha and gives us much more of the details of his life and ministry.

I have well over 100 sermons on Bible characters in my sermon notebooks. I have preached many of them several times. I find such study and preaching to be of great spiritual blessing to my own life, and God has used this part of my ministry to be a blessing to others. Brethren, you do not carefully study the biographies of the men and women of the Bible, you are: 1. Ignoring a large portion of the inspired Word. 2. Missing out on great blessings for yourself. 3. Leaving out that which could add much variety to your preaching, and this is a most needed ingredients in our ministry, especially in a lone pastorate. 4. Depriving you people of much knowledge and spiritual profit.

Books such as this one can greatly help the individual believer and especially, the preacher. Order from our bookstore. The price is \$11.95. Remember that the profit goes into the ministry.

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